



Biogr. c. 84^s

Dictionary



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B

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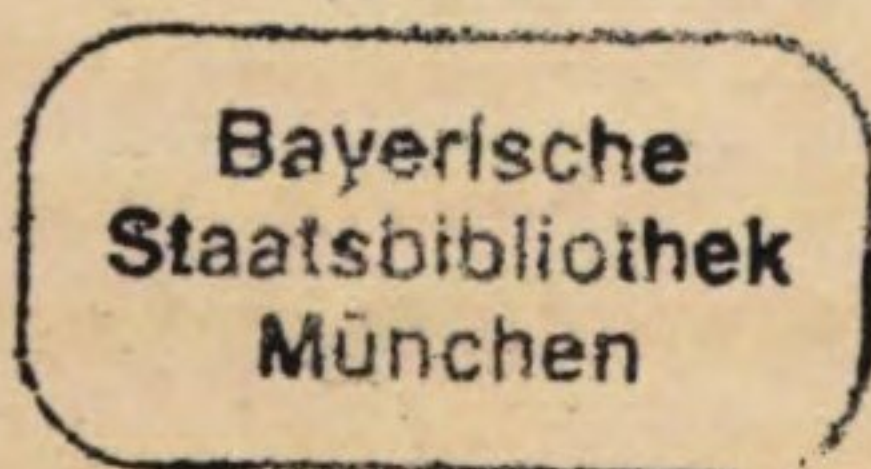
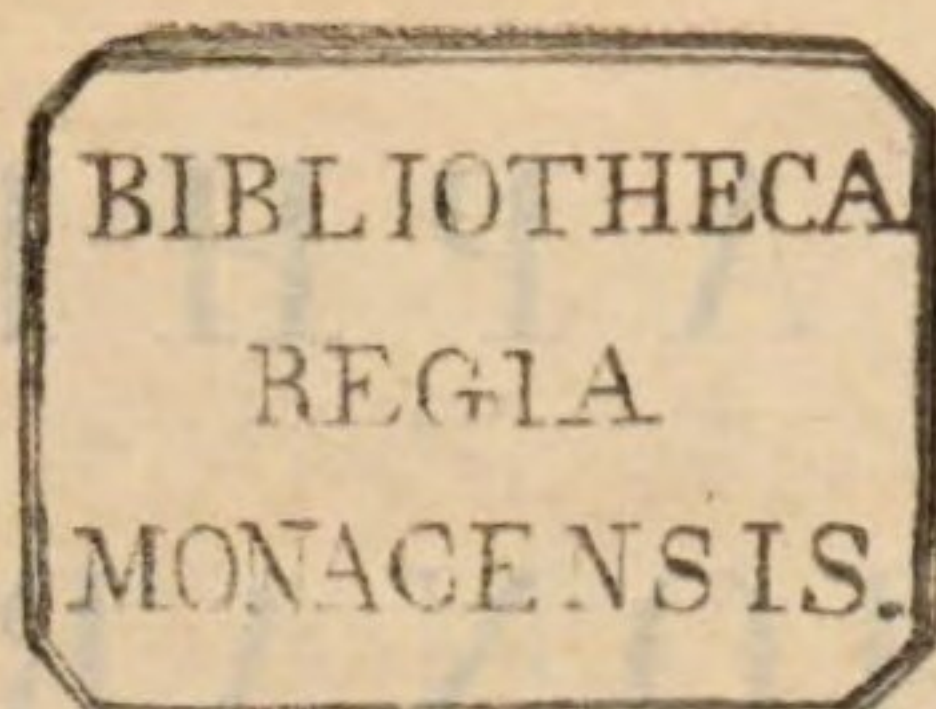
THE
BIOGRAPHICAL
DICTIONARY

OF THE
SOCIETY FOR THE DIFFUSION OF
USEFUL KNOWLEDGE.

VOLUME I.

LONDON:
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PATERNOSTER-ROW.

1842.



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P R E F A C E.

THE first half volume of the Biographical Dictionary of the Society for the Diffusion of Useful Knowledge is now offered to the Public.

A Biographical Dictionary must be viewed both as a whole and in its parts. Viewed as a whole, it must not be compared with a selection of Biographies, such, for instance, as the Lives of Plutarch, whose object was to inculcate moral lessons rather than simply to tell the events of a man's life. Viewed in its parts, a Biographical Dictionary must not be compared with special Biography, which has always a particular object, and also a completeness unattainable in a work which professes to give, within reasonable limits, some account of all persons who have lived and have done anything for which they ought to be remembered. A Biographical Dictionary is consulted as a ready means of getting sufficient information for the time, and as indicating the sources of further information. Any attempt, then, to produce in any given instance a perfect Biography, would be inconsistent both with the object and the limits of such a work. It would also interfere with that unity in the mode of treating the subjects which should characterise a Biographical Dictionary, in which little more ought to be attempted than to give a plain statement of the main events of a person's life, in simple language, and, in the case of a writer, a brief criticism on his principal works.

The completeness which a Biographical Dictionary should aim at, consists in comprising the names of all persons who deserve a notice, and not in containing only elaborate lives of distinguished persons, and omitting those of little importance. There are, indeed, many names so conspicuous, that, though they are among the most familiar of all names, they still require a very particular notice. There are other names which also require to be treated at some length, though within narrower limits; but there is a large class of names of persons obscurely known, of whom a short notice is sufficient. This last class consists chiefly of writers or persons not engaged in public affairs; and these are the names about which it is the most difficult to obtain any information. If a man would obtain the little that can be known, or that he may wish to know, of such persons, he must often obtain it at a cost of time and labour disproportionate to the value of the information. Such

names, if recorded anywhere, peculiarly belong to a Biographical Dictionary ; but it will sometimes be sufficient to state the time of the birth and death, and the titles of the works of these persons, with the addition of a remark or two, wherever that can be done, which shall correctly characterise their labours.

The obscurer names are not confined to any period, but perhaps those of persons who lived in what are called the Middle Ages form a large number out of the whole. Some of these names called obscure, are only obscure to us because of our ignorance ; and it is not inconsistent with the object of a Biographical Dictionary to rescue them from oblivion, and to place them in their proper rank. The names of some of our own countrymen belong to this class of almost forgotten persons.

There is no absolute rule which can determine the relative length of articles in a work of this kind, though it must be admitted that an important article ought generally to occupy more space than an unimportant article. But the measure of an article's importance is often a difficult thing to ascertain ; and there are many cases in which the importance of an article cannot determine its length. The lives of persons of whom little is known must sometimes occupy as much space as the lives of those about whom much is known, for the want of direct evidence can only be supplied in many cases by conjectures and approximations derived from other facts, and these conjectures and approximations must be given as such, and therefore require a certain amount of explanation. In many lives also it is necessary to correct errors in previous biographies, especially when the errors have been widely circulated, and are sanctioned by respectable authority. Small errors may often be silently corrected, but the correction of errors of any magnitude requires some accompanying remark, both for the sake of the writer and the reader.

It being essential to a Biographical Dictionary, as the term is here understood, to aim at completeness in the selection of names, this must be the answer to any objection which may be made by those to whom the present work shall seem to contain many names of little note. Those which will seem names of little note to some people will not seem so to all ; and names of little note in themselves are of some importance when viewed in connection with any branch of Science, Literature, or Art. An example will explain this.

Pliny, Pausanias, and other Greek and Roman writers have preserved the names and have described the great works of numerous Painters, Sculptors, and Architects. Of Greek painting not a specimen remains of the best ages ; but yet we may collect from the records of ancient writers sufficient to enable us to judge with considerable accu-

racy of the style of their Artists, of their choice of subjects, and of their method of treating them. Many of the finest specimens of ancient sculpture and architecture still remain, and some of them can be referred to their true authors. Every person will expect to find in a Biographical Dictionary the Lives of those great Artists whose names and whose labours have been transmitted to our times; but a Painter, a Sculptor, or an Architect may reasonably expect to find also some short notices of those of inferior merit: and from such notices he will often derive valuable information, which he must otherwise look for in numerous passages of many authors.

A collection of Biographies, arranged in alphabetical order, is not a systematic work; it has not, as a whole, any connection with any branch of Science or Literature; it is merely an arrangement of matter made for general convenience. When there happen to be many persons who have had the same name, the alphabetical arrangement brings them all together; and accordingly a single volume of a Biographical Dictionary, taken by itself, is neither a just measure of the extent of the whole work, nor of the space given to any particular department of learning. But when any principle of arrangement has been adopted as the best, there is no reason for ever deviating from it; and as the principle of arrangement in this work is alphabetical, it has been followed out strictly; the result is, that among names which are the same, however numerous, a reader, after a slight inspection of the plan of the work, may find any one that he pleases with ease and certainty.

A Biographical Dictionary may be used for other purposes than that of merely referring to it for individual lives. The lives of men who were contemporary and in certain relations to one another, as political personages, teachers of philosophy, and writers generally, or the lives of personages who are in a certain relation of succession to one another, as kings of the same dynasty, may be selected out of the alphabetical order, and so read for the purpose of comparison, or for the purpose of combining the information contained in several lives, that is, for the purpose of historical study. In order to facilitate this use of the Dictionary, the last volume will contain tables of kings and other public personages who are related to one another in the order of succession; and it will also contain certain synchronistic tables, which will exhibit in their relations of time those personages who have had the chief influence on the course of human affairs and on the progress of knowledge.

The lives will be written with care, and the original sources will be examined whenever it can be done. But it will often be necessary to take facts on second-hand authority, for no public library in London contains even all the printed works that a careful writer would refer

to. At the end of each life, when it shall seem to be of sufficient importance, the authorities will be given; and in the case of writers, a list of their works; or where a list might take up too much room, a reference will be given to some place where such list can be found. Each article is signed with the initials of the writer, and the name of every writer will be given at the end of the volume.

A word may be said on the authorities which are given at the end, and occasionally in the body, of the articles. The meaning of the authorities is this: they are the materials which the writer has used. They may not be all the materials, for in some cases an article must be constructed from many obscure and unconnected authorities: but they are the principal materials; they are the main evidence for the facts which he states. The judgments and opinions are in most cases the writer's own. If it ever happens, owing to any cause, that a writer has not used the best authorities, or if it happens that there are no good authorities, the quality of the writer's materials will be indicated by the authorities which are cited. But in all cases the reader will have the means of judging of the value of the information, and of testing its accuracy. Where the authorities are indifferent, he will see that he must be content with the little that is said, or he must take the trouble of looking for more: where they are good and sufficient, he will have the means of carrying his inquiries further than the limits of a Biographical Dictionary permit the writer to do. Some books are quoted among the authorities, not as being original sources of information, but as useful works, in which a reader may find something to his purpose.

The titles of the authorities are given either completely, or at least in such a form that they cannot be mistaken for anything else; if there is not literal uniformity in this respect, there is at least substantial uniformity; and this is all that is wanted. The authorities are often the same for different articles; but as there is no one article to which they belong more than to another, they must always be given, if they are given at all. Against the small loss of space which is caused by giving the authorities, must be set off the advantage of having them always ready to hand.

GEORGE LONG.

59, Lincoln's Inn Fields,
1st July, 1842.

THE BIOGRAPHICAL DICTIONARY

OF THE

SOCIETY for the DIFFUSION of USEFUL KNOWLEDGE.

AA, CHR. CH. HENDRIK VAN DER, an eminent Dutch preacher and theological writer, was born at Zwoll, on the 25th August, 1718. He studied at Leyden and Jena, was appointed pastor of the Lutheran church at Alkmaar in 1739, and three years after pastor of the church of Haarlem. At Haarlem he was in high repute as a preacher, and even the members of other communions often deserted their churches to hear him. His manner, however, is said to have been theatrical in the early part of his career, and his exhortations too exclusively addressed to the more educated part of his congregation. One of his hearers remarked to him one day, that he had been thinking during the sermon what idea the good people in the gallery had of such a fine composition. "If I satisfy you, and men like you," replied Van der Aa, "I am satisfied myself." His pride was abated in his latter years, and his manner became paternal. In 1792 he celebrated the jubilee or fiftieth anniversary of his ministry at Haarlem, and a medal by the artist Holtzhey was struck on the occasion. In the course of the same year he died. He published several sermons and works on ascetic theology, which are highly esteemed in Holland: a list of them is given in Abkoude, Arrenberg, and their continuators. He devoted his leisure hours to science, was one of the founders of the scientific society (*Maatschappij der Wetenschappen*) established at Haarlem in 1752, continued one of its secretaries to his death, and contributed several articles on natural history to its transactions. (*Algemeene Vaderlandsche Letteroefeningen*, 1ste Stuk voor 1798, p. 636.; Rabbe, &c. *Biographie des Contemporains*, i. 25.) T. W.

AA, HILDEBRAND VAN DER, an engraver of Leyden, who lived about the beginning of the eighteenth century. He worked principally for books, and was much employed by his brother Pieter Van der Aa. His works are numerous, but he seldom

put his name to them. Heineken says that they are not worth preserving. Among those to which he put his name, are a set of portraits of the Visconti family, in twelve plates; and a portrait of the Archbishop Otho of Milan, after a drawing by himself for the "Principum et illustr. Virorum Imag. Lugd. Batav." folio. He made also the drawing of the statue of Erasmus for that work. He worked with the graver, and his style is coarse and heavy. (Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*, &c.; Strutt, *Dictionary of Engravers*.) R. N. W.

AA, PIETER VAN DER, latinized into Petrus Vanderanus, a native of Louvain. His parentage and the year of his birth are unknown. In the dedication of his treatise, "De Privilegiis Creditorum," to Hopper, he calls that statesman his cherished connection (*affinis sibi unice colendus*). Andreas, in his "Fasti Academici Studii Generalis Lovaniensis," says of Pieter Van der Aa's "Enchiridion Judiciarium," which appeared in 1558, that it was published when the author "had scarcely ceased to be a learner." He took his degree as Utriusque Juris Doctor on the 3d of October, 1559. In 1562 he succeeded John Ramus as professor of the institutes in the university of Louvain. Three years later (1565) he was appointed assessor to the Supreme Court of Brabant at Mechlin, and in 1574 he was promoted to be president of the High Court of Justice in Luxemburg,—a tribunal to which it was competent to appeal from every jurisdiction in the duchy of Luxemburg, and the decisions of which could only be subjected to the revision of the court at Mechlin. This last appointment was held by Pieter Van der Aa till his death, in 1594. In the dedication above alluded to, he speaks of himself "as having made up his mind to relinquish more ambitious efforts, and confine himself exclusively to practice;" and this resolution he seems to have adhered to through

life. The only two publications ascribed to him are of a practical character, and published, one the year before, the other the year after he received the degree of doctor. With the exception of the three years during which he taught the Institute class at Louvain, he was engaged in the discharge of the judicial functions. His name is not mentioned by the historians of the busy period during which he was a member of the Supreme Court at Mechlin; and Luxemburg, in which he spent the last twenty years of his life, was, by the judicious management of its governor, Mansfeldt, kept almost entirely exempt from the civil dissensions which convulsed the rest of Belgium. The only works that appear to have been published by Pieter Van der Aa are, — “*Prochiron sive Enchiridion Judicarium, libris quatuor; cum ampla et utilissima Præfatione de Ordine Judiciario apud Veteres usitato*,” Lovanii: typis Steph. Valerii, 1558, 8vo.; “*De Privilegiis Creditorum Commentarium*,” Antwerpiae; apud Johannem Bellerum, 1560, 8vo.

Meermann was unsuccessful in his attempts to procure a copy of the first (about 1750); the other has been frequently reprinted. It has found a place in “*Tractatus Variorum de Assecuratione et Cautione*,” Coloniae, 1569; “*Tractatus Universi Juris*” (Ziletti), Venetiis, 1574; as an appendix to “*Hippolyti de Marsiliis Tractatus de Fidejussoribus*,” Coloniae, 1607; “*B. Stracchæ aliorumque Ictorum de Mercatura, Cambiis, Sponsionibus, Creditoribus, aliisque Mercatorum Negotiis*,” Amstelodami, 1669; and “*Novus Thesaurus Juris Civilis et Canonici Gerardi Meermann*,” Hagæ Comitum, 1751—53. The respect testified for this treatise by these frequent reprints implies that it must have exercised considerable influence on the development of the legal doctrines with regard to creditors which have prevailed in the law merchant of Europe. An examination of the work itself shows that Meermann has done it no more than justice in declaring that this brief commentary, “on account of its perspicuity, neatness, and learning, is preferable to many voluminous works on the same subject.” The principal topics are, — “The Origin and general Doctrine of Privileges; what Creditors are privileged; Forms of Procedure, by which Creditors can claim their Rights; what Heirs are liable to the Creditors of a Person deceased.”

In the article on Pieter Van der Aa, in the “*Biographie Universelle*,” M. Guizot alludes to the antiquity and patriotism of the family of Van der Aa. The name is indeed of frequent occurrence in the local history of Brabant, but it would be difficult to prove that all who bore it were connected by consanguinity, or show what was the connection of Pieter van der Aa with any of those whose names have been preserved. An inscription in the church of the monastery of St. Marie

near Lier, intimates that Bartholomew Van der Aa, founder of that and two other monasteries, who died in 1247, in his 97th year, was son of Leon Van der Aa, châtelain of Brussels. In 1228, the Seigneurie of Leneff, a fief held of the châtelains of Brussels, was possessed by Godfrey, brother of the same Leon. Blondeau mentions that John Van der Aa held Orbais and Bovignes in the years 1366—73; and John Van der Aa was one of the nobles who signed the procès verbal of the meeting of the States of Brabant, held at Cotenberg in 1372. On the 16th of February, 1388, William Van der Aa resigned the lands of Heeswyck and part of Dintre into the hands of the Duchess Johanna, and received them back to be held of her as his feudal superior, with the rest of Dintre in addition, as a reward for his surrender. In 1437, Orbais came again into the family Van der Aa by marriage. The arms of the family Van der Aa occur frequently in the quarterings on the tombs of the noble families of Brabant during the sixteenth and seventeenth centuries. In the “*Théâtre Sacré du Duché de Brabant*,” is given the copy of an epitaph in the church of Dungen, near Bois-le-duc. It tells that Adrian Henry Van der Aa and his wife lie there; that the former died in March 1605, and the latter in November, 1589. An unfinished line follows, — “en Peter hunnen soon —” In the “*Théâtre Profane du Duché de Brabant*,” we are told that John Hinkart had his estates confiscated by the Duke of Alba, for adhering to the party of the Prince of Orange; but that Gerard Van der Aa, the maternal uncle of Hinkart’s three daughters, possessed sufficient influence to have their father’s property adjudged to them, by a sentence of the Count of Brabant (2d of October, 1576, two years after Pieter had been transferred to Luxemburg), on the plea that they were the heirs, not of their father, but of his deceased brother Henry. In the metropolitan church at Mechlin is the tomb of Walburga Van der Aa, who died in 1621, but whose first husband is mentioned as having died in 1587. No documents, however, have been published which enable us to connect Pieter Van der Aa with any of his numerous namesakes in his own time and province. Where, however, so many scattered materials abound, there is reason to believe that it would be an easy matter for local antiquaries to discover, in provincial records (for example, in those of the Courts at Mechlin and Luxemburg), materials for a more satisfactory biography of this author. Something might be learned by following up the hint given in the application of the epithet *affinis* by Pieter Vander Aa to Hopper. The name of Hopper’s wife was Christina Bertholff, and a Margareta Bertholff, who died in 1550, was wife of Simon Longin, receiver-general for the Emperor Maximilian, and Philip the First of Spain,

and "maistre de leur chambre de Comptes de Luxembourg en sa chambre de Brabant."

In the "Bibliotheca Realis Juridica" of Lipenius, mention is made of a "Gulielmus Van der Aa," of whom we have been unable to learn anything, as author of "Dissertatio de Jurisdictione et Imperio Mixto." Coloniae, 1578, 8vo. (Meermann, *Thesaurus Juris*, tom. ii. 6.; *Fasti Academici Studii Generalis Lovaniensis*, edente Valerio Andrea. Lov. 1635.; *Bibliotheca Belgica*, Valerii Andreae. Lov. 1643; *Le Grand Théâtre Profane du Duché de Brabant*, par M. Jacques le Roy, à la Haye, 1730; *Le Grand Théâtre Sacré du Duché de Brabant*, à la Haye, 1734.) W. W.

AA, PIETER VAN DER, a learned and enterprising bookseller of Leyden, who lived in the latter part of the seventeenth century and the beginning of the eighteenth, the golden age of bookselling in Holland. He carried on business, with the assistance of two brothers, Boudewyn, a printer, and Hildebrand, a copper plate engraver. Among the works which he published are the great collection of Gronovius on Greek antiquities, "Thesaurus Antiquitatum Græcarum," (Lugd. Bat. 1697,) in thirteen volumes; that of Grævius on Roman antiquities, "Thesaurus Antiquitatum Romanarum," (Traj. ad Rhen. 1694,) in twelve volumes; that by Grævius and Burmann on the antiquities and history of Italy, "Thesaurus Antiquitatum et Historiarum Italiæ," (Lugd. Bat. 1704-23,) which consists of nine parts in thirty volumes. He also published a similar work, with a similar title, by the same editors, on Sicily, in fifteen volumes, (Lugd. Bat. 1723-5,) and Leclerc's edition of the works of Erasmus, in eleven volumes. (Lugd. Bat. 1703-6.) All these works comprise eighty-six volumes in folio, of standard books, a number which no publisher before or since has equalled. In some of these collections, particularly in that relating to the history of Italy, Van der Aa himself took a part as editor, and with credit. He was less successful in works which were under his exclusive superintendence. Towards the end of his career he published, under the title of the Gallery of the World, "La Galérie du Monde," (Leyde,) a work in sixty-six thin folio volumes, often bound in thirty-three or twenty-two, consisting almost entirely of copper plates, and made up in a very inartificial manner from reprints of the embellishments scattered through many of his previous publications. So little is proportion attended to in this work, that Venice occupies a space more than double that assigned to Great Britain and Ireland; and so unwilling was the publisher to leave anything unused, that, under pretence of illustrating the history and geography of Palestine, he occupies almost four volumes with Dutch prints from Scriptural subjects. Van der Aa took the best method of making the work valuable, by printing only 100 copies; but it

is nevertheless little sought after. Of another work usually attributed to Van der Aa, the Dutch collection of travels to the East and West Indies, "Naaukeurige Versameling der denkwaardigste Zee en Land Reysen na Oost en West Indien," it is not easy to say who is the real compiler. In the duodecimo edition printed at Leyden, in 1707, in twenty-eight volumes, Van der Aa takes all the credit of the collection, and speaks of the difficulty which he had in finding persons competent to translate from the various languages, &c.; but in the reprint of 1727, in eight volumes folio, in which his name appears in the preface, he admits that the work is only an improvement on a similar work by Johann Ludwig Gottfried (a pseudonyme of the German writer Abelin), and the name of Gottfried only appears in the title-page. Van der Aa is also, according to Barbier, the editor of the collection of travels in Asia, in the twelfth, thirteenth, and fourteenth centuries, published at Leyden in 1729, and at the Hague, in 1735, "Voyages faits principalement en Asie," which has been often erroneously attributed to Bergeron, who died in 1637, and was only the author of some of the pieces included in it. In Ersch and Gruber's encyclopædia, Van der Aa is stated to be the compiler of the classed catalogue of the library of the University of Leyden, published in 1716; but he did no more than arrange a portion of the titles which Senguerd, Gronovius, and Heyman had drawn up. It is not known at what time Van der Aa's career commenced. In 1729 he published a sale catalogue of his library, in the preface to which he states that from advanced age he was now unable to attend with the same vigilance as formerly to his business, and that he was willing to dispose of every thing at a moderate price without reserve. The collection of Italian, Neapolitan, and Sicilian history, together with all that relates to travels, will, he says, "be found so excellent that nothing can surpass it; for in all my life I have not seen its equal, and how much time and attention I have bestowed upon it, it is impossible to tell." Between this time and 1735 must be the date of his death, for in that year a new sale catalogue of his library appeared, much reduced in size, in which he is stated to have been, "when living, a knight of St. Mark." (Ersch and Gruber, *Allgemeine Encyclopädie der Wissenschaften*, i. 4.; Barbier, *Examen Critique des Dictionnaires Historiques*, p. 1. The works mentioned in the article, the *Galérie du Monde*, the two editions of the *Versameling*, and the two catalogues, are in the library of the British Museum.) T. W.

AAGAARD, CHRISTIAN, the most distinguished Danish writer of Latin poetry in the seventeenth century. He was born at Wiborg, in Jutland, on the 27th of Jan. 1616, and went to the school of that place. He studied at the University of Copenhagen from 1635 to 1639, became one of the

masters of Sorøe school in 1641, extraordinary professor of poetry at Copenhagen in 1647, rector of Ribe school in 1658, and died at that place on the 5th of February, 1664, aged forty-eight. These and a few more similar particulars are all that can be gleaned from a life of him written by his son Severin, and prefixed to the collection of his poems in Rostgaard's "*Deliciæ Poetarum Danorum*," where they occupy more than two hundred pages. Olaus Borrichius, in his dissertations on the Greek and Latin poets, assigns a high place to Aagaard, whom he calls a second Vida. He points out, as possessing peculiar merit, his lamentations on the death of Christian IV., and his homage to Christian's successor, Frederic III. To a modern reader his most attractive production would probably be his poem on the "treachery of Grimilda, who murdered her brothers at a banquet to which she had invited them, in the island of Huen," in which Aagaard has amalgamated three Danish ballads, and turned them into Latin verse. (Life in Rostgaard's *Deliciæ*, i. 341—347.; Moller, *Cimbria Literata*, ii. 1.) T. W.

AAGAARD, NIELS or NICHOLAS, a Danish writer on theology and criticism, in the seventeenth century, supposed, but not certainly known, to be the brother of Christian Aagaard the poet. He was born at Wiborg in 1612, was a minister of Faxoe in Seland in 1645, professor of eloquence and librarian at Sorøe in 1647, and died on the 22d of January, 1657. Worm gives a list of eleven works by this author, which are all in Latin. The most important appear to be "Prolusions on Tacitus," a work which at one time had a high reputation, an "Examination of the Animadversions of Boxhorn on Ammianus Marcellinus," and a "Panegyric Oration on Christian IV. of Denmark." The rest are chiefly short academical dissertations and disputations, one of which is a "Dissertation on the Digamma," which was published at Sorøe (the place where all the other works mentioned in this article were printed) in 1655, more than half a century before Bentley took up the subject. No copy of it exists in the public libraries of this country, and no notice of it appears to have been taken by subsequent writers on the digamma. (Worm, *Forsøg til et Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 2. 3.; *Bibliotheca Septentrionis eruditi*, p. 102. 337.; Moller, *Cimbria Literata*, i. 1.) T. W.

AAGESEN, SVEND (in Latin, called Sueno, Aggonis filius), is the earliest Danish historian. Respecting the circumstances of his life nothing is known; but from his own writings it is evident that he lived and wrote about the year A. D. 1186, in the time of Archbishop Absalon. It was at the command of the archbishop, as he states, that he wrote his history of Denmark, under the title,

"*Compendiosa Historia Regum Daniæ a Skioldo ad Canutum VI.*," that is from A. D. 300 till 1187. Another historical work of Aagesen is entitled, "*Historia Legum Castrensiū Regis Canuti Magni*;" which is a Latin translation of the law called Witherlag, which was given by Canut the Great, and republished by Absalon in the reign of Canut VI. Both these works of Aagesen were subsequently published under the following title: "Suenonis, Aggonis filii, Christiarni nepotis, primi Daniæ Gentis Historici quæ exstant Opuscula. Stephanus Johannis Stephanus ex vetustissimo codice membraneo MS. Regiæ Bibliothecæ Hafniensis primus publici juris fecit. Soræ, 1642, 8vo." This history of Denmark as well as the "*Historia Legum Castrensiū*" by Aagesen, are reprinted, with useful notes, in Langebek's "*Scriptores Rerum Danicarum*," i. 42. iii. 139. &c. The Latin of Aagesen is much inferior to that of his contemporary Saxo Grammaticus, and full of barbarisms. (See the notice and criticism on Aagesen in Langebek's *Scriptores Rer. Dan.* i. 42. &c.) L. S.

AALST. [AELST.]

AARE, DIEDERIK, or DIRK, VAN DER, bishop of Utrecht in the thirteenth century, when the bishops of Utrecht were also temporal lords, and powerful enough to contest the authority of the counts of Holland, whom they regarded as encroachers on the rights of the see. Returning from Sicily soon after his election in 1197, and finding his revenues greatly impoverished by the wars of his predecessors, he paid a visit to Friesland for the purpose of raising money, without giving previous notice to Diederik, the seventh count of Holland, who, by an agreement concluded in 1165, had a right to a moiety of the Friesian revenues. The count's brother, William of Friesland, took the bishop prisoner; the Frieslanders, from respect to his sacred character, rose and released him, and a war began. Duke Henry of Lorraine was gained over to the bishop's alliance, and in a battle near Heusden, on the 4th of September, 1202, he took the count of Holland prisoner. "Then," says the contemporary chronicler of Utrecht, "the bishop, like a discreet man, not suffering the opportunity God gave him to escape, invaded Holland, and plundered, laid waste, and kindled fire in it for a day; on the next he depopulated the Veluwe (a district in Guelderland), took and extorted money, besieged Zutphen, seized the richer inhabitants, and righteously received from them immense sums of money." The count of Holland had to pay two thousand marks for his ransom, and died soon after his defeat. In the war which ensued between his daughter Ada [ADA] and his brother William of Friesland, for the possession of Holland, Diederik was induced to join the party of the count Louis van Loon, the husband of Ada, by means of a sum of money, and

the promise that, if successful, the count would receive Holland from him as a fief of the bishop of Utrecht. After a short term of success, during which the confederates laid waste Kennemerland, the scales began to turn in favour of William of Friesland, and Van der Aare easily abandoned his ally, on obtaining from William a renunciation of some rights which he claimed over his see, in return for a similar renunciation on his part. From that time he chiefly occupied himself in redeeming the episcopal domains, which had by the improvidence of his predecessors been pledged to creditors. He died at Deventer on the 5th of December, 1212. (Beka and Heda, *De Episcopis Ultrajectinis*, edit. 1643, p. 62—68.; Wagenaar, *Vaderlandsche Historie*, ii. 288. &c.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 72, &c.) T. W.

AARON (In Heb. אֶהֱרֹן; in the LXX., in the N. T., and in Josephus, Ἀαρών; in the Vulgate, *Aaron*), an Israelite, of the tribe of Levi, and founder of the race of hereditary high priests of that nation. Aaron was the eldest son of Amram, who was grandson (according to the genealogy given in *Exod.* vi. 16. &c.; *Numb.* iii. 17, &c.; 1 *Chron.* vi. 1. &c.) of Levi.

Although Aaron was the eldest son of Amram, being three years older than his brother Moses [MOSES], he was considerably younger than his sister Miriam. His mother was Jochebed, also of the tribe of Levi. His birth, according to Hales's Chronology, was in B. C. 1731, and he was eighty-three years old when he was summoned to assist Moses in the deliverance of the Israelites from Egypt. Of his manner of life in the interval we have no account: circumstances render it probable that he was a person of consideration among his countrymen, and that he was not personally subjected to the bitter servitude which they endured: he is declared (*Exod.* iv. 14.) to have possessed considerable ability as a speaker.

He married Elisheba, who was of the leading family of the tribe of Judah, and had by her four sons, Nadab, Abihu, Eleazar, and Ithamar.

When Moses, after his long exile in Midian, was returning to Egypt (B. C. 1648), Aaron went by divine direction to meet him at "the Mount of God," or Horeb, and the brothers returned into Egypt, and called together "the elders" of the children of Israel, the heads, as we suppose, of the different tribes, and of the families constituting the tribes, who had retained, even in bondage, some recognised authority over their countrymen. After announcing to them the Divine purpose of delivering them, the brothers proceeded to Pharaoh, to whom they declared the will of God that the Israelites should be allowed to leave Egypt, and offer sacrifice to God at an appointed spot in the wilderness. In the subsequent negotiation with Pharaoh, and in

the judgments with which that prince and his people were visited, the brothers acted together [MOSES], although the part sustained by Aaron was throughout secondary and ministerial. This willingness to act in subordination to a younger brother characterised Aaron, with one exception, throughout life.

In the account of the departure of the Israelites from Egypt, Aaron is not mentioned; but when the Israelites almost immediately after their arrival in the peninsula of Sinai began to murmur, Aaron is mentioned together with Moses as the object of their discontented remonstrance, which shows that he had retained his office of one of their leaders. Still, however, his office was subordinate; and in the laying up of the pot of manna "before Jehovah," *i. e.* in the sacred tent which the Israelites already had (comp. *Exod.* xxxiii. 7.), he acted under the direction of Moses. In the battle with the Amalekites, Aaron with Hur, one of the tribe of Judah, and, according to Josephus, husband of Miriam, accompanied Moses to the hill to which he retired during the fight; and when Jethro, Moses' father-in-law, visited the camp of Israel, Aaron was invited to join him, with the elders of Israel, at a sacred feast.

Although in the giving of the law at Mount Sinai, Moses was usually the medium of communication between God and the children of Israel, yet on one memorable occasion (*Exod.* xxiv.) Aaron, with his sons Nadab and Abihu, and seventy of the elders, was permitted to ascend the mountain, and to see the symbol of the Divine presence. After this he was left with Hur in delegated charge of the people, while Moses was for forty days in immediate communion with God. It was at this time that he yielded to the idolatrous propensities of the people, and made for them a golden calf, as a visible symbol apparently of Jehovah, to whom he proclaimed a feast to be held on the following day. The feast was held, and the people, having offered sacrifice on the altar erected before the calf, (the idea of which Aaron had probably derived from the Egyptian Apis,) were engaged in rejoicing, when they were alarmed by the approach of Moses. [MOSES.] For Aaron's part in this transgression he was severely rebuked by Moses, to whom he offered a feeble excuse; and but for the intercession of Moses, he would have been cut off by a divine judgment. (*Deut.* ix. 20.) He appears, however, still to have retained his office as leader of the people in the absence of Moses, when the latter returned for a further period of forty days to the summit of the mountain.

At the beginning of the second year after the departure from Egypt, the tabernacle, constructed with such care and cost, under divine direction, for the worship of God, was set up B. C. 1647, and Aaron and his four sons were solemnly consecrated to the priest-

hood : Aaron himself was chief priest, which dignity was made hereditary in his family ; the children of Moses remained in the condition of simple Levites. The period of consecration extended to seven days, and on the eighth day Aaron and his sons entered upon their duties. But the very commencement of these duties was signalled by the death of the eldest and second of his sons, Nadab and Abihu, who were consumed by "fire from Jehovah," for neglect and rashness in their sacred office, the result perhaps of intoxication (comp. *Lev. x. 8. 9.*). Eleazar and Ithamar, his remaining sons, also incurred rebuke for the violation of some of the divine injunctions, and blame seems to have fallen on Aaron himself ; but his excuse, that the irregularity was owing to his grief at the awful judgment which had fallen on his family was accepted. The whole tribe of Levi was shortly afterwards set apart for the service of the tabernacle in subordination to the priests, and Aaron presided at their consecration.

It was probably soon after this that the altercation took place between Aaron and his sister Miriam on the one hand, and Moses on the other ; the wife of Moses being the immediate occasion of the dispute. Miriam and Aaron manifested impatience at the superiority of Moses ; but the intervention of God put a stop to the dissension, and Miriam, who appears to have taken the lead in the dispute, was afflicted with a leprosy, which was removed only at the intercession of Moses.

The appointment of Aaron and his house to the priesthood had roused the jealousy of some of the Levites, and gave rise to a dangerous sedition, headed by Korah, a Levite and kinsman of Moses and Aaron. This was quelled by fearful judgments from God, which were stayed by the atonement offered by Aaron in his character of priest. [MOSES.] We have no means of ascertaining the date of this sedition ; but we may infer, from the cause of it, that it was soon after the consecration of Aaron, and not nineteen years afterwards, as the marginal chronology of our common Bibles makes it to be. The divine purpose of establishing the priesthood in the family of Aaron was further manifested by the miraculous sprouting of his rod or staff, which had been deposited with others in the tabernacle for a single night. The rod, with the blossoms and almonds which it bore, was laid up in the ark of the covenant, as a perpetual testimony of the divine will.

When the children of Israel, towards the close of their wandering in the desert (B. C. 1609), murmured for want of water, and Moses smote the rock with Aaron's rod, which had been laid up in the ark (comp. *Numb. xvii. 10, 11. ; xx. 9.*), Aaron shared with his brother the blame of not having sanctified Jehovah in the eyes of the children

of Israel, and was with him excluded from the privilege of entering the promised land. Miriam was already dead, and Aaron very aged. At Mount Hor, in the land of Edom, the next position of the Israelitish camp, he died. He was divested before death of his sacerdotal vestments, which were put on his elder surviving son, Eleazar ; indicating that the high priesthood had now been transferred to his successor. He died in the fortieth year after the departure from Egypt, at the age of 123 (B. C. 1609). He was mourned for by the Israelites thirty days.

The passage (*Deut. x. 6.*) which states that he died, and was buried at Mosera, or Mose-roth, is evidently corrupt ; but the corruption is very ancient, nor can we judge by what kind of mistake it was occasioned.

The memory of Aaron was held in great reverence by the Jews ; he was commemorated by Joshua (*Josh. xxiv. 5.*) ; and the son of Sirach is diffuse in his praise. (*Ecclus. xlv. 6—22.*) The priesthood continued long in his family. It was inherited first by the line of Eleazar in regular succession. It is supposed, that from Eli (1 *Sam. i.—iv.*) to Abiathar (1 *Kings, ii. 26, 27.*) it was held by the race of Ithamar, and that on the deposition of Abiathar it was restored to the line of Eleazar in the person of Zadok, and continued in that line till the captivity. But the table of descent from Eleazar to Jehozadak (1 *Chron. vi. 3—15.*) does not exactly accord with the historical notices of individual high priests, and it may be suspected that there were more interruptions than one to the regular succession. Nor is it by any means clear that the high priests from Eli to Abiathar were of the line of Ithamar ; they might have been of the line of Eleazar, though not recorded in 1 *Chron. vi.*, which appears to have been designed merely as the genealogy of Jehozadak, who was high priest at the time of the Babylonian captivity. The divine promise (*Numbers, xx. 13.*) seems to limit the priesthood to the descendants of Phinehas, the son of Eleazar. In the later period of the Jewish state the succession to the high priesthood was most irregular ; but it never appears to have passed away from the house of Aaron as long as the dignity lasted.

On a high mountain near the ruins of Petra the natives show a tomb, said to be that of Aaron. It is covered by a modern building. The spot is much revered by the Arabs, who offer sacrifices, chiefly of a goat, to Aaron. (*Exodus, Leviticus, Numbers ; Josephus, Jewish Antiq. lib. ii.—iv.*)

The Jews consecrate the first day of the month Ab, the fifth of their ecclesiastical, the eleventh of their civil year (coincident partly with July, partly with August), to the memory of Aaron. The rabbis have several singular notions relative to the golden calf, which may be seen in the notes to Bayle's Dictionary, art. "Aaron." J. C. M.

AARON ABEN CHAJIM (ר"א אהרן בן חיים) BEN ABRAHAM, was chief ruler of the synagogues of Fez and Marocco. He lived in the early part of the seventeenth century, and was contemporary with Immanuel Aboab, [IMMANUEL,] who in his "Nomologia" (p. 311.) praises him for his great wisdom. He wrote the "Lev Aharon" ("The Heart of Aaron"), which contains two celebrated commentaries on the book of Joshua, one a literal interpretation of the context, the other for the most part allegorical. It was published at Venice, by Jo. de Gara, in 369* (A. D. 1609), fol. This is a very rare work, which neither Plantavitus, Buxtorff, nor Bartolucci had seen; it was, however, in the library of Abraham Hinkelman, as appears from his catalogue (p. 45.); Wolff also says he saw a copy of it, consisting of 129 pages, with the Hebrew text pointed, which was a commentary on the book of Joshua only. The work is in the library of the British Museum. The author, in his preface, says that it is his intention to write a commentary on the historical books, and hence in the title it is called "A Commentary on the earlier Prophets." But death or some other cause seems to have prevented his proceeding so far as the book of Judges. There is a copy of this commentary also, in the same state, in the library at Königsberg. His "Korban Aharon" ("The Offering of Aaron") is a voluminous commentary on the book "Siphra," [ABBA,] which is held in high estimation by the Jews, and is of great antiquity, but the author is uncertain. The "Siphra" has been attributed to various authors, all of whom lived in the second and third centuries of the Christian æra. (Bartolucci, *Biblioth. Rabbin.* p. 90.; *Juchasin*, p. 60. &c.) It is an allegorical commentary on the book of Leviticus, and is commonly known among the Jews as "Torath Cohanim" ("The Law of the Priesthood"). The "Korban Aharon" was published at Venice, in 1609, in fol. In the "Middoth Aharon" ("The Ways or Manners of Aaron"), the author comments at large on Rabbi Ismaël's thirteen ways of interpreting Scripture: it was published with the "Korban Aharon." (Wolffius, *Biblioth. Hebr.* i. 118. iii. 74.; Bartolucci, *Biblioth. Mag. Rab.* i. 90.)

C. P. H.

AARON ABHAS (ר"א אהרן אבאש), called also Aaron Aves, a learned rabbi, who edited the "Chagiga" (a treatise belonging to the Talmud), with the commentaries of the rabbis thereon, which was published at Amsterdam, A. M. 5466 (A. D. 1706), in folio. He also superintended an edition of the book of Aaron Chajim called "Matteh Aharon" (thus in Wolff), printed at Amsterdam, 5463 (A. D.

* Called by the Jews the lesser computation, and generally used at the foot of their title-pages. It begins from the year of the world 5000, according to their chronology, which allows only 3760 years from the Creation to the beginning of the Christian æra. The above date is therefore equivalent to A. M. 5369.

1703). (Wolffius, *Biblioth. Hebr.* iii. 80. iv. 774.) C. P. H.

AARON ABIIA (ר"א אהרן אביה), a Spanish rabbi, the author of a work entitled, "Opiniones sacadas de los mas autenticos y Antiguos Philosophos que sobre la Alma escribieron," or "Opinions drawn from the most authentic and ancient Philosophers who have written on the Soul." This book is cited in the "Bibliotheca Menarsiana" (p. 218.), but we are not told whether it is in print or MS.; neither do we find any further notice of the author, or when he lived. (Wolffius, *Biblioth. Hebr.* iii. 70.) C. P. H.

AARON ABIQB, or AVIOB (אהרן אביאוב), a rabbi who lived towards the end of the sixteenth century, and wrote "Shemen Hamor" ("Oil of Myrrh"), (*Esther*, ii. 12.), which is a literal commentary on the book of Esther, collected from the commentaries of the rabbis. It was printed at Thessalonica, A. M. 5361 (A. D. 1601), by Abraham ben Matatja, with the Hebrew text of the book of Esther in the centre of the page. Le Long incorrectly calls him Aaron Ariob. He was probably a native of Asia Minor. (Wolffius, *Biblioth. Hebr.* i. 113. iii. 70.; Le Long, *Bibliotheca Sacra*, ii. 596.) C. P. H.

AARON ABRAHAM (ר"א אהרן אברהם), a rabbi, wrote "Iggereth Hattaamin" ("An Epistle on the Senses," i. e. of Scripture), in which he illustrates various passages of Scripture according to the Cabbala. He is thought to be the same as the author of "Sepher Hackarnajim," which appeared at Slawkow in Bohemia (Salcovii), A. D. 1706, in 4to., in the title of which he is called Aaron the Kardinian exile, who wrote the book "Iggereth Taamin." This is also a cabbalistical commentary, for the most part in explanation of the name Jehovah. It is probable that he lived about the end of the sixteenth century, as Wolff gives 1585 as the date of his tract, though he says that the only edition which he had seen was in the library of Oppenheimer, without place or date, but on the back of the binding was the date A. M. 5434 (A. D. 1674). (Wolffius, *Biblioth. Hebr.* i. 114. iii. 70.) C. P. H.

AARON BEN ABRAHAM ABZA (ר"א אהרן בן אברהם אבצע), a rabbi, a native of Donijivitz in Podolia, was the author of the "Toldoth Aharon," or "Generations of Aaron" (*Num.* iii. 1.), which consists of observations on the "Bava Kamma." This work was printed at Lublin in Poland, A. M. 5442 (A. D. 1682), in 4to. (Wolffius, *Biblioth. Hebr.* iii. 70.) C. P. H.

AARON ACHARON (אהרן האחרון), i. e. "Aaron the Latter," or "the Younger," was an eminent rabbi among the Karäite Jews, a sect distinguished by their rejection of the authority of rabbinical tradition. He was born at Nicomedia, or, according to Mordechai (himself a Karäite rabbi of later date), "in the synagogue of new Egypt," and lived about the middle of the fourteenth century. His

father's name was Elias. He was a writer of good repute among those of his own sect, and was accounted, as Professor Trigland of Leyden, in his "Diatribes de Secta Karæorum," subjoined by Wolff to his edition of Mordechai (Mardochei, *Notitia Karæorum*, ed. Joh. Christoph. Wolfius, Hamburgi et Lipsiæ, 1714), informs us, "a man of great wisdom, and an admirable philosopher." His works were as follow:—1. "As Chaiim, or Etz Chajim" ("the Tree of Life"); a philosophic and theological dissertation, like the "More Nevochim" of Maimonides, whom the writer designed to confute. 2. "Gan Eden" ("the Garden of Eden"), also called "Sepher Mitzwoth" ("Book of Precepts"). This work contains a full statement of the doctrines and practices of the Karaites, and is drawn up with an especial view to the confutation of the rabbinical writers, Shelomo or Solomon ben Isaac (otherwise Raschi) and Aben Ezra. It was long held in great esteem by the Karaites. The work known as "More or Moreh Aharon" ("Aaron the Teacher, or Aaron's Teacher,") appears to be taken from this; though Wolff (*Bibliotheca Hebræa*, tom. i. p. 115.) thinks it not clear whether the two works are not entirely distinct. 3. "Cether Torah" ("the Crown of the Law"), a subtle and diffuse commentary on the Pentateuch, in which he often animadverted upon the commentary of Aaron surnamed Harishon. These are the only works ascribed to this Aaron by Mordechai; but the following are noticed by Wolff (*Bibl. Hebr.*) as being attributed to him:—4. "Notzer Emunim" ("the Guardian of the Faith"), a treatise on the first principles of the law. This is expressly stated to be his in the work itself. It is said to have been finished, A. D. 1346. 5. "A Treatise on Sacrifices." 6. "A Commentary on Isaiah," extending to chap. ix. This is perhaps the commentary of Aaron Harishon, and ascribed by mistake to this Aaron. The first three works are here given in the order in which they are supposed to have been written: 1 and 2 are cited in 3. (Wolfius, *Biblioth. Hebr.*; Mardocheus, *Notitia Karæorum*.) J. C. M.

AARON of Alexandria. [AHRUN.]

AARON BEN ASHER (ר' אהרן בן אשר), or R. AARON BAR MOSES (of the tribe of Asher), is also called Aaron Bar Berabbi Moses. He is usually spoken of by Hebrew writers in conjunction with R. Moses Ben David, of the tribe of Naphtali, both of them being celebrated Masoretic doctors, and differing considerably in their readings and interpretations of the manuscript of the Scriptures, and more especially of the Pentateuch, and also in their opinions as to the application of the vowels and other points. Their various readings are printed at the end of the "Mickra Gedolah," that is, the Biblia Rabbinica, or rabbinical editions of the Bible, printed at Venice

and Basil, under the title of "Teluph ben Bene Asher uben Bene Naphtali" ("the Dissension between the Sons of Asher and the Sons of Naphtali"). Indeed, these two celebrated Jewish doctors are generally referred to by these abbreviated appellations; namely, Ben Asher and Ben Naphtali. (See the "Zemach David" of Gansius, A. M. 4797. See also the "Shalshelleth Hakkabbala," where they are spoken of both as the son of Asher and the son of Naphtali, and by their names in full, as given above.) One rabbi only, Elias the Levite, has a different opinion; who, in his third preface to his book entitled "Masoreth Hammasureth," calls the son of Naphtali, Jacob Ben Naphtali. They were both rulers, or heads of colleges, according to the same Elias. Ben Asher, if we may trust the book "De Accentibus," which is contained in the editio princeps of the Venice Bible, under the name of Asher, was a native of Tiberias, and probably head of the College of Palestine. In Tiberias, a city of Palestine on the shores of the lake of Genesareth, which was also called the sea of Tiberias, there was a celebrated college, even as late as the time of Abraham Aben Ezra [ABEN EZRA], in which were professors very learned in the Mosaic law, who laboured with incredible diligence in correcting and transcribing the books of the Holy Scriptures, as Aben Ezra himself bears testimony, in "Parashia Theruma," cap. 25. on Exod., where he says, "I saw the manuscripts, corrected by the learned Tiberians; and fifteen of their elders declared to me that they had gone three times entirely through them, and marked every word and point, and noted every error."

It is of this college that Ben Asher is supposed to have been the head, as his readings were adopted not only by the Tiberians, but by all the synagogues dispersed throughout the Roman empire. From this we may also collect that the other presided at Babylon, especially as the Jerusalemite or Western Jews adopted the readings of Ben Asher, while the Babylonian or Eastern Jews follow the readings of Ben Naphtali. Bartolucci indeed (i. 93.) combats the opinion of Cappellus, who, in his "Arcanum Punctuationis Revelatum," calls Ben Asher "Doctor Tiberiensis," as well as the testimony of Leusden, who, in his dissertation "De Genuina Punctorum Antiquitate" (p. 117.), affirms that he taught in Palestine. Bartolucci asserts that they both lived in Babylon about the year of the world 4794 (A. D. 1034), for which he quotes "Shalshelleth Hakkabbala" (p. 38.) [R. GEDALIA]. But on turning to "Shalshelleth" (*loc. cit.*) we find nothing but the time at which they lived, as above, and which in "Zemach David" is given as A. M. 4797 (A. D. 1037). This shows Genebrardus to have been in a great error, when, in his "Chronographia" (p. 181. and 451.), he affirms that they were both princes of Israel, who, in A. D. 476, laboured together

at the invention of the points; for we cannot help giving greater weight to the testimony of the learned Jews whom we have referred to, more especially as Maimonides, in "Jad Chasaka (c. viii.), agrees with them. The "Shalshelleth" does not, however, accurately define the time at which they lived, but merely states that they flourished in that century, between the year 4700 and 4794. And Jo. Morinus, in his "Opuscula Hebræo-Samaritica" (p. 140.), says that they lived about, or shortly after, A. D. 940. These two learned Masorites must not be confounded with the inventors of the vowels and points, either as being among their original inventors, as Raim. Martini has done, in his "Pugio Fidei" (p. 3. diss. 3. c. 19.), or as having made additions to and improvements in them, as does Lud. Cappellus, in the "Arcanum Punctuationis Revelatum," and Jo. Morinus, in the "Exercitt. Biblic." (p. 410). A full examination of this important question is contained in the admirable treatise of Jo. Buxtorff, "De Punctorum Antiquitate et Origine," p. 265. &c. Bartolucci, (*Biblioth. Rab.* i. 93.) by a singular error, confounds the various readings of Ben Asher and Ben Naphtali, and gives them as the same with those called "Haluphe sheben Maorbe Umidanche" ("between the Easterns and the Westerns"). But these latter differ altogether from the former, being, in the first place, of more ancient date, and treating of the consonants only; while the former, as above stated, are chiefly, if not entirely, confined to the vowels and accents. No doubt this error arose from the note at the end of the Rabbinical Bibles, which says that the Orientals follow the readings of Naphtali, and the Occidentals those of Asher, which led Bartolucci to suppose that the Oriental and Occidental readings were no other than those of Ben Asher and Ben Naphtali. (Wolfius, *Bibl. Hebr.* i. 126.; Bartolucci, *Biblioth. Rabbin.* i. 93.)

The other works attributed to Ben Asher are "Shagnar Hattagamim," an introduction to the accents, which is found at the end of the Rabbinical Bible of Bomberg, but should not be confounded with the "Shagnar Hannigginoth," at the end of the "Biblia Rabbinica Buxtorffii."

"Dickruck," a grammar, is also attributed to him, in the *Pugio* of Raim. Martini; but Buxtorff (*De Punctorum Antiquitate*, p. 164.) thinks that in this case we should read Ben Ezra for Ben Asher, as the very words quoted by Martini are found in a grammatical work of Aben Ezra.

Those who would know more of these various readings of the sons of Naphtali and Asher may consult Lud. Cappellus, *Critica Sacra*, iii.; Buxtorffius, *Anti-Critic.* p. 513.; Hottingerus, *Thesaurus Philologicus*; Jo. Leusden in *Philologo Hebræo*, p. 117. (Wolfius, *Biblioth. Hebr.* i. 127. iii. 79.; Bartolucci, *Biblioth. Mag. Rab.* i. 93.; *Biblia Hebræa, cum Comm. Rabbin.* iv. ad finem.) C. P. H.

AARON BEN BENJAMIN SEEV ("ר' אהרן בן בנימין זאב"), was chief rabbi of Mark in Westphalia, and in Pomerania, towards the end of the seventeenth century. His notes are printed in the margins of various Hebrew books. (Wolfius, *Biblioth. Hebr.* iii. 73.) C. P. H.

AARON BEN BENJAMIN ("ר' אהרן בן בנימין"), a rabbi of Prague, in Bohemia. His work called "Zikron Aharon" ("The Monument of Aaron"), which consists of instructions how to act when death approaches, appeared at Prague A. M. 5443 (A. D. 1683), in 4to. He died in 1691. C. P. H.

AARON BERACHIA ("ר' אהרן ברכיה"), BEN RABBI MOSIS BERABBI NACHMIAH DE MODENA, was a celebrated Italian rabbi, who wrote the book called "Maavar Jabbok" ("The Ford Jabbok"), (*Gen.* xxxii. 22.), an ascetic and moral treatise on holy living and dying; it is divided into five parts, as follow:—

1. "Siphte Tzedek" ("The Lips of Justice" (*Prov.* xvi. 13.)), which is subdivided into 40 heads, and treats of visiting the sick, and praying with them, and other matters concerning the dying, and prayers and ceremonies to be used at funerals, &c.

2. "Sephath Emeth" ("The Lip of Truth") (*Prov.* xii. 19.), consisting of 37 heads, which treat of the soul, and what should be done while it is departing from the body; also how the dead body should be treated and clothed, with other matters regarding the dead.

3. "Siphte Renanoth" ("The Lips of the Singers"), (*Ps.* lxxiii. 6.) in 46 heads, follows up the same subject, and treats principally of the duties of those who are present with the departed, and of the whole ceremonial of sepulture.

4. "Athar Anan Hacketoreth" ("The Vapour of the Cloud of Incense" (*Ezek.* viii. 11.)), is again subdivided into three parts, each with its own separate title. All the parts follow up the same subject, among which are the order for reading the Mishna, instructions for reading the Scriptures for every day in the week, with various matters concerning the soul, also concerning the pains of hell, on works of mercy, &c.

5. "Imre Noam" ("Pleasant Eloquence") (*Prov.* xv. 26.), in 42 heads, which are spiritual and cabbalistical discourses concerning the soul, &c. This work was printed at Mantua, A. M. 5386 (A. D. 1626), in 4to. It has been several times abridged by later rabbis. (Bartolucci, *Biblioth. Mag. Rab.* i. 89.; Wolfius, *Biblioth. Hebr.* i. 117. iii. 73.) C. P. H.

AARON COHEN ("ר' אהרן הכהן"), Aaron the priest, one of the race of the priesthood, a rabbi who lived, according to Abr. Zacuti, A. M. 4094 (A. D. 1334) (*Juchasin*, p. 133.) He wrote a work called "Archoth Chajim Hearuk" ("the Long Paths of

Life"), which, as Bartolucci says, comprehends various admonitions and moral precepts for the conduct of life: he also wrote "Joreh Death Hearuk" ("Knowledge exhibited amply"), which is a treatise on ethics.

Bartolucci adds, that he wrote the "Sepher Toldoth Aharon," but Wolff assigns it to Aaron Pisaurensis. We do not find that any of his works are in print. (Wolffius, *Bibl. Hebr.* i. 122. iii. 76.; Bartolucci, *Bib. Mag. Rab.* i. 22.; *Liber Juchasin*, p. 133.) C. P. H.

AARON COHEN (אהרן הכהן), that is, "the priest," a Ragusan rabbi, who died some time previous to 1656, was the grandson, by his daughter, of Rabbi Solomon Ohef, whence he is also called Aaron Cohen Ohef. He wrote "Zeckan Aharon" ("Aaron's Beard"), which he subjoined to the commentary of Solomon Ohef called "Shemen Hattob" ("the Good Oil"); and they appeared together at Venice A. M. 5417. (A. D. 1157) in fol. He appears to have named his own discourses "Aaron's Beard," in his character of a disciple, who received his knowledge "the Good Oil," from his master, which flowed through him to the world, as from the beard of Aaron. (*Psalms* cxxxiii. 2.) These works are literal and allegorical commentaries on the Pentateuch, and other books of the Bible. Aaron also adds a short comment on "Berachoth," "Shubbath," and other treatises of the Talmud. (Wolffius, *Biblioth. Hebr.* i. 122. iii. 76.) C. P. H.

AARON COHEN BERACHIA (אהרן הכהן ברכיא), a Jewish rabbi, who lived in the middle and towards the end of the seventeenth century. He wrote "Pirche Kehunah" ("Flowers of the Priesthood"), that is, an exposition of the tracts of the Ghemara and Tosephoth, called "Bava Kamma," and "Bava Mezia," "Ketuvoth," "Gittin," &c. He was also the author of "Matteh Aharon" ("the Rod of Aaron"), a title taken from *Numbers*, xvii. 23. This is a book of questions and answers, in two parts. Both works were edited by the author's son, and published at Amsterdam, the latter, A. M. 5463 (A. D. 1703), in folio, and the former, A. M. 5469 (A. D. 1709), in 4to. (Wolffius, *Biblioth. Hebr.* iii. 76.) C. P. H.

AARON DE DOMO LEONIS. [DAVID DARSHAN.]

AARON BEN ELIEZER (אהרן בן אלעזר), or ELEAZER, president of the senate in the synagogue of Zemphelburg in Poland, wrote "Korban Aharon" ("the Offering of Aaron"), a compendium of all the rites and ceremonies which are contained in the book called "Torath Chataath" ("the Laws of Sin"), and it also treats of things lawful and unlawful. It was printed at Amsterdam, A. M. 5450 (A. D. 1690). (Wolffius, *Biblioth. Hebr.* i. 116. iii. 72.) C. P. H.

AARON DE FONSE'CA. [FONSE'CA.]

AARON HARISHON (אהרן הראשון) i. e. "Aaron the Former," or "the Elder,"

was a Karäite rabbi, who lived near the close of the thirteenth century. Little is known of him except that he was the son of one Joseph, and that he followed the profession of physic, and resided, for a time at least, at Constantinople. Basnage infers that he lived in western Europe, from his having in some of his works attacked the practices of the German Jews; but as Basnage has ascribed to him two of the works of Aaron Acharon, the inference is not to be trusted. Wolff suspects from the title, "Saint of God," which Mordechai repeatedly gives him, that this Aaron suffered persecution on account of his religion, the Jewish writers being accustomed to give the title of saint to their martyrs. His principal writings are as follow:—1. "Hammuchbar" ("the Chosen"), more fully, "the Chosen (or Choice) of the Upright" (Wolff. *Bibliotheca Hebræa*, tom. iii. p. 74.), a commentary on the Pentateuch, generally, though not entirely free from the allegorical interpretations of the rabbinical school. Mordechai speaks of it in the highest terms, as being concise in style, but rich in matter, full of natural science, recondite allusions, and cabalistic learning, so as to be well understood only by those who were possessed of great learning themselves. (Mardochæus, *Notitia Karæorum*, ed. Wolff. p. 141.) Aaron himself appears to have given his work the title of "Aaron's Forehead." (Wolff. *Bibl.* tom. iii. p. 75.) 2. "A Commentary on the early Prophets" (the books of Joshua, Judges, Samuel, and Kings). 3. "A Commentary on Job," mentioned by Aaron himself, in his commentary on the law, but not now extant. 4. "A Commentary on the Book of Psalms." 5. "A Commentary on Isaiah." 6. "Celil or Kelil Jophi" ("the Perfection of Beauty"), a small Hebrew grammar, printed at Constantinople (A. D. 1581), and very well spoken of by Mordechai, and by Simon, in his "Hist. Critique du Vieux Testament," and his "Bibliothèque Critique," vol. ii. Aaron enjoyed a high reputation among those of his own sect, and has been respectfully noticed by Christian writers. His great work on the Pentateuch has had commentaries written on it by later rabbis, and was rendered into Latin by Jo. Andr. Danzius of Jena, but the version was not printed or published, as some authorities have stated. (Wolff, *Bibliotheca Hebræa*, tom. iii. p. 75.) Aaron edited, with alterations and additions, the "Sidre Tephilloth" ("Order of Prayers"), or service-book of the Karäites, which was printed at Venice about A. D. 1500, or, according to the "Biographie Universelle," A. D. 1528-9. (Wolffius, *Bibliotheca Hebræa*; Mardochæus, *Notitia Karæorum*.) J. C. M.

AARON BEN ISRAEL (אהרן בן ישראל), a Prussian rabbi, who edited the "Or Ishrael" ("the Light of Israel") of his father, at Frankfort on the Oder, 1701. [ISRAEL BEN AARON.] (Wolffius, *Biblioth. Hebr.* iii. 75.) C. P. H.

AARON BEN JACOB (ר' אהרן בן יעקב), the Levite, a rabbi in the synagogue of Kavoli in Volhynia, in the latter part of the seventeenth century. He collected and revised the work of R. David ben Shemuel, called "Dibre David" ("the Words of David"): his edition is that of Dyrenfurt, A. M. 5449 (A. D. 1689), in folio. (Wolfius, *Biblioth. Hebr.* iii. 75.)

C. P. H.

AARON BEN JOSEPH SASON (ר' אהרן בן יוסף שסון), chief of the synagogue at Thessalonica, is the author of "Torath Emeth" ("the Law of Truth") (*Psalm*, cxix. 142.), which contains 232 legal decisions of questions concerning buying and selling, such as are commonly distinguished among the Jews by the appellation of "Sheeloth" and "Teshivvoth," that is, "Inquiries and Solutions"; for which the intricacies and niceties of the Jewish code afford abundant matter. It was printed at Venice A. M. 5386 (A. D. 1616), folio. He also wrote "Sephath Emeth" ("the Lip of Truth"), which is an explanation of the Tosephoth of the Ghemara: it was printed at Amsterdam in 1706, in 8vo. The name of the author is thus abbreviated הר"א שסון *Harosh*, which signifies the head, but they are the initials of the Rabbi Aaron Sason. (Wolfius, *Biblioth. Hebr.* i. 122. iii. 75.; Bartoloccus, *Biblioth. Mag. Rab.* i. 91.)

C. P. H.

AARON LAPP, or LEPPA (ר' אהרן לפפא), BEN ISAAC, is the author of "Bene Aharon" ("the Sons of Aaron"), a work which consists of questions and answers concerning the Choshen Mishpat. [BARUCH.] It was printed at Smyrna, A. M. 5434 (A. D. 1674), in folio, with a preface by R. Jacob ben Naim the editor, who enumerates the commentaries of the same author on various dissertations of the Talmud, also on the observations of R. Alphes and R. Nissim, besides an ample exposition of the book of R. Jerucham. This work is often cited in the "Lechat Hackmah" ("the Collection of Wisdom") of Moses Chagis. [MOSES CHAGIS.] (Wolfius, *Biblioth. Hebr.* iii. 80.)

C. P. H.

AARON (of the house of LEVI) (ר' אהרן מביית לוי), a Spanish rabbi, born at Barcelona, must have lived towards the end of the thirteenth century, for he died, according to the testimony of Abraham Zacuti (Juchasin) in A. M. 5053 (A. D. 1293). He is the author of "Sepher Hachanuk" ("The Elementary Book"), a catechism or book of elementary instruction, in which are expounded 613 precepts from the books of the jurisconsults and rituals of the Jews; the works of R. Isaac Alphesi, Maimonides, and Nachmanides particularly, are herein explained. This work was first published at Venice A. M. 5283 (A. D. 1523), in fol. by Dan. Bomberg, and again A. M. 5360 (A. D. 1600) by J. de Gara. The manuscript is still extant in the Vatican library, in folio, bearing date A. D. 1313, in which the writer of the book modestly with-

holds his name, and simply styles himself "Levita Barcinonensis." Bartolucci, misled by the letters ל"ה at the end of the Vatican MS., calls him Aaron Zalaha, forgetting that these letters are merely the abbreviation of a solemn Jewish formula often found at the end of Hebrew MSS., and signifying "may his memory remain to life eternal." (Bartoloccus, *Bibl. Mag. Rab.* i. 90.) The "Shalshelleth Hakkabbala," quoting the book "Jesod Olam," says that this Aaron was descended from the princes of the tribe of Levi, and that he travelled from Barcelona to Toledo in A. M. 5045 (A. D. 1285). Hottinger makes great use of this book in his "Commentatio de Jure Hebræorum," Zürich, 1656, in the title of which he calls the author R. Levi Barcelonita. Zellerus, in his notes to Maimonides "De Vacca Rufa" (p. 219.), calls him Aaron Silcha, and quotes the editio princeps of his work as published at Constantinople, instead of Venice. Zellerus has fallen into the same error as Bartolucci with respect to the word "Silcha," which is evidently his way of reading ל"ה, in which he seems to have mistaken the first ה for ח. (Wolfius, *Biblioth. Hebr.* i. 123. iii. 77.; Bartoloccus, *Biblioth. Mag. Rab.* i. 90.)

C. P. H.

AARON, THE LEVITE (ר' אהרן הלוי), HALLEVI BEN JOSEPH (also called Aaron Hallevi, Berabbi Joseph, Berabbi Benbanaste, Berabbi Joseph, Berabbi Isaac, Berabbi Zarachia, Berabbi Shem Tav, Hallevi), is the author of "Bedeck Habbajith" ("the Fissure or Breach of the House"), a commentary on the book of R. Solomon Addereth, called "Torath Habbajith" ("the Law of the House"). [SOLOMON BEN ADDERETH]. It was published, together with the book itself, at Venice (A. D. 1608), in fol. ap. Jo. de Gara: the inner margin of the book has the comment of Aaron, and the exterior and opposite margin an answer to it, entitled "Mashmereth Habbajith" ("the Watching of the House"), which by some is attributed to Solomon Addereth himself, and by others to one of his disciples. He must have lived in the latter part of the thirteenth century, as he appears to have been a contemporary of Solomon Addereth or Adrath. There is also another book with the same title "Bedeck Habbajith." [R. JOSEPH BEN EPHRAIM.] (Bartoloccus, *Biblioth. Mag. Rab.* p. 93.; Wolfius, *Biblioth. Hebr.* i. 124.)

C. P. H.

AARON, THE LEVITE (ר' אהרן הלוי), a rabbi, who edited the Hebrew Pentateuch, Amsterdam, A. M. 5430 (A. D. 1670). He also wrote "Charushim al Ketuvoth" ("New Observations on Ketuvoth"), edited from his MS. by R. Joseph Krashvich, who is also called R. Joseph Rakob, printed at Prague, A. M. 5492 (A. D. 1732), fol. (Wolfius, *Biblioth. Hebr.* i. 125. iv. 773.)

C. P. H.

AARON THE LEVITE. A rabbi, the son of Uri Levi, was the first who circumcised

Jews at Amsterdam, when they came out of Spain. He was born A.M. 5338, A.D. 1578. (Barrios, *Casa de Jacob*, p. 2.; Wolfius, *Biblioth. Hebr.* iii. 70.) C. P. H.

AARON THE LEVITE. [MONTEZINIUS.]

AARON LURIA (ר' אהרן לוריא), a rabbi of Prague in Bohemia, lived in the beginning of the seventeenth century. His notes and criticisms are found in the margin of the book "Shapha Tal" ("Abundant Dew"), published at Hanover in 1612, and in other works. (Wolfius, *Biblioth. Hebr.* iii. 77.)

C. P. H.

AARON MARGALITHA (אֶהְרֹן מַרְגְּלִיתָא), a Polish rabbi and professor at Slawkow, in Bohemia, was born in 1665, and converted to the Christian and Protestant faith at Leyden, whence he removed into the province of Mark, in Westphalia, and was made professor of Jewish antiquities in the university of Frankfort on the Oder. He afterwards lectured at Berlin, as well as at Hanover and Halle. Finally he lectured at Hamburg in 1712, where having embraced the Lutheran doctrines, he wrote 1st, "Minchath Aharon" ("The Offering of Aaron"), a Latin treatise "On the Passion of Christ," from the 53d chap. of Isaiah; the work was printed at Frankfort on the Oder, 1706, in 4to.; he also revised the "Perush Hammasorah," Halle, A.M. 5471 (A.D. 1711), in 4to., and the "Sepher Habbahir," which was published, together with "The Maaim Chakmah," at Berlin, A. M. 5466 (A.D. 1706), in 4to.

He also began a Latin version of the book called "Juchasin" [ABRAHAM ZACUTI], illustrated with copious notes, of which he finished a considerable part.

He wrote, 2. "Hilcoth Moser" ("The Laws of the Traitor, or Betrayer"), a dissertation on the "Tur Choshe Mishpat," with notes. 3. He translated the treatise of the Talmud called "Chagiga," with the commentary of Jarchi [SOLOMON JARCHI], into Latin, with explanatory notes. 4. He also wrote "Hilcoth Sepher Hattorah" ("The Institutions of the Book of the Law") from "Tur Jose Dea." 5. "Shibnath kne Hammenorah" ("The Seven Branches of the Candlestick," i. e. "Seven Questions on the Kingdom and Office of Christ," proposed and answered). 6. "The Kernel of Christian Doctrine," in Latin and German. 7. "A Cabbalistical Exposition of the Lord's Prayer." 8. "Annotations on various Parts of Scripture," drawn from the Talmud and other Rabbinical writings. 9. "The Divine Personality and Incarnation of the Angel of the Covenant demonstrated." In these works he explains the hidden sense of many of the Rabbinical doctrines, especially in his Latin version of the "Juchasin," which Wolff remarks was eagerly looked for by the learned men of his time, and is well worthy of being finished and published; indeed the author was frequently urged by

his most learned contemporaries to this undertaking.

"The divine Personality of the Angel of the Covenant," was published in German at Lünenburg, in 1716, in 4to. It consists of a commentary on *Malachi*, iii. 1., and comprises thirty-two pages. Among other tracts and commentaries from his hand, are also the following:—

1. "A Treatise tripartite on the Holy Trinity." (I.) Of the Unity of the Godhead. (II.) Of the Plurality of the Persons. (III.) Of the Trinity in Unity. 2. "A Rabbinical Paraphrase of the First Epistle of St. John, with Annotations." 3. "A Collection of various Observations on the Gospels, from the Jewish Writers." 4. "The Christian and Jewish Religion compared from Holy Scripture and Jewish Antiquity." 5. "Thirty-two Cabbalistical Rules, with Annotations." 6. "A Version of the book Bakir, with Notes." 7. "A Version of the Commentary of Isaac Abarbanel on Jonah, with Notes." 8. "On the Mystery of the Jubilee." 9. "The Orthodox Confession of Faith of the Lutherans." 10. "A Version of the Hebrew Grammar of R. Jehuda Löw, which is inscribed "Shoresch Jehuda" ("The Root or Theme of Judah"). 11. "A Version of a Part of the Book called Etz Chajim" ("The Tree of Life"). 12. "Questions on the Kingdom and Office of Christ, proposed by his Majesty the King of Prussia, with their Answers." 13. "A Dissertation on the Law of the Betrayer," from the "Choshen Mishpat," in which the calumnies of the Jews against the Christians are brought forward and refuted. Whether this treatise is the same with "Hilcoth Moser," before noticed, or a separate tract on the same subject, does not appear.

This Aaron is the person whom the learned Fulster alludes to in his "Amœnitates Philologicæ" (vol. i. 212.), whom he calls the ex-Jew, who having first turned from the Jews to the Reformed Church (Calvinists), and been made professor of Jewish antiquities at Frankfort on the Oder, afterwards went over to the Lutherans; he says of him that he bitterly complained in his presence that they had deserted him, and left him so utterly destitute that he had no choice but to go back to his own people, the Jews. The same writer also says (ii. 87.) that he (Aaron) gave him a copy of the "Nucleus Doctrinæ Christianæ" ("Kernel of Christian Doctrine"), written with his own hand. It does not appear that any of his works, except the small tract on the Divine personality above mentioned, were ever printed. Like most of those learned Jews who have embraced the Christian faith, Margalitha seems to have lived and died in misery, hated by his own nation as a renegade from the faith of his fathers, and deserted by those whose doctrines he had embraced. Wolff, writing about the year 1730, thus alludes to his unhappy end:

"It is not so long ago," he says, (vol. iv. 773.), "that I heard he had died a few years since at Copenhagen, in a dungeon; in allusion to which Christian Wormius, the present excellent Bishop of Zealand, says that he was cast into prison deservedly; 'because of a written document in which he had again offered himself to the Jews, to become anew a follower of the Jewish superstition. Indeed,' continues the good bishop, 'I never attributed much faith to this man, whom I have often seen. He had a deal of ambition, and a mind so full of ardour and activity, that he seemed to be thinking of any thing rather than Christ.'" But we are not required to measure the Christian temper by the standard of this good bishop of Zealand. Aaron Margalitha was initiated into the Christian faith at Leyden, by Trigland. (Wolfius, *Biblioth. Hebr.* i. 124. iii. 78. iv. 773.; Chr. Fulsterus, *Amœnitates Philologicae*, i. 212. ii. 87.) C. P. H.

AARON BEN MORDECAI (ר' אהרן בן מרדכי), a Jewish writer who wrote the "Metzach Aharon," or "Aaron's Forehead," a title taken from *Exod.* xxviii. 29., which was published at Frankfort on the Main, by Joseph Kelner, A. M. 5478 (A. D. 1718) in 4to. It consists of a German-Hebrew version of the Chaldee paraphrase on the book of Esther, interspersed with various animadversions of his own, mostly taken from the Medrashim. There is no particular notice of the time at which the author lived; but from the circumstance of his book being in the corrupt Judæo-Germanic dialect, and not in the rabbinical Hebrew, though the author bore the title of Rabbi, we may be tolerably certain that he lived as late as some part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* iii. 78.) C. P. H.

AARON BEN MOSES (ר' אהרן בן משה), a presiding rabbi and chief preacher (Pater Domus Judicii) of the synagogue at Worms. He wrote, 1. "Doshen Aharon" ("Aaron's Breastplate"), in which he gives a compendium of the rites and institutes, delivered down to us in the "Arba Turim." [ABRAHAM BEN R. JEHUDA.] 2. "Bigde Aharon (Aaron's Garments)," consisting of allegorical and subtle discourses on the Pentateuch. 3. "Matteh Aharon" ("Aaron's Rod"), a title from *Exod.* vii. 11., a commentary on the "Hagada," or ritual of the passover. These three works are spoken of as manuscripts of value by Rabbi Shabtai in the "Siphte Jeshenim" ("Lips of the Sleeping"). [SHABTAI.] The "Matteh Aharon" was afterwards published at Frankfort on the Main, in A. M. 5438 (A. D. 1678), in fol., and in 1710, ap. J. Kelner; extracts from which work are also contained in the "Chalka Durbaneen" ("Inheritance of the Princes"), published at Amsterdam, 1695, in 4to., in which the author is called Aaron Teumim. He is also called by the Jews "Darshan"

("The Preacher"). The "Bigde Aharon" was likewise published at Frankfort, in 1710, in folio, in which year also appeared the third edition of the "Matteh Aharon," edited by his son, who in the preface expresses his desire that the rest of his works may be published. An epistle of Aaron ben Moses on the right pronounciation of the names of the Divinity is contained in the "Teshuboth Hagggaonim" ("Excellent Answers") of R. Jochanan ben Isaac (*Unschuldige Nachrichten*, p. 623.). All his works in manuscript were in the library of Oppenheimer: he died in the year A. M. 5450 (A. D. 1690), on the 2d day of the month Ab, at Cracow in Poland, where he was at that time chief preacher in the synagogue, and where he is buried. (Wolfius, *Biblioth. Hebr.* i. 125. iii. 75. iv. 773.; *Unschuldige Nachrichten*, 1714, p. 623.) C. P. H.

AARON BEN MOSES MEIR PERLES (ר' אהרן בן משה מיר), a native of Prague in Bohemia, a Jewish writer. His principal work is called "Taharoth Aharon" ("The Purification of Aaron"), which is a treatise on drawing out the sinews from animals when killed, in Hebrew and German-Hebrew, published at Offenbach A. M. 5472 (A. D. 1712), in 8vo. This curious little tract, which consists of only 25 pages, is thus arranged: as far as page 22. it comprises the treatise, on the same subject, called "Ittor," by Rabbi Isaac bar Abba, in Hebrew, on which Aaron furnishes a commentary, also in Hebrew; from page 22. to page 25., which ends the book, he gives short instructions in the same art, in the Hebræo-Germanic dialect. This little book, elegantly written on vellum, and presented by the author, was seen by Wolff in the library of Oppenheimer. He lived in the latter part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* iii. 79. iv. 773.) C. P. H.

AARON NASI BABEL (ר' אהרן נשיא בבל), or prince of Babylon, by which title he is called in the "Siphte Jeshenim," [SHABTAI,] and which Wolff explains by "Archi-Academicus," or "Head of the College," or, as Bartolucci calls him, "Hammakubal Haggadol" ("The Great Cabbalist"). He was a Jewish cabbalistical writer of great antiquity, who wrote two cabbalistical works; one called "Sepher Hannikkud" ("The Book of Punctuation"); the other, "Sepher Hesperdes" ("The Book of Paradise"): they are cited in the index of cabbalistical books, at the end of the book called "Jezira," in the Mantuan edition of 1562, where the writer is called "Rosh Jeshebath Babel" ("Head of the College of Babylon"). At what period he lived, we are not told; but certainly at an early period of the Christian æra. (Wolfius, *Biblioth. Hebr.* i. 128. iii. 80.; Buxtorfius, *De Antiquitate Punctorum*, p. 55.; Bartoloccius, *Biblioth. Mag. Rab.* i. Appendix, 739.) C. P. H.

AARON, or ARON, PIE'TRO, is gene-

rally called "a Florentine." In the fifteenth and early part of the sixteenth century, Italy was in part supplied both with singers and composers from Flanders and Germany; the school of Flanders being at that period in very high repute. Baini states that "large pensions tempted Josquin des Pres, James Obrecht, Henry Isaac, Alex. Agricola, and Peter Aaron to settle at Florence, where they were, at the same time, in the service of Lorenzo the Magnificent." Hence it seems most probable that Aaron, as well as his associates, was a Fleming or a German by birth, although the greater portion of his life was spent in Italy, and though, in the preface to his "Toscanello della Musica," he speaks of Boccaccio, Dante, and Petrarch as his countrymen. He is chiefly known as a laborious writer on his art. His first work was a small tract, entitled, "De Institutione Harmonica," 1516. His second, a more important production, was called, "Toscanello della Musica," of which three editions were published; in 1523, 1529, and 1539. The popularity of this work may in some degree be accounted for from its having been written, not, as was the general custom, in the Latin, but the Italian language. His third work, entitled, "Trattato della Natura e Cognizione di tutti li Tuoni di Canto figurato," was printed at Venice in 1525, and was the prelude to a long controversy between the advocates of tempered scales and the adherents to ancient proportions. This was followed by another under the vaunting title of "Lucidario in Musica di alcune oppinioni antiche e moderne, composto dall' eccellente e consumato Musico Pietro Aaron." Ven. 1545. In this work certain novel harmonies are explained and vindicated, which Franchinus and his adherents denounced as licentious. The works of Aaron are referred to with respect by Morley, in his "Introduction to Practical Music," who has given the substance of his precepts, improved and enlarged in the third part of his work. (Baini, *Vita di Palestrina*; Hawkins, *Hist. of Music*; Morley, *Practical Music*; Burney, *Hist. of Music*.) E. T.

AARON PISAURENSIS, or Aaron of Pisaurum (Pesaro) (אהרן מפֿיסארן), a Jewish writer of considerable celebrity, was born at Pesaro in Italy, about the middle of the sixteenth century. Le Long says he was living in 1581. His great work, called "Toldoth Aharon" ("The Generations of Aaron") (*Num.* iii. 1.), is an index to the passages of Scripture which are cited and explained in the Babylonian Talmud, with the treatises and the chapters, pages, and columns marked, in which each is found. It was first printed at Basil, by Ambrose Frobenius A. M. 5341 (A. D. 1581), folio, with the Hebrew concordance of Rabbi Isaac Nathan; and afterwards in 4to. at Venice, A. M. 5351 (A. D. 1591). This edition, which was edited by Asher Phorins,

and printed by Bragadinos, must not be confounded with another edition of 1591, also printed at Venice by Jo. de Gara, and usually bound up with the Hebrew Pentateuch, from the same press. This latter edition contains only the passages of the Pentateuch explained in five "Megilloth" of the Talmud, with the addition of the places in the books "Zohar," "Akkedath," and "Ikkasim," wherein the same passages of Scripture are expounded. The former edition refers to all the books of the Bible, and consists of 159 pages. R. Shabtai, in "Siphte Jeshenim," speaks of (perhaps) three other editions of this work; namely, Friburg, 1591; Venice, 1583; and Basil, 1587, in folio. There was also published an edition in 4to. with the "Toldoth Jacob," of R. Jacob Sesportas, which contains an index of the passages of Scripture expounded in the Talmud of Jerusalem, published at Amsterdam, A. M. 5412 (1652), in 4to.; to which is also added the "Beth Aharon" of Aaron ben Samuel [AARON BEN SAMUEL]. The Hebrew Pentateuch, with the commentary of "Rashi," and the "Siphte Chachmeim" of Rabbi Shabtai, printed at Amsterdam 1680, and at Dyrenfurt 1693, in 4to., has in the margin an index of passages of the Talmud, taken from the "Toldoth Aharon," which is also the case with the Berlin edition of the Pentateuch of 1705, in 8vo., which is furnished with the commentaries of the Rabbis. (Wolfius, *Biblioth. Hebr.* i. 129. iii. 81.; Buxtorfius, *Biblioth. Rabbinica*, p. 369.; Bartoloccius, *Biblioth. Mag. Rab.* i. Appendix, 739.; Le Long, *Biblioth. Sacra*, ii. 590.) C. P. H.

AARON SAMUEL (אהרן שמואל), called קידנבר Kaidenover, also pronounced Kaidenaur and Kaidenwar. He is sometimes also called Samuel only, and sometimes, as above, Aaron Samuel. Schudt explains this discrepancy by stating that he first took the name of Aaron in addition to his original name of Samuel, after a fashion usual among the Jews, on the occasion of his recovery from a dangerous illness. He calls him Kaidenaur (*Memorabilia Judaica*, part i. p. 130. note), "which," says he, "I have substituted for Kaidenover, after the example of the Jews, by whom I have heard it so pronounced." Majus, in the "Bibliotheca Uffenbachiana" (part. i. p. 134.), writes it Kaidenwer, and also refers for his authority to the pronunciation used by the Jews with whom he had conversed. Hence it is plain that the Jews themselves are by no means agreed as to the derivation and pronunciation of this surname. Wolff, however, has set the question at rest, when, after quoting the above authorities on the subject, he says, 'I, however, would give the preference to "Kaidenover," not doubting that he derived this surname from the name of a certain town in the Lesser Poland, called "Kaidenov." Rabbi Moses Chagis, however, in his "Leket

Chockmoh," where he is continually quoting his "Emuneth Shemuel," calls him R. Shemuel ben Aharon Kaidenor; and the "Acta Eruditorum" for the year 1692 have gone so far as to convert it into the German name "Quittenbeer," which name, though not unfrequently met with among the German Jews, we are not inclined to adopt, preferring to follow the sound opinion of Wolff, and of the author himself, who, in the titles of his works, always makes use of the orthography given above, which, according to the pronunciation of the educated Polish and German Jews, would be Kaidenover. From this the conclusion may also be drawn that he was a native of the before-mentioned town of Kaidenov in Poland, though Wolff calls him a native of Wilna (Wilnensis). However, he was certainly a native of Poland, in which kingdom he passed the greater part of his life, and wrote most of his works. He also began his ministry here, but afterwards he removed to Niclasburg, then to Glogau in Bohemia, and, finally, to Frankfort on the Main, where he became chief preacher in the sygagogue (Pater Domus Judicii). Here, however, he took offence at the treatment which he received from those of his own nation, who appeared to him to fail in the respect due to his merit and station; and after imprecating a solemn curse upon the Jews' quarter from the greater and lesser walls, he left them and returned to Cracow, where he also became chief preacher. He died A. M. 5436 (A. D. 1676), in the synagogue of Chmelnich, near Pinczov, in Poland, during the celebration of divine service, and was buried in that town on the 19th of the month Thammuz. Wolff says he read this himself in his epitaph; and it deserves notice, as Le Long gives the year of his death as A. M. 5439 (A. D. 1679). His works are, 1. "Emuneth Shemuel" ("The Faith of Samuel") (1 Sam. iii. 20), which consists of questions and answers on the "Ordo" of Aben Ezra, printed at Frankfort on the Main, in 5449 (A. D. 1699) in 4to. 2. "Bircath Hazebach" ("The Blessing of the Sacrifice") (1 Sam. ix. 13.), consisting of animadversions on the "Ghemara," and the commentaries of Rashi, and the treatise of the Tosephoth, called "Kid-dashim," printed at Amsterdam A. M. 5429 (A. D. 1669), in quarto. The title of this book corresponds by the Gamatria, or as regards the numerical value of the letters, with the name of the author, Aaron Shemuel; and in his preface the author assigns this as a reason for choosing this title. 3. "Bircath Shemuel" ("The Blessing of Samuel"), which contains discourses on the law, and was edited by his son Levi Hirsch, with a preface, in which he gives some of the leading events of his father's life, as related above. It was printed at Frankfort on the Maine, A. M. 5443 (A. D. 1683), in 4to. 4. "Tiphereth

Shemuel" ("The Adornment of Samuel"). It treats of various books of the Talmud, as "Bava Kamma," "Bava Mezia," "Jevamoth," "Gittin," "Ketuvoth," "Chullin," &c., and finally, on the "Arba Turim." It was printed at Frankfort on the Main, A. M. 5459 (A. D. 1699), in 4to. There is also a collection of questions and answers, nearly completed by him, in manuscript, in the "Bibliotheca Uffenbachiana," i. 134. codex 88. (Wolffius, *Biblioth. Hebr.* i. 130. iii. 82.; Schudtius, *Memorabilia Judaica*, p. 381. Appendix; Le Long, *Biblioth. Sacra*, ii. 591.)

C. P. H.

AARON BEN SAMUEL (אהרן בן שמואל), a celebrated Jewish writer who lived near the end of the seventeenth century. He wrote "Beth Aharon" ("The House of Aaron"), which is an index to various passages in the Bible, so disposed, according to the books and chapters, as to show in what books, of which six and thirty are cited by their initial letters in the usual abbreviated manner, each passage is explained. Among them in the first place are cited both the Talmuds, as had been already done in the "Toldoth Aharon," [AARON PISAURENSIS,] except that this work comprises an index to nine books or treatises omitted in the "Toldoth Aharon;" namely, "Pirche Avoth," "Derech Eretz Rabba" and "Sutha," "Mazecheth Calla," &c. All the books referred to are enumerated in the preface. This is a work extremely useful to all preachers and interpreters of Scripture, and indeed to every Biblical student who is desirous to become thoroughly acquainted with the Holy Bible, and the Jewish expounders thereof: it cost the author, according to his own testimony, the labour of ten years; so that he seated himself quietly down to this work, as he says, as it were in "his own home," whence he gave it the title of "Beth Aharon:" it was printed at Frankfort on the Oder, by Jo. Cr. Beckmann, A. M. 5450 (A. D. 1690), in folio. In a certain proœmium, which he calls *Haschamah*, he says that he commented also on the Masora Magna; but this work does not appear to be extant.

The little book in German Hebrew on the death of Moses, called "Peseedeth Moshe," printed at Frankfort on the Oder, A. M. 5453 (A. D. 1693) is also by this author. (Wolffius, *Biblioth. Hebr.* i. 130-31.; Le Long, *Biblioth. Sacra*, ii. 591.)

C. P. H.

AARON SAMUEL BEN ISRAEL (אהרן שמואל בן ישראל), a Jewish writer, a native of Frankfort on the Main, who was living in the year 1715, as appears from his notes appended to various Hebrew works. (Wolffius, *Biblioth. Hebr.* iii. 82.) C. P. H.

AARON SAMUEL BEN MOSES (אהרן שמואל בן משה), a learned Jewish writer, a native of Kremnitz in Russia. He wrote. 1. "Nishmath Adam" ("The Breathing of Adam") (*Gen.* ii. 7), which treats of the soul, from its first entrance into

the body ; of its perfectibility, with a treatise on holy living, and also of a future state of rewards and punishment, &c. It was published at Hanover, A.M. 5377 (A.D. 1617) in 4to. Hillarius Prache, in his notes to the "Backshah," or "Meditations of Rabbi Jedaja Happenini" (p. 15.), says he translated almost the whole of this work, but whether into Latin or German is not mentioned. 2. "Beer Sheba" (from *Joshua*, xv. 28.). All that is known of this work is, that it is praised by the editor of the above, at the end of that work, and that it is by the same author. In choosing the title for this book ("Nishmath Adam") the author was guided not only by its appropriateness to the subject, but by the love of mystical trifling which is so peculiar to his nation, in the spirit of which, according to the "Sepher Katon," or "Lesser Numeration," the name *Aaron Samuel* is made to result from *Nishmath Adam*, that is to say, they are by rather a circuitous method both made to correspond with the number 30. We are not told at what time this author lived, but there is some ground to believe that he was nearly contemporary with the publication of his work. (Wolfius, *Biblioth. Hebr.* i. 130.)

C. P. H.

AARON SASON (אהרן ששון). [AARON BEN JOSEPH SASON.]

AARON SELIG BEN MOSHE ("ר אהרן זעליג), a Jewish writer, a native of Slawkow in Bohemia (Salcoviensis). He wrote "Amude Sheva" ("The Seven Columns"), which is divided into five parts: 1. Remarks on the Old and New Zohar, and its more difficult Words. 2. On the Treatises which are wanting in the Greater Zohar. 3. An index to the passages of each Zohar which are explained in other works. 4. An index to passages in Tikunim, and where they are explained. 5. Various readings of the "Zohar." It was printed at Cracow, in folio, but it does not appear in what year. (Wolfius, *Biblioth. Hebr.* i. 118.; Le Long, *Biblioth. Sacra*, ii. 591.)

C. P. H.

AARON SOLOMON BEN CHASON ("ר אהרן שלמה בן חסון), a Jewish rabbi of Thessalonica, whose decisions on various points of the Jewish ritual appear in the "Questions and Answers" of Rabbi Baruch ben Kalai, printed at Smyrna, A. M. 5420 (A. D. 1660). (Wolfius, *Biblioth. Hebr.* iii. 81.)

C. P. H.

AARON(ST.), commonly represented as the founder of the earliest established monastery in Bretagne. Little is known of him except that when St. Maclovius or Machutes (whose name has in modern times been corrupted into St. Malo) fled with some companions from Britain into Gaul, he was received and entertained by Aaron, "a man of angelical life," who was then living on an island not far distant from the present town of St. Malo. At his death, which probably occurred about the middle of the sixth century, he appears to

have been at the head of a monastic community, composed, as the editors of the "Acta Sanctorum" conjecture, of the companions of St. Maclovius. (*Acta Sanctorum*, by Bolland and others, Antw. 1643—1786; *Vita S. Maclovii* in the *Acta Sanctorum Ordin. Sti. Benedicti*, by D'Achéry and Mabillon.)

J. C. M.

AARON TEUMMIM ("ר אהרן תאומים). [AARON BEN MOSES.]

AARON ZALAH (אהרן זלה). [AARON OF THE HOUSE OF LEVI.]

AARON ZA'RPATHI BEN ABRAHAM ("ר אהרן צרפתי), a Jewish writer who wrote the preface to the book of his grandfather, called "Tzuph Rabath," which was published at Amsterdam A.M. 5478 (A.D. 1718), in folio. At the end of the book there are also five leaves of "Mishbab Amchuth," by the author. [VIDAL ZARPATHI.] (Wolfius, *Biblioth. Hebr.*)

C. P. H.

AARON ZURGUN ("ר אהרן צורגון), a rabbi who wrote sixty discourses on the paragraphs of the Pentateuch, and on the Jewish festivals, which were printed at Constantinople, A. M. 5438 (A. D. 1678), by Solomon Franco, in folio: they were edited by R. Salomon Gabbai. (Wolfius, *Biblioth. Hebr.* iii. 81.)

C. P. H.

AARSCHOT, PHILIPPE DE CROI, duke of, was son of Philip, first duke of Aarschot, by Anna, Princess of Chimay, and consequently was at the head of the noble families of Flanders. He acted as general of the forces, sent by Charles V. against William, Duke of Cleves; was made Knight of the Golden Fleece; and in 1563 was sent by Philip II. of Spain, as ambassador to the diet assembled at Frankfort for the election of a king of the Romans. On the breaking out of the troubles in the Low Countries, Aarschot, both as a Roman Catholic and member of a family which owed so much to the favour of Spain, zealously espoused the cause of Philip. In 1576, when, between the death of Requesens, and the arrival of Don John of Austria, the government devolved on the council, Aarschot presided, but with little real power, as the people of Brabant suspected him and his colleagues of designs against their liberty, and the Spanish soldiery disobeyed their orders. After Don John's arrival, he was appointed to receive possession of the castle of Antwerp for the people in pursuance of the new viceroy's plans for acquiring popularity; and also to superintend the dismissal of the German mercenaries, in which, for want of funds to pay them, he did not succeed. In 1577, when Don John seized Namur, Aarschot deserted him, and was made governor of Flanders by the States, at the same time that the Prince of Orange was placed at the head of affairs in Brabant. Aarschot attempted a rivalry with William, and, as it would seem, with a view of acquiring superior influence, set on foot a pro-

ject for inviting the Archduke Matthias, brother of the emperor, to place himself at the head of the States. The prudence of Orange, however, who procured the unanimous election of Matthias to the office, and of himself at the same time to that of lieutenant under him, frustrated the chief object of the plan, and accident, or, as some have it, the underhand proceedings of the partisans of the house of Nassau, disconcerted the rest of Aarschot's schemes. In entering on his Flemish government, at Ghent, Aarschot, by way of acquiring popularity, and counteracting the influence of "the four members of Flanders," who were unfriendly to the house of Croi, had promised the people the restoration of their privileges, and the destruction of the fortifications. He was taken at his word, and required to give immediate proof of his sincerity. On hesitating, and evading a reply, the people rose in arms, but the disorder was already repressed, when a turbulent citizen named Rihove arrived in the city from Brussels, where he had had an audience of the Prince of Orange, and revived the mutiny. Proceeding to the palace, he obtained admission by threats of burning it, seized the duke and his councillors, thrust them into prison, and, with the chief syndic, Imbise, assumed the government. On the news reaching Orange and the States, they interfered, and procured the release of Aarschot, after six days' detention, but his council remained in prison, on a charge of attempting to destroy the liberty of the country, and intending to wage war against the States; and Aarschot was compelled to pardon the man who had put him in prison. The result was, that from that time the Prince of Orange had nothing to fear from the competition of the Duke of Aarschot, who afterwards again joined the Spanish party.

Notwithstanding all his services, Aarschot shared with the rest of the Flemish nobility in the arrogant contempt of the Spaniards, which rose to such a height that, in 1594, the duke and the two counts Mansfeldt, the only three native members of the council of war, absented themselves from its sittings to avoid the insults to which they were exposed; and when the Archduke Ernest convoked the States, in 1595, Aarschot was not present on the first day, lest he should meet the hated Fuentes, the second in command. On the following day he attended, and at great length entered upon a consideration of the state of affairs, dilating on the evils of the system of governing exclusively by foreigners, when Flemish nobles would be so much more acceptable, and recommending the removal of the Spanish troops to Hungary. On the death of Ernest, and the appointment of Fuentes as his successor, the disgust of the Flemings rose to its height. One of the Counts Mansfeldt died of vexation, and the Duke of Aarschot in despair retired to Venice,

emphatically observing, that "he hoped to find a place where he might at least die free." Before leaving Flanders he joined with the other nobles of his house in a last endeavour to negotiate a peace with the Protestant States of Holland and Zeeland, which fell to the ground chiefly because Orange refused to treat with a king "who held no faith with heretics." The Duke of Aarschot died on the 11th of December, in the same year (1595), at Venice; but his body was conveyed to his palace at Haverlé for interment. His titles and possessions devolved to his son Charles, Prince of Chimay, who died without issue, and the estates were carried by the marriage of his sister Anna into the family of De Ligne, princes of Aremberg. (Wagenaar, *Vaderlandsche Historie*, viii. 410.; Le Clerc, *Histoire des Provinces Unies*, i. 52. 62. 165. &c.; Pinedo, *Historia de la Orden del Toyson de Oro*, i. 221.) J. W.

AARSENS, CORNELIS VAN, lord of Spyck, was born of an ancient family of Brabant, at Antwerp, in 1543. He took an active part in the important state affairs of his time, and in 1574 obtained the post of secretary at Brussels, and in 1584 that of pensionary of the same town. Shortly after he was promoted to his highest office, that of griffier or registrar to the States General of the United Provinces, which he occupied for nearly forty years. He was originally attached to the party of Barneveldt, to whose influence much of his success was owing; yet, when the power of Maurice of Nassau began to gain the ascendant, he became one of his strongest supporters, and distinguished himself for the eloquence and effect with which he spoke in his favour in the assembly of the States. He sullied his fair fame by powerfully assisting with his son Francis in the machinations by which Barneveldt, the old patron of both, was brought to the scaffold in 1619. The advanced age of Cornelis prevented his being an actor in the troubled times which followed, and induced him to resign his employments, and leave politics to his son. He left behind him a high reputation as a statesman. (Wagenaar, *Vaderlandsche Historie*, ix. 273.; Aubery, *Mémoires pour servir à l'Hist. de Hollande*, &c. p. 376.) J. W.

AARSENS, FRANS VAN, lord of Sommeldyck and Spyck, one of the most distinguished diplomatists of Holland, was born at the Hague, in 1572. His father, Cornelis, having been intimately acquainted with Duplessis-Mornay, when the latter was attached to the suite of the Prince of Orange, requested him to take his son under his care; and, accordingly, Francis remained with Duplessis-Mornay for some years. Having thus acquired a competent knowledge of the language and the politics of France, his father obtained for him (1598), through his influence with Barne-

veldt, the post of agent at the court of Paris. Aarsens gained the favour of Henry IV., who conferred on him the titles of chevalier and baron; in consequence of which he was received among the nobility, on his return to his native country. In 1609, on the conclusion of the twelve years' truce between Spain and Holland, Aarsens was recognised in the higher dignity of full ambassador, and was assigned the place next in rank to that of the representative of Venice. Under Louis XIII. he was not so successful as he had been with his predecessor, and at length he became so obnoxious, by his intrigues with the great noblemen in opposition to the court, that both Louis and the queen mother were desirous that he should be recalled. According to Aubery (who, as the son of an enemy, may be suspected in some degree of prejudice), Aarsens took advantage of these circumstances to obtain a present of the value of 15,000 livres, from Louis, on pretence of quitting the French court, when in reality he only intended to make a short visit to Holland, and immediately to return to his embassy. Through his interest at home, he was soon re-appointed; but Louis, who was highly exasperated at his conduct, ordered his ambassador in Holland to represent the affair to the States. Aarsens denied the truth of the ambassador's representation, who was thereupon authorised to make a full statement of the whole matter. Accordingly, on the 13th November, 1613, the French ambassador accused him, in open assembly of the States, of speaking disrespectfully of the French king and his council, of ingratitude and falsehood, and, finally, of possessing himself of the secrets of the French embassy by bribing one of the secretaries attached to it. The States immediately appointed a less obnoxious representative at Paris; and Aarsens from that moment was the enemy of France. He now became an indefatigable writer and publisher of the "libels," which occupy so conspicuous a place in the history of the time. The artful manner in which it was insinuated in these libels that Barneveldt was conspiring with the French court to destroy the reformed religion and the liberty of the United Provinces, and to restore the dominion of Spain, had a principal share in bringing about the execution of the grand pensionary, and the triumph of Aarsens's new patron, Prince Maurice of Nassau. The idea of convoking the Synod of Dort, by which Barneveldt was condemned, is also supposed to have originated with Aarsens. The king of France felt his attacks so keenly, that, in 1618, he commanded his ambassador to complain formally to the States of "a defamatory libel, written, signed, and published by Francis Aarsens, to the great scandal and dishonour of the council of his majesty;" and, on the States neglecting to give satisfaction for the affront, the French ambassador-extraordinary, Boissise, left Holland

without accepting the presents usually given in token of a friendly understanding. The death of Barneveldt paved the way for Aarsens to recommence his diplomatic career. In 1620 he was sent ambassador to several courts of Italy and Germany, as well as to the Protestant cantons of Switzerland, to negotiate concerning the troubles which had broken out in Bohemia. It was on this occasion that Aarsens met with Father Paul at Venice, who is reproached by Pallavicini with having welcomed him with the expression that "he was heartily glad to see the representative of a republic which held the pope for the true Antichrist." About this time, also, Aarsens visited the court of England, which was then so subservient to the government of Spain, that the envoys of the United Provinces were treated with something approaching to insult. As it would have been inconvenient to break with England at that crisis, the Hollanders quietly put up with this treatment. When Aarsens was dispatched on his Bohemian mission to the continental courts, the French residents there were ordered not to return his visits, and to explain that this was on account of the representative alone, and not of the States for which he acted, and with which his majesty wished to remain on amicable terms. But affairs changed in a few years, and in 1624 Aarsens was ambassador at Paris. The ministry being new, and his former conduct overlooked or forgotten, he recommended himself to Cardinal Richelieu, by his subtlety and his willingness to enter into his views. Richelieu used to say that, "in his whole career, he had met with but three consummate politicians,—the Swedish Chancellor, Oxenstierna, the Chancellor of Montferrat, Viscardi, and Francis Aarsens." His qualities, indeed, were such as would recommend him to a Richelieu, for he appears to have had no scruple as to the means of accomplishing his objects. Bayle admires his address in obtaining secrets, by corrupting confidential servants, as well as the exquisite adaptation of the "inventions" in his libels to the purpose of inflaming the minds of their readers against innocent persons.

Aarsens died in 1641, at the age of 69, having the year before been second in the mission to England for negotiating the marriage of the son of the Prince of Orange with the daughter of Charles I. The instructions for all these later embassies were drawn up by himself. He left behind him, in manuscript, full details of all the public transactions in which he had been engaged, which are said by those who had access to them to show his great talents for business. While attending to the interests of his country, he had not neglected his own; he left behind him an annual income of one hundred thousand livres, and the reputation of being the richest private man in Holland.

AARSENS.

(Aubery, *Mémoires pour servir à l'Histoire de Hollande*, &c. p. 264. 376. 378. et seq.; Wicquefort, *De l'Ambassadeur*, &c. i. 658. ii. 435, 436.; Amelot de la Houssaye, *Histoire du Concile de Trente*, translated from Paolo Sarpi, pref. p. 5.) J. W.

AARSENS, FRANS VAN, eldest son of Cornelis, the only son of Frans van Aarsens the ambassador, is often confounded with his grandfather of the same names. The younger Francis spent eight years of his life in travelling through various countries of Europe, and was unfortunately drowned on his return home, in 1659, on the passage between England and Holland. The fruit of his travels appeared after his death, under the title of "Voyage en Espagne, Curieux, Historique, et Politique, fait en l'an 1655," Paris, 1665; reprinted in Holland, with valuable additions, 1666. A third edition appeared at Cologne, 1666, with a new title, "Voyage en Espagne, contenant, entre plusieurs particularités de ce Royaume, trois Discours Politiques, — sur les Affaires du Protecteur d'Angleterre, de la Reine de Suède, et du Duc de Lorraine." (Aubery, *Mémoires pour servir à l'Hist. de Hollande*, &c. p. 396.) J. W.

AARTGEN or AERTGENS. [CLAES-
soon.]

AARTSBERGEN, ALEXANDER VAN DER CAPELLEN, lord of, was an eminent Dutch statesman of the seventeenth century. His father was Gerlach van der Capellen, chancellor of Guelderland, who took a very conspicuous part in public affairs during the war with the Spaniards. Alexander, who was born about the close of the sixteenth century, went to the university of Leyden, where, while pursuing the study of history and law, he made himself master in four months at leisure hours, under the direction of Erpenius, of sufficient Arabic to peruse the ordinary works in that language with facility, a circumstance from which, as Gerard Vossius observes in his funeral oration on Erpenius, "we may estimate his singular talents and incredible industry." On leaving the university he travelled abroad and remained a considerable time in France. In 1624 he was inscribed as one of the "Ridderschap," or gentry of the county of Zutphen, and soon afterwards made judge of the town and district of Doesburg, and deputy to the States General. In 1626, by his marriage with Emelia van Zuylen van Nyevelt, he came into possession of the castle and estate of Aartsbergen, from which he took his title. It was not till the year 1650 that he made any conspicuous figure in public affairs. An important discussion arose between the States General, who in accordance with the wishes of William II. Prince of Orange, wished to keep up or to augment the army, and the States of Holland, who, in opposition to the other provinces, determined on reducing their contingent.

AARTSBERGEN.

At the Prince's request, Aartsbergen and three others were appointed to go round with him to the towns of Holland, one by one, and represent the objections to the conduct adopted by the States of that province. The first place which they visited was Dordrecht, where Aartsbergen presented a long memorial to the magistrates, to which they gave no other answer than that they would consider the matter. Aartsbergen replied, that the deputation would not leave the town till the magistrates had declared in writing if they meant to adhere to the union which he alleged they had violated, and till they had given full satisfaction for that injury to the rights of the Union, of which they and the other towns in Holland had already been guilty, and for which they were liable to be punished in life and goods. He added that he should "use other language and make other proposals if they persisted in refusing to give immediate satisfaction." The magistrates on this unanimously resolved to hear the deputation no further, declared they would call Aartsbergen to account for his conduct, and were only prevented from doing so at once by respect for the presence of the Prince. The general failure of the deputation, thus inauspiciously begun, induced the Prince of Orange to adopt the violent measures of seizing the deputies of Holland to the States General, and sending a body of troops to take possession of Amsterdam, by which he succeeded in obtaining concessions, which were, however, rendered of no avail by his sudden death in the same year. From this time Aartsbergen appears to have taken less part in public affairs. His death took place at Dordrecht, on his way to Aartsbergen, on the 8th of July, 1656. His "Gedenkschriften," or Memoirs, from 1611 to 1632, were published with a preface by Robert Jasper van der Capellen, in 2 volumes 8vo. at Utrecht, in 1777, and are said to show great ability. (Ferwerda, *Nederlandsch Geslacht-Stam-en Wapen-Boek*, article "Van der Capellen"; Wagenaar, *Vaderlandsche Historie*, xii. 74. &c.; Aitzema, *Historie van Saken van Staet*, vii. 57. &c.) T. W.

AARTSEN, P. [AERTSENS.]

ABA, or SAMUEL, belonged to the noble Magyar family of Ed and Edumer. He was made king of Hungary in 1041, in the place of Peter, whom a revolution had obliged to fly to Germany. Samuel had legitimate claims to the throne, being brother-in-law of St. Stephen; and this, as well as the tyranny of his predecessor, from which he delivered the Magyars, procured him the surname of Aba (Apa, *father*). This change, however, was not produced by a deliberate judgment of the nobility: it was owing to the exasperation of the moment that Samuel succeeded in obtaining the power; and he felt it, therefore, necessary to rid himself of those nobles who still supported the cause of Peter. Seizing a

favourable opportunity, at the celebration of Quadragesima, he put to death fifty of the chiefs of the party who refused allegiance to him. It was intended that the ceremony of his coronation should be performed at Csanad, the see of St. Gerard, who refused, however, to crown Aba, and left this office to the other bishops. The extraordinary behaviour of the bishop, and his prediction, on that occasion, of the evils which Aba would draw on the country, quickly spread throughout Hungary, and the new king found himself obliged to occupy the people with warlike expeditions to prevent them from rising against him. Aba well knew that the emperor Henry III. would take up Peter's cause; and accordingly he invaded the empire with three detachments, one of which was defeated on the banks of the Danube by the markgrave Adalbert. Aba himself led a body of Magyars, who spread rapine and devastation to the very walls of Tüln, and returned home loaded with spoil. The third party carried successful warfare into Carniola. But the emperor soon revenged himself. Haimburg was destroyed; Pressburg was taken; the army of Aba was completely defeated; and Henry encamped on the Rabcza. Aba stipulated for peace, which was granted, on condition that he should liberate all the prisoners, give up all the land on the left banks of the Leitha, and pay a heavy contribution. However, as soon as the enemy had left the country, Aba collected new forces, exacted money, and behaved more tyrannically than his predecessor had ever done. This oppression, together with his various acts of cruelty, his defeat, and his surrender of one of the finest parts of Hungary, irritated the Magyars; they fled to the emperor, entreated his assistance, and soon returned with a powerful army. Aba met them on the Raab, on the 5th July, 1044, and lost both the battle and his life. Peter was reinstated on the throne by Henry III.; but he received Hungary as a fief. (Katona, *Hist. Crit. Reg. Hung.*; Thwrocz, *Chron. Hungarorum*; Bonfinius, *Rerum Hungar. Decades*; Ranzanus, *Epitome Rerum Hungaricarum*; Mailath, *Geschichte der Magyaren*.) F. H. T.

ABACCO, ANTONIO, called also Labaco, a Roman architect, of the sixteenth century, and the scholar of San Gallo. In 1558 he published a great work in folio, illustrated with engravings by himself, under the title of "Libro d'Antonio Abacco, appartenente a l'Architettura, nel quale si figurano alcune nobili Antichità di Roma." It was republished in Venice in 1576. Abacco engraved also the plans of St. Peter's at Rome, from the designs of San Gallo, "Les Plans pour l'Eglise de Saint Pierre de Rome, d'après les desseins d'Antonio da San Gallo." (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ABACCO, PAOLO DALL'. His real name was Paul Dagomari, and the substitute by which he is known comes from his arithmetical writing on the Abacus, which still exists in manuscript. He lived at Florence, and died in 1365. He was celebrated as a mathematician and a poet; and some of his contemporaries placed him by the side of Dante and Petrarch. He wrote on algebra, as well as on arithmetic; and a manuscript in M. Libri's possession contains besides, what was common in that day, some tolerably difficult problems of indeterminate analysis. He was the first who used commas to separate numeral figures into threes, when their numbers make them difficult to read. Villani, according to Libri, states positively that he was the first who published an almanack in Italy; but this is an honour which may perhaps be claimed for Campanus, if the date assigned to the latter be correct. (Libri, *Hist. des Sciences Math. en Italie*, ii. 205.) A. De M.

ABAFFI. [APAFI.]

ABAILARD, PETER; ABELARD, ABEILLARD, ABÆLARDUS. Peter Abailard was born at Palais (Palatium), near Nantes in Britany, in 1079. His family was of some rank, and his father was desirous that he should acquire a certain knowledge of letters before he commenced the military studies usual for the young men of birth of his time. But Abailard devoted himself entirely to logic and philosophy, and left all other laurels to his brothers. It appears, from his own account, that he was the eldest son. He left his native town at about sixteen years of age, and travelled to various places, always seeking occasions for logical disputations, in which he displayed great skill combined with all the ardour of youth. He eventually arrived at Paris, where he is said, in the usual vague phrase, to have completed his studies, being then in his twentieth year. Here he met with William des Champeaux, a professor of logic and philosophy in high repute, and was received as one of his disciples. It was at this period that the great contest between the logicians and the churchmen became general, and was brought to a crisis.

The first champion who had entered the lists against the orthodox, was a canon of Compiègne named Roscelin. [ROSCELIN.] He was born about the year 1065 or 1070. His attack was couched in the form of philosophical inquiry, under colour of defending the faith. Roscelin may be regarded as the modern father of the Nominalists. The tendency of his expositions and arguments very quickly alarmed the church for the safety of its doctrines, and Roscelin was condemned as a heretic, and obliged to fly for his life. He escaped to England, where he again opened his attack, and was denounced as a heretic by St. Anselm. He persisted,

nevertheless, and, in addition to his theological inquiries, boldly stood forward as a reformer of the lax morality of the clergy. He was again obliged to fly; and returning to France, where he received punishment at the hands of the church, and expulsion, he died in obscurity. Whether Abailard had ever been the pupil of Roscelin, as is generally asserted, may be matter of dispute; but it is probable that Roscelin's opinions had awakened his mind to philosophical inquiry. He soon became the favourite pupil of Champeaux, then his antagonist, then his rival, then his victor; and by the same rapid gradation Champeaux hated him, and became his enemy. The other scholars of Champeaux sided with their old master, from jealousy of Abailard; but their enmity, instead of crushing the young dialectician, made him of importance. The dispute became a party matter, and Abailard determined to take the position of a teacher. He went to Melun, where the court of France was then held, and, in spite of all the animosity of Champeaux, established a school of his own, and eclipsed the fame of his antagonist. Abailard subsequently removed his school to Corbeil, and was prosecuting his studies and his disputes with renewed vigour, when he was attacked by a serious illness, which compelled him to return home to Palais. After remaining a few years in Britany, he again went to Paris, and renewed his logical contest with Champeaux, who was then lecturing on the nature of Universals, the principal question among the dialecticians of that day, which involved the controversy between the Nominalists and Realists, as they were termed. Champeaux was a realist, and was supported by the opinion of the ecclesiastics of his time. Abailard nevertheless had the courage to oppose him, and maintain the doctrine of the Nominalists. He brought to bear upon this question so great a force of logic and eloquence, that his veteran adversary fell into odium, and his lecture-room was deserted. Vacating his chair, Champeaux enrolled himself among the fraternity of regular canons. To complete his discomfiture, the professor to whom he had resigned his chair became the pupil of Abailard, who now assumed the seat of Champeaux. Accusations were soon got up against Abailard by Champeaux, to the effect that the professorship had been obtained by corrupt means, and a strong party joining in the cry, the chair was declared vacant. One of Abailard's opponents being nominated in his place, Abailard retired to Melun, where he again established a school with increased celebrity, till hearing that his old antagonist Champeaux had left Paris with all his disciples, and his fraternity of regular canons, Abailard removed his school near to Paris, and commenced a fresh attack upon the professor who had displaced him. Champeaux hurried back with all his frater-

nity and all his scholars to the scene of contest, when to his astonishment all the scholars of the professor whom he intended to support went over to Abailard, and the forlorn professor himself in despair went into a monastery. The "conflicts in disputation" were now maintained by Abailard and Champeaux, and by their respective scholars. Leaving Paris for a time to visit his mother, who was about to enter a convent, as his father already had done, Abailard found on his return that his old antagonist had been rewarded for his dialectical discomfiture with the bishoprick of Châlons. This was in 1113, when Abailard was about thirty-four years of age. The contest being thus terminated, Abailard commenced the study of divinity under Anselm, at Laon; but his understanding rapidly advanced beyond that of the lecturer, who appeared "admirable to mere listeners, but shrunk to nothing in the eye of the questioner." No sooner had Abailard discovered this, than he began to consider about delivering theological lectures himself. Several of his fellow-scholars laughed at him for his conceit and presumption, as they considered it; whereupon Abailard commenced lecturing. He gained so much reputation by his discourses on the prophecies of Ezekiel, that he drew a great number of scholars around him, which so exasperated Anselm, that he soon found means, with the assistance of two scholars (Alberic and Lotulf), who envied and hated Abailard, to prevent him from continuing his lectures. Abailard therefore returned to Paris, where he resumed his lectures on Ezekiel; and his name soon stood as high in divinity as in philosophy.

Abailard was now approaching the summit of his ambition; he had acquired a high reputation, and had derived much pecuniary advantage from his schools. Youths from all parts of France, from England, from Rome, from Flanders, and many other parts, flocked to receive his instruction. "In this celebrated school," says Guizot, "were trained one pope (Celestine II.), nineteen cardinals, more than fifty bishops and archbishops, French, English or German, and a much larger number still of those men with whom popes, bishops, and cardinals had often to contend, such as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abailard has been estimated at upwards of five thousand."

But all this reputation created Abailard many enemies. The impulse that he had given to the spirit of free inquiry, the victory that he had gained over the ecclesiastics in their own theological territories, the peril in which he placed their dogmas, and finally the guarded subtlety with which, amidst all his incursions through the forbidden grounds, he still contrived to keep himself logically orthodox—all these things, added to his unrivalled celebrity, produced a degree of envy,

jealousy and hatred, which never ceased to watch for an opportunity to bring about his destruction.

There lived in Paris at this time a young lady named Heloise, niece to one Fulbert, a canon. She has been supposed by some to have been a natural daughter of Fulbert. It seems evident that she possessed peculiar personal attractions, not of that kind which is commonly understood by the term beautiful, and which the eye contemplates with delight, but attractions which worked upon the passions through the imagination. Of her personal appearance Abailard merely says, that "while her beauty was not of the lowest order, her literary attainments were of the highest." Her uncle Fulbert, who was very fond of her, had taken the greatest pains with her education, and was proud of her reputation for learning, which was spread all over France. She was educated, in the first instance, among the nuns of Argenteuil. Her age, at this period, has been stated by some authors to have been only eighteen; but she was more probably about twenty, judging by the nature and extent of her attainments, and her widely-established reputation. Abailard, in speaking of her at this time, uses the terms "*puella*," "*adolescentula*;" and she, in speaking of herself, uses the term "*juvencula*;" any of which would be very applicable to the age of twenty, in comparison with the age of Abailard, who was at this period in his thirty-fifth or thirty-sixth year. With this accomplished young lady the celebrated philosopher and learned professor of logic and divinity fell in love, according to his idea of the passion, which eventually proved to be utterly unworthy of the noble-hearted woman whom he had selected for its object. That he might have the best opportunity of obtaining her society, he proposed to her uncle, the canon, to become her tutor; and that his attention to her studies might be the more unbroken, he proposed to board in the house of the canon, who was to name any terms of remuneration that he chose. Fulbert is reported to have loved money as well as learning and his niece; so that the offer of a wealthy and liberal boarder, who, being at the same time one of the greatest teachers of his age, could instruct his niece, was caught up with avidity. Abailard was not only admitted into the house of Fulbert, and the education of Heloise committed to his charge, but the canon gave him unlimited authority over her. Never once did it appear to enter the head of Fulbert that his niece, besides being a learned young lady, was also a woman, and that the renowned logician was also a man. He literally surrendered his niece to Abailard with full permission to give her instruction whenever it suited him, either in the course of the day, or by night, after he returned from his schools and lectures, and even to inflict corporal chastisement in case of her

being at any time indisposed to comply with his directions. Abailard's designs upon Heloise were probably little in advance of the love which he sought to excite. The facilities given him he fully employed, not in teaching the sciences, but in caresses—not in grave discourses on philosophy, but in composing rapturous sonnets—not in explaining the mysteries of theology, but in singing love songs, with a sweet voice. Heloise subsequently confesses the great influence which these accomplishments of Abailard had upon her feelings, and insists that no woman could have remained insensible. Some pretence of scholastic tuition was nevertheless kept up; and Abailard even carried the deception so far as to give his pupil some personal correction in presence of Fulbert, in token of his severity and zeal.

"The more," says Abailard, "I found this girl advance in learning, and the fonder she became of it, the greater hopes I had of obtaining her consent." When absent from her he wrote love letters, and insinuated more than he could well utter in conversation. The account Abailard himself gives of the course of studies which he established for his pupil makes the whole matter clear. "Under the pretence of instruction," says he, "we gave free way to love, and a lecture procured that privacy which our passion desired. When we opened our books we talked more of love than of reading; we repeated kisses oftener than sentences."

This could not continue long without passing beyond the confines of all reserve; nor long, it might have been thought, without exciting the suspicions of the canon. But such was his opinion of his niece, and such his reliance on the well-known purity of Abailard's previous life, that Fulbert never seemed to have any idea of what was happening, nor eventually of what had happened; and while Paris began to buzz with the amour, the canon still remained utterly unconscious. When it was hinted to him, he was perfectly incredulous. Abailard says that he was as prodigiously amazed at the canon's foolishness, "as if he had committed a tender lamb to the care of a famishing wolf." This shows (the comparison is worthy of note,) that he had become reckless, and took no pains to conceal his amour, but even made merry with the canon's simplicity. Abailard had also most imprudently allowed some of his love songs and verses to become public. The lovers had now given free way to their passion, which increased with indulgence. The early and long-continued habit of grave studies, sedentary occupation, solitary meditation, and abstinence, all now experienced a revolution in Abailard; the abstractions of the intellect were merged in the pleasures of the senses, and so far from strengthening the means of resistance, only served to hurry him into the opposite ex-

tremes of indulgence. Debarred from marriage by ecclesiastical prospects, the long-preserved restraint upon nature being once broken, he lost all self-government. It is one of the curious facts in the history of Abailard, that we learn all the circumstances of this amour from himself, and he has expressed them in terms so plain as to leave nothing doubtful or the subject of conjecture.

Abailard's studies in philosophy and theology, and his lectures also, were now neglected. Those which he continued to deliver were only recollections of former discourses. His scholars understood what had caused the falling off in his lectures; all Paris knew the story; and finally the canon awoke from his dream of the learned logician Abailard, and saw what had happened. Filled with astonishment and grief, Fulbert instantly dismissed Abailard from his house. But the consequences to Heloise soon became apparent, and she wrote to Abailard to inform him that she was likely to become a mother. He determined to remove her immediately from Paris. She left her uncle's house disguised as a nun, and was sent by Abailard to one of his sisters in Britany. The rage of Fulbert at his own and his niece's disgrace was unbounded. But so far from regretting the state in which she found herself, the love of Heloise made her forget all other considerations, and she rejoiced in her situation. "Non multo autem post puella se concepisse comperit," says Abailard, "et cum summa exultatione mihi super hoc illico scripsit," &c. She gave birth to a male infant, and named it Astrolabius.

Abailard remained in Paris, in order to counteract any designs that the canon might have against him, with whom all the rivals and other enemies of Abailard had immediately sided. To avert the anticipated mischief, Abailard sought to appease the canon by representing that the domestic treachery of which he had been guilty would not appear wonderful to any one who had felt the strength of the passion, and he finally proposed to marry Heloise on condition of its being kept secret. To this, Fulbert and his friends agreed. The consent of Heloise, however, was not so easily gained. So high was her admiration of Abailard, and so ardent her wish to see him hold his place in society, and advance in ecclesiastical and other honours, that she carried her devotion to the almost unexampled degree of refusing to be united to him in those religious bonds which she would have felt so honourable to herself, but so great a loss of honour to the object she adored. In those days, the celibacy of ecclesiastics, if not absolutely compulsory, was considered a necessary condition of high dignities; but the restraint chiefly referred to the bonds of marriage, and not to the intercourse of the sexes. It is to be remem-

bered that the age was one of great licence, which Gregory VII. had recently endeavoured to restrain, by enforcing celibacy on the clergy, among other onerous restrictions. Heloise regarded marriage as a sacred bond of union, abstractedly considered, (*Etsi uxoris nomen sanctius ac validius videtur, &c.*) but her convictions and feelings were opposed to it in her own case. She used a greater variety of arguments to dissuade Abailard from marrying her, than perhaps any other woman in the world ever used to persuade a hesitating admirer. She assured him that danger as well as dishonour to him would ensue. She said she knew her uncle's temper, and that he would never be really appeased. She declared that it would be a robbery of the holy church and of philosophy, if she married him, and a sacrifice of the public good to her private honour. She quoted the words of St. Paul, (1 Cor. vii.) and reminded him of certain opinions of one Theophrastus, quoted by Jerome, and of Cicero, against marriage. Her array of the domestic inconveniences attendant on matrimony for those who are not rich, and have not many rooms and servants, is very amusing; not to mention the uncongeniality of books with distaffs, inkhorns with cradles, theological and philosophical meditations with the cries of children and the doggrel songs of nurses, and other objectionable matters (*parvulorum sordes*) inseparable from young children. If he was disposed to forego his ecclesiastical position, she exhorted him nevertheless to maintain his dignity as a philosopher, after the manner of the sages of antiquity, and not to show himself less capable of preserving his celibacy than the heathens. She declared that her love for him would always continue the same, if she were his mistress. It is plain from this, that Heloise regarded the hypocrisy of her times as a matter to be respected just as if it were the purest truth. Finally Heloise, emulating the philosophy of Aspasia, argued for the higher felicity and for the more certain endurance of passion, when the feelings and actions of the individuals are left entirely free, the sole bond of union being that of the heart; the purity of which she declared to be stronger than the matrimonial bond; and clearly manifested to Abailard that she was most anxious to sacrifice herself to the idea she had herself conceived of what was most honourable. All this, however, was over-ruled by Abailard, who, if he did not fear assassination, at least anticipated the ruin of his present position and future prospects, by the machinations of all his envious rivals who had now "got him on the hip," and were secretly associated with Fulbert. If he were killed, or left Paris, or were married, he would be no longer in the way of all who strove for ecclesiastical preferment. The last alternative

was that chosen by Abailard, who at the same time hoped to neutralise the effect by keeping it a secret. He accordingly repaired to Britany, and committing his little boy to the care of his sister, brought back Heloise, who wept bitterly as she consented to the marriage, saying, she hoped there might not result from it "ruin and sorrow, great as had been their love."

Abailard and Heloise were married secretly one morning, very early, in presence of Fulbert and several friends of both parties. Abailard immediately separated himself from her, and they seldom met, and then only in secret, in order to conceal the fact of the marriage. But this was not what Fulbert really intended; for while the secrecy was preserved, his own and his niece's disgrace remained as before. He and his friends therefore divulged the marriage, and the news was quickly spread by all the enemies of Abailard. On this Heloise loudly declared that it was false—that she was not married. The canon was exasperated, and loaded her with opprobrious epithets. Abailard now removed his wife to the nunnery of Argenteuil, in which, by his direction, she assumed the religious habit, and became a nun in all respects except taking the veil. Possibly there might have been some latent idea in the mind of Abailard of inducing his wife to take the veil, which would again have left the way clear before him for ecclesiastical honours. He visited her secretly at times, but not from any real and refined affection, as appears from a passage in his own writings, (*"Nosti post nostri confederationem conjugii cum Argenteoli," &c.*) in which he reminds her of these visits. Notwithstanding these bitter reminiscences, it was when Heloise was abbess of the Paraclete that she made the declaration, that "she would rather be the mistress of Abailard than wife to the emperor of the whole world." It is painful to observe in Abailard the absence of all generous sentiment towards one whose devotion to him was so unbounded that she did not even feel the extent of her self-sacrifice. Howbeit, whether Abailard was guilty or innocent of the design to immure his wife in the convent, Fulbert and his relatives thoroughly believed that such was his intention.

And now was solved a problem of human character far more widely removed from common apprehension than that which suddenly discovered a deliberate seducer in the person of a learned dialectician. The simplicity of the canon, which had been the source of Abailard's wonder, was suddenly transformed into a subtle capacity for mischief; and habitual dullness, exasperated beyond itself, found its reaction in a diabolical energy for revenge.

One of Abailard's servants being bribed, Fulbert and his party surprised their victim, at night, in his bed, and there accomplished

their purpose. "*Crudelissima et pudentissima ultione punierunt, et quam summa admiratione mundus exceperit, eis videlicet corporis mei partibus amputatis, quibus id quod plangebant commiseram.*" "When the morning came," says Abailard, "the whole town congregated around my house, so great were their surprise and lamentation." Learned men, and his own scholars in particular, and many women, all came, and made a clamour with their grief. "I suffered much more," he says, "from their compassion, than from the pain of my wound; and the sense of shame afflicted me more than that of grief. I revolved in my mind what fame I had just before been enjoying, with how easy and instantaneous a fall it was now cast down, nay, wholly extinguished—with how just a treachery the man whom I had betrayed, had retaliated upon me—how my enemies would extol this manifest equity—what everlasting sorrow the blow which had struck me would entail upon my relatives and friends—how widely my singular disgrace would occupy the world's attention! What path, I thought, would now be open to me?—with what face could I go forth in public?—to be pointed at by every finger—to be lacerated by every tongue." The revenge was, indeed, of a nature which could only have proceeded from a mind filled with a perception of the most extensive mischief, for the unfortunate Abailard was now, by the scriptural law, rendered incapable of holding any ecclesiastical office. "In this state of wretchedness," says Abailard, "I confess it was the confusion of shame, rather than religious devotion, that impelled me to seek the covert of the cloister; *she* having first, at my command, willingly taken the veil and entered the convent. We both at once, then, assumed the consecrated habit; I in the abbey of St. Denis, she in the aforesaid nunnery of Argenteuil." All her relatives and friends, and many others, compassionating the tender youth of Heloise, endeavoured to dissuade her from thus burying herself from the world; but she, thinking only of her husband, of his commands, and of his peace of mind, wept and sobbed for *him*, and, hurrying to the altar, took the veil, repeating, as she went, the lamentation of Cornelia—

O maxime conjux,
O thalamis indigne meis! hoc juris habebat
In tantum fortuna caput? Cur impia nupsi,
Si miserum factura fui? Nunc accipe poenas
Sed quas sponte luam. — LUCAN, *Pharsal.* viii. 94.

The dark walls of the convent thus enclosed Heloise; and the jealous feeling of Abailard, that no one else could ever possess her, added perhaps to a final retaliation upon Fulbert, was satisfied. Heloise reverts to these events in her letters, written many years afterwards, in the following words:—"I blushed and felt bitter grief at seeing thee have in me so little confidence. At thy first

order, God knows, I would have preceded or followed thee into the burning gulphs of the earth. My soul was no longer with me, but with thee." The outrage upon Abailard was severely punished by the magistrates. The perpetrators fled; but two of them, who were caught, had their eyes put out, and suffered the same kind of mutilation which they had inflicted upon their victim. One of these was the servant who had betrayed Abailard. Fulbert lost his preferment, and all his property. The punishment of Fulbert (according to M. Guizot) did not satisfy Abailard, who threatened to carry his complaint to Rome.

The abbey of St. Denis, of which Abailard had now become a monk, was not only lax in discipline, but full of disorder and abomination. The abbot was more vicious than the rest. This licentiousness was disgusting to the intellectual habits and tastes of Abailard, and his reprehension of the proceedings of the brothers soon made him an object of hatred. Many of his former scholars now solicited him to resume his lectures, which it was allowable for him to give gratuitously, and for the instruction of the poor rather than the wealthy students. He accordingly began a course of lectures in one of the cells detached from the monastery. Many scholars quickly flocked to the place, so that there were neither lodgings to accommodate nor provision enough to feed them. He again became an object of admiration, and of renewed envy and hatred. It was now that he composed his treatise of the Divine Unity and Trinity. This work gave the opportunity for which his enemies had so long lain in wait. His old opponents, Alberic and Lotulf, declared the work to be heterodox, and gained over to their views Rodolph, archbishop of Rheims, and Conan, bishop of Præneste, who was the papal legate in Gaul. A council was convoked at Soissons, A. D. 1121, and Abailard was cited to appear with his book. Secure of the logical soundness of his theology, Abailard was delighted at the opportunity of displaying his powers; but, on the first day of his arrival, he was on the point of being stoned by the populace, who cried out he had "preached and written that there were three Gods!" which his opponents had declared him to have done. Abailard humbly submitted his book to the legate Conan, who handed it over to Rodolph, who, in his turn, handed it to the chief accuser; but none of them ventured upon any dispute. The public trial nevertheless took place. Geoffroy, bishop of Chartres, claimed for Abailard a hearing, and that he should speak in his own defence; but his enemies all cried out against this, declaring that "not all the world together would be able to withstand his sophisms." Nobody, however, ventured to make any accusation, or found any thing to say, until, at length, one of his

enemies muttered that he had discovered it written in Abailard's book, that only one person of the Trinity was Almighty. Hereupon a loud and unseemly discussion took place: and, at last, not knowing how to deal with the question, or with the accused, they determined that Abailard should publicly make an exposition of his faith. He gladly rose to do this, but they refused to hear him, insisting that nothing more was requisite than his reading the Athanasian creed. This Abailard accordingly did, "sobbing, weeping, and sighing the while," as he says. He saw that they had caught him. By these words, they said, he had condemned himself; and he was ordered to cast his book into the fire with his own hands. After this he was given over to the custody of the abbot of St. Médard, and led away to his cloister, as to a prison. The outrageous character of the whole proceeding interested so many people in favour of Abailard, that all his enemies endeavoured to shift the blame upon somebody else, and the pope's legate exclaimed against the malignity of the French. In a few days Abailard was liberated and sent back to his own monastery of St. Denis.

The next disaster that befell Abailard originated in the increased animosity of the monks of his monastery. The fraternity was very proud of tracing their order back to Dionysius, the Areopagite, who, they said, was their founder; for, after he had been converted by St. Paul, and made bishop of Athens, he had passed into Gaul, where he suffered martyrdom. It chanced one day that Abailard met with a passage in the writings of the venerable Bede, to the effect that Dionysius the Areopagite had been bishop of Corinth; therefore, argued Abailard to the monks, he was not the Dionysius of Athens, and therefore not your founder. This discovery Abailard mentioned merely as an amusing pleasantry; but the monks were enraged at it beyond measure. They said that Bede was an abominable liar; that Hilduin, an early abbot of the monastery, had made a journey to Greece to discover the facts, which he had demonstrated in his history of their sainted founder, and that Abailard having admitted that he preferred the authority of Bede, this was an attack upon the honour of their house, and the glory of France. The abbot, therefore, ordered him to be closely watched, and threatened, in full chapter, to denounce him to the king, as an enemy to his throne. To appease the fraternity, Abailard wrote a letter in refutation of the doubt which he had started; but this did not satisfy them.

Dreading the consequences of the abbot's denunciation, Abailard, with the assistance of several friends, contrived, one night, to make his escape. He fled to Provins, and, being protected by the Count of Champagne, took refuge in the monastery of St. Ayoul.

Through the count he applied to the abbot of St. Denis for permission to remain here; but the abbot replied by threatening with excommunication both him and the prior who had received him, unless he instantly returned. It appears that the excitement into which the good abbot of St. Denis was thrown by these circumstances, acting upon a constitution undermined by intemperance, was so great that he died a few days after his reply. Abailard made interest at court, and eventually was permitted to quit St. Denis, provided he lived in solitude.

Accordingly he repaired to a solitary spot on the small river Ardisson, in the territory of Troyes, where he erected an oratory, of patriarchal simplicity, built with osiers and thatch, and dedicated it to the Holy Trinity. "When this became known to my scholars," says Abailard, "they began to gather about me from all quarters, leaving towns and castles to inhabit the wild—instead of their spacious houses, constructing themselves poor huts—exchanging their delicate viands for coarse bread and wild herbs—their soft beds for a couch of moss and straw, and for their tables raising mounds of turf." His scholars now built themselves cabins on the banks of the Ardisson, and lived after the manner of hermits. The oratory soon became too small to admit even a part of their numbers, and the scholars enlarged it with more solid materials of stone and timber. Here Abailard was at length comforted, consoled, and happy. The Divine consolation which he had here received induced him to change the title of the oratory, which he now called the Paraclete, or the Comforter.

Though buried in solitude, his fame spread far in the world, and the number of scholars who again flocked round him was sufficient to renew the animosity of his old enemies. "New apostles" were stirred up against him in the persons of Norbert and the celebrated Bernard. The zealous faith and devout life of Bernard had gained him great reputation; he was made an abbot; and he professed to have conversation with angels in his cell. The erudition and dialectic skill of Abailard had attracted thousands of scholars round him; and the miraculous gifts of Bernard gave him equal celebrity. At his preaching wives deserted their husbands, and husbands their wives, and crowds rushed into the convent and buried themselves in the cloister. Bernard and Norbert, with their followers, were now arrayed against the reputation of Abailard. Their detraction excited so much hostility against him, that his life was made wretched, and he meditated flying from Christendom, and taking refuge among the infidels, where, by paying some tribute, he might be allowed to lead a Christian life among the enemies of Christ. At this period, however, the abbot of St. Gildas (of Ruys, in Brittany,) died, and the brethren chose

Abailard as their superior. He knew that their part of the country was barbarous, he was unacquainted with their language, and well aware that the monks were a most disorderly, vicious, half-savage fraternity; but his present vexations were so great that any change seemed preferable, and he accordingly became abbot of St. Gildas. Here, at the land's extremity, "where," says Abailard, "the resounding waves of the ocean permitted no farther flight, often in my prayers did I repeat that sentence—'From the ends of the earth have I cried to thee, O Lord!' in the anguish of my heart." The troubles, anxieties, and fears which this brutal fraternity occasioned Abailard were beyond description. He felt himself in this dilemma: "if he insisted upon reforming their evil ways, they would murder him; and if he did not attempt this, he failed in his duty, and incurred damnation."

Neglected and apparently forgotten by Abailard, from the time when, at his command she had buried herself in the convent, Heloise did not sink under the bitterness of grief, but gradually rose in estimation by her conduct and great attainments, till she became prioress of Argenteuil. But the convent falling into the hands of a rapacious abbot, who had produced certain documents to show that it belonged to his abbey, she and all the nuns were obliged to seek another residence. It was now that Abailard recollected his wife. The Paraclete had fallen into decay, being deserted by his followers when Abailard left it; and the neighbourhood was too poor to support it. This place of refuge he now offered to Heloise and her nuns; and Heloise became abbess of the Paraclete. Here, also, she gained universal good opinion. The bishops loved her as their daughter, the abbots as their sister, the laymen as their mother, and all parties revered her devotion, her patience, and sweetness of behaviour. A few visits were made to the Paraclete, at this time, by Abailard; but some coarse scandal having been propagated by his enemies, he went there no more.

The life of Abailard was in constant peril among the ferocious monks of St. Gildas. They hated him for his conduct and piety, still more than for his superior intellect and acquirements. He feared violence outside the walls, and the most deadly treachery within. The monks made several attempts to poison him at his meals, and, being baffled by his caution, they even poisoned the sacramental chalice. One of the brethren, on a certain day, happening to eat by mistake something that had been prepared for Abailard, died in convulsions. He excommunicated some of the brethren, and others he bound by oath, but all in vain. The persecuted abbot was at last compelled to take up his abode at one of the dependent cells in the

neighbourhood, with a few monks. But even here he could never walk abroad without fear of being attacked by robbers, whom the monks had hired to waylay and kill him. He now took exercise on horseback, and was so unfortunate as to have a fall, by which his collar-bone was broken.

It was during this most troubled and anxious period of his life that Abailard addressed to a friend his "*Historia Calamitatum*," a narrative of his eventful and unhappy life. By accident it fell into the hands of Heloise. When she buried herself from the world, she had hoped to receive from her husband not only spiritual consolation, but at least to be made the confidante of his troubles. Deeply feeling his coldness and neglect, she addressed to him her memorable first letter — beginning with the solemn and pathetic superscription — "To her lord, her father; to her husband, her brother; from his handmaid, his daughter; from his wife, his sister; to Abailard from Heloise." The letters of Abailard and Heloise, which are in Latin, are known to readers in general through the medium of various translations and several disgraceful paraphrases. The letters of Heloise are characterised no less by deep and devoted love, than by erudition, masterly expression, and impassioned eloquence; the replies of Abailard are conspicuous for their deliberate and evasive coldness, their precision and learning, and the grave tone of the habitual instructor. She was excited and alarmed by his account of the constant dangers to which his life was exposed, and his exhortations to her to receive his body for burial in the Paraclete; his coldness was increased by his fears for the state of her soul as an abbess, owing to her inextinguishable passion for him.

The ferocious attempts of the monks of St. Gildas appear to have eventually ceased, as Abailard lived among them for a long time, prosecuting his theological labours. The animosity against him, however, in the outer world was by no means obliterated among his old rivals, and those who envied his high and extensive reputation. His old adversary Bernard, abbot of Clairvaux, whose monastery was within a few leagues of the Paraclete, eventually rekindled all the former fires of ecclesiastical persecution by visiting Heloise, and objecting to an innovation in the form of prayer adopted by the nuns. Abailard being informed of this, wrote a letter of vindication to Bernard, and a rancorous controversy commenced. Bernard, who was considered as great a saint as Abailard was a logician, took the lead against him, and laid before him a list of his offences against orthodox belief. Abailard defended himself, and the zealous abbot became excessively enraged. He wrote letters to Pope Innocent and the Roman prelates, in

which he denounced Abailard as a Herod — a Baptist — a heretic — an Arian. Perceiving the storm that was about to burst over him, Abailard resolved to anticipate it by a bold movement. The great religious ceremony of translating the body of a Saint was about to be performed in the cathedral of Sens in Champagne, and before this assembly Abailard summoned his accuser to appear. The archbishop of Sens agreed to the proposal, and apprised Bernard of the challenge. The saintly abbot of Clairvaux was at first staggered by the proposal, and refused to accept the challenge, or to appear at the assembly. He said that he was young in disputation, and his adversary was a long-trained, cool, and experienced veteran. Finally, however, he agreed to be present, not as an accuser, but a witness.

The council of Sens was held in the year 1140. The assembly was one of great splendour. Louis VII. of France, the feudal lords of Nevers and of Champagne, besides others of the nobles, the archbishops of Sens and Rheims, abbots, professors, and learned men of the kingdom, were present. The first day was devoted to the translation of the relics. On the second the assembly prepared to witness the grand theological contest between Abailard and Bernard. The combatants appeared — the one the representative of the philosophy of his age, the other of its most zealous passions. Abailard depended on his logical skill; Bernard on his declamatory powers, which had the reputation of being inspired by Heaven. Bernard opened the debate in a tone of assumed meekness and humility, declaring he did not come to accuse Abailard, but only to point out certain passages in his writings which he considered heretical, and which he called upon the present assembly to examine, and Abailard to defend, deny, or retract. The charges were about to be read by one of the officers, when Abailard — who could not fail to perceive what was about to ensue, and who had sufficient reasons to remember his previous treatment at Soissons — suddenly rose and exclaimed, "I appeal to Rome!" Bernard rose to remonstrate; but Abailard interrupted him with, "I have appealed to the Roman See!" — and instantly quitted the assembly. The saintly Bernard thus relieved of all restraint upon his passionate declamation, launched forth his accusations against Abailard, who was tried for heresy, and condemned in his absence. Bernard was forthwith commissioned to inform Pope Innocent II. of all that had occurred, and to request his confirmation of the sentence. The account of the scene, after Abailard had withdrawn, is thus given by Berengarius. (*Oper. Abæl.* p. 305.) He says that, as the discussion proceeded, many of the abbots and learned fathers refreshed their zeal with wine from time to

time, till the fumes ascended to their brains, and they sunk in lethargic slumbers. The *Promoter* read the accusations—the auditors snored; some resting on one elbow, gave sleep to their eyes; some reclined on a soft cushion, and gave slumber to their eyelids; some slept with their bowed heads resting upon their knees. Whenever the *Promoter* raised his voice upon any point of doctrine, saying, “*Damnatis?*” the sleepers, half awakening at the last word, ejaculated in drowsy voices, with their heads still on their knees, “*Damnamus!*” Some of them being confused by this tumult of damnations, and their heads swimming with potations, dropped the first syllable, and said, “*namus!*”

Abailard waited at Sens to hear the decision of the assembly, and finding they had condemned him, he immediately commenced his journey to Rome. He had not proceeded many days’ journey, before he found himself too weak to go on. He was now in his sixty-first year. Accordingly, he repaired to the monastery of Cluni, on the borders of Burgundy, of which the celebrated Peter the Venerable was abbot. Peter received him with the greatest kindness and respect. Here Abailard was visited by several distinguished church dignitaries, who regarded him as a persecuted man, among the rest Rainard, who, together with the worthy Peter of Cluni, entreated him not to proceed to Rome. They assured him that it would be useless, and at length they induced him to agree to repair to the monastery of Clairvaux, and open a reconciliatory conference with Bernard. The reconciliation was apparently effected; Abailard returned to Cluni, and soon afterwards the news of his condemnation as a heretic arrived from Rome. He was sentenced to be confined—all his works burned—and to maintain perpetual silence.

It was now that the amiable abbot of Cluni stepped forward in defence of Abailard, and procured for him an interval of repose, in which he might meditate on the grave, and prepare for heaven. Peter the Venerable addressed a letter of remonstrance and appeal to Pope Innocent II.; and while the answer to this was pending, Abailard drew up and circulated his profession of faith, in which a firm and uncompromising tone was mingled with a solemn and humble appeal to the whole Christian community. The holy father was pleased to relent, and he informed Peter that the sentence of Abailard was suspended. He was, in fact, considered to have retired from the world: he could no more be regarded as a rival or excite jealousy, and he was permitted to remain in peace during his few remaining years. Abailard spent the last days of his life in abstinence and pious exercises, in continual reading, and in great simplicity and humility of conduct. “In our religious processions,” says the amiable Peter of Cluni, in a letter of consolation to

Heloise, “when I saw him walking by my side, I was struck with mournful wonder; a man, of so great a fame thus self-contemned, thus by himself cast down.” His constitution beginning to give way, he was removed by the kind abbot to the priory of St. Marcellus, near Châlons, for change of air. He was at first averse to go to St. Marcellus, lest he should end his days there, his wish being to die in the monastery of Cluni, and in the arms of Peter the Venerable. He was, however, induced to move to St. Marcellus, where he commenced writing a few discourses for the instruction of the brothers, but he was too weak to conclude them with his own hand. He continued to dictate the remainder, though he was sinking daily, and his faint voice had scarcely ceased, when his eyes closed placidly, never again to open upon a world of strife. He died on the 21st of April, 1142, in the sixty-third year of his age.

Peter the Venerable undertook the arduous task of communicating the intelligence to Heloise, which he did with the greatest sensibility and the most studied care and tenderness. She begged that Abailard’s earnest desire, that his remains should finally repose in the Paraclete, might be fulfilled: but the monks of Cluni were proud of having the remains of such a man, and would not consent. Peter the Venerable having, however, resolved that Heloise should not be disappointed, went himself, one dark night in November, to the grave, six months after the burial of Abailard at St. Marcellus, and exhuming the body, placed it in a carriage, and conveyed it to the Paraclete. He did his utmost to sustain and console Heloise during the re-interment, at which he himself performed the funeral service. He also sent her a form of absolution, to be hung upon the tomb, and promised to use all his influence to obtain for her son Astrolabius a prebend. Heloise passed at the Paraclete the remainder of her life, which, owing to an originally fine constitution, and the temperance of her habits, extended to the length of twenty years more. She died, beloved and revered, and was buried, according to her request, side by side with Abailard, in the same stone coffin.

The remains of Abailard and Heloise were not disturbed for more than 300 years. In 1497 their bones were removed to the grand church of the abbey, and placed in two separate tombs, owing to a ridiculous scruple, as M. Guizot remarks. They remained thus during two centuries. In 1630 they were placed in the Chapelle de la Trinité. In 1792 they were removed from the monastery of the Paraclete, and placed in the chapel of St. Léger, at Nogent. In 1800 their remains were again removed, and deposited in the garden of the Musée Français. In 1815 they were again exhumed, and placed in a different part of the Musée Français. In 1817 they were

again exhumed, and taken to the cemetery of Mont St. Louis; and on the 6th of November of the same year they were removed to the cemetery of Père la Chaise.

On the interment of Heloise a miracle was said to have occurred; the corpse of Abailard extended its arms to receive her. This story appears to have generally gained credit at the time throughout France; and the legend has had a permanent influence on the opinions of posterity, who have been accustomed to consider Abailard and Heloise as lovers whose affection was mutual.

The writings of Abailard are numerous, and nearly all of a theological nature. The exceptions are, the "Historia Calamitatum;" the "Exhortatio ad Studium Literarum;" the "Dialectica," and the poetical compositions addressed to Heloise. His letters to her can scarcely be called exceptions; their tone is strictly monastic, and full of serious advice, or sad and repentant recollections. In his "Dialectica" he has followed Aristotle, with whom, however, he appears to have been chiefly acquainted through Böethius. The "Dialectica" of Abailard is divided into five parts, which treat of the various subjects, in the following order:—

PARS PRIMA. De Partibus Orationis, in tres libros distincta; quorum primus Porphyrium de Quinque Vocibus, — secundus Aristotelem de Prædicamentis, — tertius Aristotelem de Interpretatione, ad mentem Böethii, commentantur.

PARS SECUNDA. De Propositionibus et Syllogismis Categoricis, seu Analytica Priora. [Hujus tituli loco codex habet: Petri Abailardi Palatini Peripatetici Analyticorum priorum primus.]

PARS TERTIA. Topica.

PARS QUARTA. De Propositionibus et Syllogismis Hypotheticis, seu Analytica Posteriora.

PARS QUINTA. Liber Divisionum et Definitionum.

It is argued by M. Victor Cousin, in his Introduction to "Ouvrages Inédits d'Abélard," and perhaps may be said to be demonstrated, that Abailard and his contemporaries only knew such parts of the "Organum" of Aristotle as had been translated into Latin, or had been commented upon by Böethius — namely, the "Categories," the "Introduction of Porphyry," the "De Interpretatione," the "Analytica," the "Topica," and the Treatise on Sophisms. M. V. Cousin thinks that, even of these, only the first three parts of the "Organum" were known to Abailard by translation, and the remainder by the commentaries of Böethius. Abailard himself says, that there were only seven works on Dialectic, in his time, written in Latin — two of Aristotle, one of Porphyry, and four of Böethius.

Of his poetry, only two theological pieces were known till recently: but several songs

have lately been discovered in the Vatican library, together with the musical notation. His principal religious works are, his "Introduction to Theology;" "Sic et Non;" and his "Christian Theology." In his "Introduction to Theology," Abailard undertook to elucidate the mystery of the Trinity. His exposition, to state it in few words, amounted to a Tritheistic syllogism, in which he compared the Father to the proposition, the Son to the assumption, the Holy Spirit to the conclusion, and thence demonstrated the Tritheistic Unity. As the three members of a syllogism make one truth, so the three persons make one essence.* His belief in the value of mere words and the flexibility of scholastic terms is thus pretty clearly manifested. But however skilful he might be in employing them, it is no wonder that many doubted the orthodox soundness of this method of dealing with sacred matters. The "Sic et Non" was still more likely to alarm the ecclesiastics of his time. It consists of a collection of all the most difficult points of doctrinal dogma and discussion. Concerning each of these he stated every argument *for* and *against* in the strongest shape, and then, without adding a single word more, left it to the reader to say *yes* or *no*. The great church dignitaries who thought every thing of importance was already settled, were much provoked at this work, particularly as it gave them no hold upon the author, but left them to dispute among themselves, or with their own thoughts. It would have been a noble exercise of their understandings, if they had received it in a Christian spirit.

The following is a list of the works of Abailard:—

"Epistolæ Petri Abailardi et Heloisæ."

"Historia Calamitatum."

"De Origine Religionis Sanctimonialium."

"Institutio seu Regula Sanctimonialium."

"Epistola Petri Abailardi adversus eos qui ex auctoritate Bedæ Presbyteri arguere conantur Dionysium Areopagitam fuisse Dionysium Corinthiorum Episcopum, et non magis fuisse Atheniensium Episcopum."

"Epistola ejusdem Abailardi contra quendam Canonicum Regularem, qui monasticum ordinem deprimebat, et suum illi anteferebat."

"Invectiva in quendam ignarum dialectices, qui tamen ejus studium reprehendebat, et omnia ejus dogmata putabat sophismata et deceptiones."

"Epistola Petri Abailardi ad Bernardum Claraevallensem Abbatem."

"Exhortatio ad Studium Literarum."

"De Laude S. Stephani Protomartyris."

"Invectiva contra Carthusienses."

"Petri Abailardi Apologia seu Confessio Fidei."

* "Sicut eadem oratio est propositio, assumptio, et conclusio; ita eadem essentia est Pater, Filius, et Spiritus Sanctus."

"Epistola ejusdem Abælardi ad G. Parisiensem Episcopum."

"Petri Abælardi Expositio in Orationem Dominicam."

"Expositio Symboli Apostolorum."

"Expositio Fidei in Symbolum Athanasii."

"Petri Abælardi adversus Hæreses Liber."

"Commentarius super Epistolam Pauli ad Romanos, in quinque libros divisus."

"Sermones per annum legendi XXXII.;" among which are the following:— De Incarnatione Domini.— In Natali ejusdem.— In Ramis Palmarum.— Sermo de Cruce.— In Conversione Sancti Pauli.— De Sancta Susanna ad Hortationem Virginum.— De Rebus gestis in Diebus Passionis," &c. &c.

"Prosa de Beata Virgine." (p. 1136.)

"Introductio ad Theologiam, divisa in tres libros."

"Libri quinque Theologiæ Christianæ."

"Commentarius in Hexameron ad Heloy-sam." 1416.

"Rhythmi de S. S. Trinitate."

"Petri Abælardi Sic et Non."

"Petri Abælardi Dialectica."

"Petri Abælardi Fragmentum Sangermanense, de Generibus et Speciebus."

All that is known of the writings of Heloise may be comprised in the following:—

"Epistolæ ad Petrum Abælardum."

"Epistola Heloisæ ad Petrum Abbatem Cluniacensem."

"Heloisæ Paraclitensis Abbatissæ Problemata, cum Abælardi Solutionibus."

It may be true that nobody was really learned in those days; but, comparatively speaking, the erudition of Heloise was very great. She knew Latin, Greek, and Hebrew, as Abailard distinctly states. It does not appear that she was taught any one of the languages by Abailard, or that he himself was acquainted with Greek or Hebrew.

As an original thinker Abailard does not claim a very high place. He followed the course of Roscelin, who was the first bold investigator of the received dogmas of the age. "The name of Abailard," says Guizot, "is not associated with any great idea; his age being one of movement, not of foundation. But this movement he encouraged and directed." His great skill was as a dialectician, which he first displayed in advocating the philosophy of the Nominalists, in opposition to that of the Realists. The latter held that genera and species were real existences; the former, that general terms are not the representatives of realities, but are only mental abstractions, and that the only realities are individual entities. Böethius (*Comment. in Cic. Top. iv. c. 6.*) has expressed in few words the realistic opinion: "Plato laid it down that there were certain *ideæ*, that is, *species* incorporeal, and *substances* permanent and in themselves distinct from other things in their nature, as for instance Man; and that by their participation in these *ideæ*, other

things became men or animals." The skill of Abailard in dealing with these and similar questions was unrivalled; but his victories, though due to the subtlety, acuteness, precision, order, and promptitude of his intellect, must still share a part of the honour with the philological abuses of the age. Words were reckoned as ideas and things. Many of their syllogistic triumphs are solely attributable to what Bentham would call the setting up of fictitious entities. But the extensive influence of Abailard upon his age, as witnessed not only by the rivalry and jealousy which he excited, but by the circumstance of the thousands of scholars who flocked round him, even when he was driven to lead a hermit's life in solitude, must be attributed to his eloquence as a highly gifted and practised orator. The chief principle that he inculcated may be called the teaching of men to listen to reason; and he did this at a time when there was the least degree of reason among the most learned.

The character of Abailard may be clearly collected from the account he has given of himself in his "*Historia Calamitatum*." His ruling passion was the love of making subtle distinctions, and of teaching as one who felt that he had authority; out of which grew an almost equal delight in disputation. His love of disputation was encouraged by constant provocation and almost constant success. It mainly contributed to his unhappiness and ruin, both directly and indirectly; it tended to deaden the moral feelings and affections, and to render cold a heart that was not originally very warm. If his passion for Heloise had been greater than his ambition, he would at once have married her, and escaped the sorrows that he brought upon himself and her. He acknowledges that his love had never been worthy of her. But Abailard conceals none of his faults. There is not the least hypocrisy in him, either to others or to himself; and he commands our respect and sympathy, as one who suffered persecution for the free expression of opinion. Independent of all his great acquirements and his eloquence, Abailard was a very accomplished man, and probably composed the music to many of his own songs, which Heloise informs us he sung with so sweet a voice. He was the most popular song-writer of his day, at the very time that he stood first as a theologian, a logician, and public instructor. A story which is told by Accursius and Odo-fredus, of one Petrus Bailardus, so far from proving him to be a jurist, as some writers have imagined, proves, as Savigny observes, that he neither was nor wished to be a jurist. This Petrus Bailardus is supposed to be Abailard. (Savigny, *Geschichte des Röm. Rechtes im Mittelalter*, iv. 374.) Abailard was also unacquainted with the mathematics, as he himself informs us in the manuscript of St. Victor.

The highly impassioned and devoted character of Heloise is sufficiently shown by her letters and the whole course of her life. The contemplation of her position when she first met Abailard, develops a very curious fact as to the estimate and treatment of women in her age. She was celebrated all over the kingdom for her learning and accomplishments, and yet she was placed in the hands of a tutor to whom permission was given to use personal chastisement whenever he thought fit. To Abailard her love and obedience were unbounded. During their whole acquaintance he never thought of her except for himself, as he subsequently told her; she never thought of herself except for him. To him both alive and dead, she devoted herself. Her temperament and her tastes utterly unfitted her for a conventual life; nevertheless she fulfilled her duties as an abbess in an exemplary manner.

The personal appearance of Abailard is said to have been noble, graceful, and commanding. Of the person of Heloise nothing very definite is known. It may be inferred that they were both of rather tall stature, if credit is to be given to the description of their bones, on the examination which took place on their last exhumation. (Petri Abailardi et Heloisæ Conjugis ejus, Opera, Parisiis, 1616; Andreæ Quercetani, Turonensis, Notæ ad Historiam Calamitatum Petri Abailardi, in Oper. Abæl. pp. 1152. 1155. 1156. 1169. 1195.; *Ouvrages Inédits d'Abailard*, par M. Victor Cousin, Paris, 1836, containing the *Sic et Non*, the *Dialectica*, and *De Generibus et Speciebus*; there is a MS. of the *Sic et Non* in Corp. Christ. Coll. library, Cambridge.; Brucker, *Hist. Crit. Philos.* t. iii. 1766; Berington's *Hist. of the Middle Ages*; Fabricius, *Biblioth. Lat. Med. et Inf. Ætat.* t. v. lib. 15. p. 232.; Fleury, *Hist. de l'Eglise*, tome xiv. Paris, 1751; *Lettres d'Abailard et d'Héloise, précédées d'un Essai Historique*, par M. et Madame Guizot, Paris, 1839; Berington, *Lives of Abeillard and Heloisa*; Berengarius, in Oper. Abæl. p. 305.; Bernardus, *Epistolæ*, 337.; Bern. Oper. t. i. Parisiis, 1690, in which see "Petrus Abaëlardus," in the Index Rer. et Verb.; Anselmi Opera, de Fide Trinitatis, p. 43. Parisiis, 1675; *Epistolæ Petri Venerabilis in Oper. Abæl. &c.*) R. H. H.

ABA'ISI, TOMMA'SO, a sculptor of Modena, was employed with his two sons, Alberto and Arduino, in the cathedral of Ferrara, in 1451; for the sacristy of which they made some statues of wood. (Cicognara, *Storia della Scultura.*) R. N. W.

ABA'KA KHAN, son of Hulaku, and grandson of the celebrated Jengis Khàn, succeeded his father on the throne of Persia in the year 1264 of our æra. He was a just and enlightened prince, and under his reign, which was comparatively tranquil and prosperous, his subjects of all denominations en-

joyed unusual repose. He exerted himself in repairing the ravages which the empire had suffered under the licentious soldiery of his warlike father. He restored discipline in his army, and established order and the administration of justice throughout the land. The name of Abaka was familiar to the inhabitants of the west, as he had married the daughter of Michael Palæologus, emperor of Constantinople. It was indeed supposed, from circumstances, that he had embraced the Christian faith; but the supposition is not supported by any satisfactory proof. After a reign of seventeen years he died at Hamadan. His death was sudden; and it is generally believed that he was poisoned by his minister and favourite Shamsuddîn. All eastern authors agree in praising Abaka as a prince possessed of many virtues rarely found among Asiatic rulers. (Price's *Mohammedan History*, and Malcolm's *History of Persia*, both from native sources.) D. F.

ABAMMON MAGISTER. (PORPHYRIUS.)

ABANCOURT, CHARLES XAVIER JOSEPH FRANQUEVILLE D', was a nephew of the minister Calonne, and a native of Douai. Having early in life entered the army, he had obtained the rank of captain when the revolution broke out. Notwithstanding his aristocratic birth, he soon adopted to a moderate extent the principles of the revolution. He was selected by Louis XVI. as one of his ministers, when the king endeavoured by his choice of advisers to effect a sort of compromise with the popular movement, and was entrusted with the war department. He appeared only once in his new office, on which occasion he announced the appointment of Generals Custine, Beauharnais, and others to the command of the army encamped at Soissons, and entered into an explanation relative to a report which had been spread abroad as to the mixture of pounded glass with the bread supplied to the troops; a rumour which he showed to be without foundation. Immediately afterwards, on the 10th of August, 1792, he was denounced as an aristocrat, and an enemy to liberty, and sent to prison, first at La Force, then at Orleans, and, lastly, at Versailles, where he became one of the numerous victims of the "massacre of the Orangery," on 9th September, 1792. (Rabbe, &c. *Biographie des Contemporains*, i. 26.) J. W.

ABANCOURT, FRANÇOIS JEAN VILLEMAIN D', was born at Paris, 22d of July, 1745, and early became a contributor of verse to the "Mercure." He was noticed by the Abbé Sabatier, in 1771, as "a young author whose poems did not display anything above mediocrity, and gave little promise for the future," and his subsequent writings, though numerous, did not falsify this judgment. He attempted the drama also, but none of his pieces met with more than momentary success, and he is now less

remembered as a poet than for his passion for collecting every edition of a printed play, and a manuscript copy of every unprinted one, without regard to trouble or expense. His folly being known, the dealers took good care that it should cost him dear, but he succeeded in forming an enormous collection. He died in 1803. His chief works were "Fables," most of which appeared originally in the "Mercure," Paris, 1777. "Epîtres," Paris, 1780. "Le Mausolée de la Dauphine de France," a poem written unsuccessfully for a prize offered by the French Academy, Paris, 1767; and numerous poetical miscellanies. His most important plays were "La Mort d'Adam," a tragedy from Klopstock, and a comedy in five acts, called "L'Ecole des Epouses." He wrote other dramas, most of which are slight one-act pieces. (Sabatier de Castrès, *Les Trois Siècles de la Littérature Française*, i. 109. Rabbe, &c. *Biographie des Contemporains*, i. 26.) J. W.

ABANO, PIETRO DI, or PETRUS APO'NUS, was professor of medicine at Padua, in the beginning of the fourteenth century. He was born in 1250, at Abano, a town in the province of Padua, from which he took his surname. Having travelled to Constantinople, where he studied the Greek language, to Paris, where he devoted himself to mathematics and medicine, and to England and Scotland, he was recalled to Padua, in 1303 or 1304, to take the professorship of medicine then vacant. Here, judging by the demands which he made on the liberality of some of his patients (for he is said to have refused to go out of the town to visit a sick person for less than fifty florins), he must have enjoyed a very high repute as a physician. He did not however confine himself to the study and practice of medicine; he gave himself up even to the most absurd parts of astrology and magic; and combining, as it would seem, with his credulity in them some incredulity with regard to matters of religious faith, he was accused of heresy and atheism, and in 1306 was brought before the tribunal of the Inquisition. He defended himself so well that he obtained his acquittal, notwithstanding the exertions of those who, envious of his popularity, urged on the trial; and for some years more he enjoyed even greater reputation than he had before. In 1314, at the invitation of the inhabitants of Treviso, he removed thither from Padua; but in 1315, he was again accused before the Inquisition; and though he died while the inquiry was going on, his judges continued it, and condemned his body to be publicly burnt. The execution of the sentence, however, was prevented by an old servant, who disinterred his master's corpse, and hid it in a tomb in the church of St. Peter. His effigy was burnt; and some time after, the body was removed to the church of St. Augustin, and there buried. A stone placed over his grave bears

the inscription, "Petri Aponi Cineres, ob. an. 1315. æt. 66."

Pietro di Abano assumed and has since generally received the title of *Conciliator*, from his first and greatest work, which is named "Conciliator Differentiarum Philosophorum et præcipue Medicorum." He wrote this while at Paris, and it was printed at Mantua, in 1472, in folio. Its design is to discuss a number of the questions in science and in medicine which were most disputed in the author's time, and to reconcile the different opinions entertained upon them by the philosophers and by the physicians of the Greek and Arabian schools. The questions or *differentiæ* discussed are in number 210; and they are arranged in three principal divisions of philosophy, and of theoretical and practical medicine. In each case the author briefly and fairly sets down, first the facts and arguments advanced by each of the opposed parties; and then, giving his reasons for his own conclusions, decides between them. His judgments, however, are very rarely founded on any observation or experience of his own; in almost every case he merely takes the evidence produced on each side, and decides by it, as if it included all that could be learnt upon the subject.

The work of Abano, which is next in importance to that just mentioned, is entitled, "De Venenis, eorumque Remediis Liber." Its form is altogether different from that of the preceding, for it consists of little more than a brief account of the signs and modes of treatment of the effects of different poisons. It is chiefly compiled from the writings of the Arabian physicians, and contains, as they did, many things that are still acknowledged to be true and important in medical practice; such as, for example, the treatment of poisoned bites, of poisoning by arsenic and other metallic substances, &c. The truth and the good advice, however, are nearly hidden in a mass of errors; many innocuous things are set down as poisons, producing the most improbable symptoms, and many inert substances, even charms and inscriptions, are recommended as remedies.

The other writings of Abano were numerous, but less important, consisting principally of translations and expositions of Hippocrates, Aristotle, Galen, Mesue, and Aben Ezra. All exhibit the same absence of observation, and of original thought, and the same contentment in possessing only the learning of others; but they show that in knowledge acquired from the works of other men, Abano was not surpassed by any physician of his time. A complete list of them, and of all the numerous editions through which they passed, is given in Eloy, (*Dictionnaire Historique de la Médecine*, art. "Apono,") and by L. Hain (*Repertorium Bibliographicum*, art. "Abano"). The most complete biography is by Mazzuchelli, in the *Raccolta d'Opuscoli Scientifici e Filo-*

logici, xxiii. Venice, 1741. See also Fabricius, *Biblioth. Lat. Med. et Inf. Ætat.* t. v. lib. 15. p. 241. J. P.

ABA'NTIDAS (Ἀβαντίδας), son of Paseas, and a native of Sicyon, which state, both before and after his time, was governed by a succession of tyrants. In order to obtain the supreme power, he murdered Clinias, the father of Aratus, who was then tyrant of Sicyon, about B. C. 264; and for the purpose of establishing himself in his usurped power, he endeavoured to get rid of the friends and relatives of his predecessor by putting some to death, and sending the rest into exile. Aratus, then seven years old, would have fallen a victim to the cruelty of Abantidas, if he had not been saved by female compassion. Notwithstanding his cruelty, Abantidas was fond of intellectual occupation; he regularly attended the philosophical discussions which Deinias and Aristoteles the dialectician used to hold in the agora of Sicyon. His enemies, however, who had been maturing their plans in secret, on one occasion mixed among the audience of the philosophers and assassinated Abantidas. He was succeeded in the tyranny by his father, who was murdered by Nicocles. (Plut. *Arat.* 2, 3.; Paus. ii. 8. s. 2.) L. S.

ABARBANEL. [ABRABANEL.]

ABARCA, DOÑA MARIA DE, a Spanish lady, and amateur painter, who distinguished herself for the elegance and the strong resemblance of the portraits which she painted. She lived at Madrid about the middle of the seventeenth century, and was the contemporary of Rubens and Velazquez, who are said to have admired her works. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ABARCA, PEDRO DE, a Spanish jesuit, eminent as an historian and theologian. He was born at Jaca, in 1619, entered the society of Jesuits early in life, and held for many years the office of master of the corporation (Maestro del Gremio) of the university of Salamanca, and chief professor of theology. He appears to have died about 1682. He wrote in Latin several theological tracts, the titles of which are given by Antonio and Latassa, and in Spanish a dissertation on the ancestry of Don Alonso de Solis, and a discourse on the history of the two churches of our Saviour and our Lady of the Pillar, in Saragossa, none of all which appear to have been printed. His great work is "Los Reyes de Aragon en Anales Historicos," a history of Aragon from the time of the Moorish invasion to the conclusion of the reign of Don Ferdinand the catholic, which was published in two volumes, folio, the first printed at Madrid in 1682, the second at Salamanca in 1684. The supreme council of Aragon contributed 200 ducats from the royal revenues towards the expense

of printing this history. It is for the most part an abridgment of the Annals of Zurita, which embrace exactly the same period; but original observations are interwoven wherever the author deemed them necessary. The work has received high commendations from Spanish critics. In the "censures" prefixed to the first volume, De la Cueva, bishop of Valladolid, characterises Zurita as the Herodotus of Aragon, and Abarca as its Thucydides. (Abarca, *Reyes de Aragon*; Nicolas Antonio, *Bibliotheca Hispana Nova*, ii. 164; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, iii. 575.; Uztarroz and Dormer, *Prograssos de la Historia en el Reyno de Aragon*, 302.) T. W.

ABARCA DE BOLEA Y CASTRO, MARTIN, count of Las Almunias, and baron of Torres, belonged to one of the noblest families of Aragon. His father, Bernardo, filled the office of vice-chancellor of Spain, under Charles V. and Philip II. Martin distinguished himself in the military service of Spain towards the close of the sixteenth century, and was eminent for his love of literature, and knowledge of numismatics. As his only prose work, "Historia de las grandezas y cosas maravillosas de las Provincias Orientales," is merely a translation (through the Latin version) from Marco Polo, and his chief poem, "Las Lagrimas de San Pedro," is believed by Nicolas Antonio to be translated from the Italian of Tansillo, it is most probable that his other published works, two poems in the ottava rima, entitled "Orlando Enamorado," and "Orlando Determinado," were derived from Italian originals. He is spoken of with praise by Lope de Vega, in the "Laurel de Apolo." (Nicolas Antonio, *Bibliotheca Hispana Nova*, ii. 89.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 53. &c.) J. W.

ABARCA DE BOLEA Y PORTUGAL, GERONIMO, was one of the principal nobles of Aragon. His family had intermarried with the royal house of Portugal. He lived at the beginning of the sixteenth century. On account of ill health, he retired to his country house of Cadrete, where he composed in Latin a history of the kings of Aragon, which he left unfinished, and which was never published. Zurita, the great historian of Aragon, drew from it most of his materials, and says that if Abarca had lived to conclude his work, it would have rendered useless any other on the subject. He died at Valladolid, where he resided as ambassador from the kingdom of Aragon to the emperor Charles V. at a date subsequent to 1547. (Nicolas Antonio, *Bibliotheca Hispana Nova*, i. 566.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, i. 119.) J. W.

A'BARUS. [CRASSUS.]

ABASCAL, DON JOSE FERNANDO, viceroy of Peru during several years of the South American war of independence, was

born at Oviedo in 1743, studied at the university of that place, entered the military service of Spain at the age of 19, and served in the campaigns against the English and Portuguese in 1762; the expedition against Algiers, in 1775; the conquest of the Colony of the Sacrament in South America from the Portuguese, in 1776; and the war against the French revolutionists. In 1796 he assisted in fortifying Havanna against the apprehended attacks of the English, and soon after was appointed to the intendancy of New Galicia in New Spain, where he succeeded in repressing a revolt of the Indians, and introduced several public improvements. It was in 1804 that he was appointed, while in Spain, to the viceroyalty of Peru. On his voyage to his government, he was captured by the English, from whom he effected his escape, and arriving at Rio Janeiro, performed an overland journey from that city to Lima. No previous viceroy had ever had such difficulties to encounter as Abascal, and they were such as no talents could overcome; but by indefatigable exertion, he succeeded in protracting for a long time events that were inevitable. He gave strong assistance to Liniers in the war against the English in Buenos Ayres: he sent remittances of treasure and ammunition to the Cortes of Spain, to aid them in their struggle with Napoleon, and he promoted as far as lay in his power that union between the Spaniards and Americans which, among other causes, the state of the government of the mother country had so strong a tendency to dissolve. The course of events was against him: on the 25th of March, 1809, the inhabitants of La Paz deposed the Spanish authorities, and established a junta of government. This revolution was suppressed by a body of troops sent by Abascal, under the command of Goyeneche, a Peruvian, and another despatched by Cisneros, the viceroy of Buenos Ayres. On the 25th of May, in the same year, Cisneros was himself deposed by another junta, and the Buenos Ayreans, impatient for the independence of the whole continent, despatched a body of troops to revolutionise Peru. A confused series of defeats and victories followed; but the final result during Abascal's government was, that after three invasions the Buenos Ayreans were three times compelled to evacuate Peru. With Chili, he was still more successful. In September, 1810, the emissaries of Buenos Ayres had succeeded in exciting a revolution in Chili. In 1813, Abascal sent troops against the insurgents, and with such effect, that on the 3d May, 1814, a convention was signed between his general Gainza and the Chilians, the first article of which was that Chili "formed an integral part of the Spanish monarchy." Abascal was on the point of ratifying this convention, when the arrival of the regiment of Talavera from Spain, whose

troops were now set at liberty for foreign service by the fall of Napoleon, determined him to try again the fortune of arms, and the army sent by him under Osorio, after some desperate conflicts—in particular, the battle of Ranchagua—entered Santiago, the capital of Chili, in triumph, on the 8th of October, 1814. Abascal, who had already remained in his viceroyalty much longer than the usual time, five years, was superseded by General Pezuela, in the year 1816, and immediately returned to Spain. At the time that his government ceased, the affairs of the Spaniards in America were in a much more prosperous state than they had been for a long time previous, or than they ever were again. We are told by Lord Cochrane's secretary, Mr. Stevenson, who resided twenty years in Peru and Chili, that at that period, "the most sanguine American began to droop for the cause of his country." The same writer states that, on his leaving Lima, Abascal "was accompanied to Callao by all the respectable inhabitants, and his departure was a day of mourning in the city; such are generally the sentiments, even towards an enemy, when moderation has presided at his councils, and justice has guided his actions." Abascal was entitled to the gratitude of the Peruvians for the many important improvements he had promoted. He rebuilt the College del Principe for the study of Latin, instituted a pantheon or general cemetery and absolutely prohibited interments within the city walls, founded the College of St. Fernando for the study of medicine and surgery, and imported steam-engines from England for the purpose of draining the mines. Abascal died at Madrid, on the 31st of June, 1821, aged about 78 years. (Rabbe, &c. *Biographie des Contemporains*, i. 27.; *Art de vérifier les Dates*, continuation, iii. 219. &c.; W. B. Stevenson, *Twenty Years' Residence in South America*, iii. 129. &c.; Torrente, *Historia de la Revolucion Hispano Americana*, ii. 221. &c.)

T. W.

ABASCANTUS (Ἀβάσκαντος), an ancient physician of Lyon, quoted several times by Galen, who mentions an antidote invented by him against the bite of serpents. (*De Antid.* lib. ii. c. 12. tom. xiv. p. 177. ed. Kühn.) If he is the person whose name occurs in several Greek and Latin inscriptions, to be found in Gruter and Meursius, he was a freedman of the emperor Augustus; but this is uncertain. (C. G. Kühn, *Additam. ad Elench. Med. Vet. à J. A. Fabricio exhib.*)

W. A. G.

ABA'TE, ANDREA BELVEDE'RE L'. [BELVEDERE.]

ABA'TI, NICCOLO, called also Niccolo dell' Abate, and Da Modena, a very celebrated Italian painter, and the most distinguished of a numerous family of artists of this name, is said to have been born at Modena, in 1512: he was the son of Gio-

vanni Abati, an obscure painter and modeller of that city. Although Niccolo Abati is spoken of by several writers as a great painter, and one of the best Italian masters, very few of the circumstances of his life are known, and only a very small portion of his works is now extant. He is better known for the great works which he executed at Fontainebleau, after the designs of Primaticcio, than for his own works at Modena and Bologna, which were the admiration of the Caracci, and approximated more nearly to the style of Raphael than the works of any other master. Indeed, according to the well-known sonnet of Agostino Caracci (certainly more pictorial than poetical, as Lanzi has observed), the works of Niccolo contained all the elements requisite to constitute a perfect painter, as expressed in the three concluding lines:—

“ Ma senza tanti studi e tanto stento,
Si ponga solo l'opere ad imitare
Che qui lasciocci il nostro Niccolino.”

He seems to have painted principally in fresco, for his easel pictures are very rare, and he worked with such facility and certainty that he never retouched his works when dry, as has been the practice with many painters; and from this freedom of execution his works acquired such uniformity of character, that the entire paintings of a large apartment, says Vasari, had the appearance of having been the labour of a single day.

Abati's master is not positively known. He is reported to have been instructed by Correggio, but is more generally believed to have studied design under Begarelli, the sculptor, or rather modeller, after he had acquired the rudiments of his art from his father, and to have thus become acquainted with Correggio, who was the friend of Begarelli, and whose style Abati to a great degree imitated.

Abati's first works of any value were some frescoes painted in the butchers' hall, or market, at Modena, which were painted in partnership with Alberto Fontana, about the year 1537. But his best works in Modena were those executed in fresco in the Scandiano Palace, from Ariosto and the *Æneid* of Virgil; and the celebrated picture of the martyrdom of St. Peter and St. Paul, which was painted for the church of the Benedictines, about 1546, in his thirty-third year, according to Vedriani. This picture is painted upon a very large panel of wood, and is now in the Dresden gallery. St. Paul is represented kneeling before his executioner, who is about to behead him; further back in the picture, two other men are represented bringing St. Peter forward, who is kneeling, and looking up in the attitude of prayer. Above, according to the style of those days, are seen the Virgin and Child, surrounded by a glory, and seated upon clouds which are supported by angels; two angels also are represented about to bear a palm branch to each of the martyrs. In the back-ground is a landscape and a city.

It was engraved by Folkema, for the work of Zucchi and Kilian and others, “*Recueil d'Estampes après les plus célèbres tableaux de la Galerie de Dresde.*”

After executing these works Abati repaired to Bologna, where he remained until the year 1552, when he went to France, to assist Primaticcio in the completion of the decorations of Fontainebleau, which had been commenced by Il Rosso. His principal works in Bologna were some excellent conversation pieces and concertos for the Institute, painted with all the power and richness of Titian (they are described by Malvasia and Zanotti; the work of the latter contains engravings of them); and a Nativity of Christ, under the portico of the Leoni Palace, in which Count Algarotti discovered the symmetry of Raphael, the nature of Titian, and the grace of Parmigiano: it has been engraved by Gondolfi.

At Fontainebleau Abati executed vast works from the designs of Primaticcio, which, however, with the exception of a single apartment, in which was represented the history of Alexander the Great, were all destroyed in 1738, by the orders of a French minister, at the advice of an architect, to make room for a new structure. The series of the adventures of Ulysses, which was the most generally admired portion of these great works, was engraved by Theodore van Thulden, and published in Paris, in 1630. Other copies have since been published. [PRIMATICCIO.]

The frescoes from the *Æneid*, executed for the Scandiano Palace at Modena, which have been engraved by Gajani, and those above mentioned in Bologna, and a large symbolic picture in the Via di S. Mamolo, in that city, are the only frescoes by Abati now extant, and his oil pictures are also extremely scarce. The Rape of Proserpine, which was in the Orleans gallery, was sold in this country for 160*l.* when that collection was disposed of: it is now in the Duke of Sutherland's collection. The back-ground of this picture is an extensive and pleasing landscape, in which department Abati greatly excelled, for his period. He died in Paris, in 1571.

Some have supposed that Niccolo's name was not Abati, and that he received the surname of Dell'Abate from his connection with Primaticcio, who was made abbé of St. Martin near Troyes, by Francis I., and was called L'Abate by the Italians. Tiraboschi has, however, shown that Niccolo's own family name was Abati, or Abate.

There were several painters of this name and family, who distinguished themselves in their art, particularly for correctness of design and strength of colouring. PIETRO PAOLO ABATI, the brother of Niccolo, painted very spirited battle-pieces, and excelled in painting horses. GIULIO CAMILLO, the son of Niccolo, went with his father to France, and is little known in Italy. ERCOLE

ABATI, born in Modena, 1563, the grandson of Niccolo, and the son of Giulio Camillo, next to his grandfather, was the most distinguished of the family; but he was a man of dissolute habits, and neglected his abilities: the most celebrated of his works are, a "Marriage at Cana," and the great paintings of the council hall of Modena, in which he was assisted by Bartolommeo Schidone: he died in 1613. PIETRO PAOLO, the younger, the son of Ercole, born in 1592, painted some excellent works in Modena; there are three in the gallery of Modena that are deserving of mention: a "Birth of the Saviour;" a "Betrothment;" and a "Presentation of the Virgin, in the Temple." He died in 1630, aged 38. (Vedriani, *Vite de' Pittori, &c. Modenesi*; Tiraboschi, *Notizie de' Pittori, &c. di Modena, &c.*; Zanotti, *delle Pitture di Pellegrino Tibaldi e Niccolo Abbati, &c.*; Algarotti, *Lettere sopra la Pittura*; Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ABA'TI, DEGLI, a Florentine family in the thirteenth century. Their name is recorded in history in consequence of the treachery of one of its members, Bocca degli Abati. He betrayed the Guelph party in whose ranks he was serving, at the great battle of Montaperto, which was fought near Siena, in September 1260, between the militia of Florence, a Guelph city, and the militia of Siena joined by the Guibeline emigrants from Florence, and assisted by the troops of Manfred, king of Sicily, the great patron of the Guibelines. In the midst of the conflict Bocca degli Abati aimed a blow with his sword at Jacopo del Vacca, who bore the standard of Florence, by which Jacopo's hand was cut off, and the standard consequently fell. This event threw dismay into the ranks of the Florentines, and greatly contributed to their defeat. Such is the account of Ricordano Malespini, a contemporary chronicler. For this act of treason, Dante, though himself a Guibeline, has placed Bocca degli Abati among the traitors in the ninth circle of his "Hell."

There is another individual of the same age and country, and apparently belonging to the same family, called MIGLIORE DEGLI ABATI, who is mentioned as a poet of some note in the Provençal or Romance language. It is said in an old collection of Italian tales, entitled "Cento Novelle antiche," that he repaired to Sicily to the court of Charles of Anjou, the conqueror of Manfred, to ask for the restoration of his houses and other property at Florence. He had probably been involved in the general proscription of the Guibeline party, consequent on Manfred's fall. Charles of Anjou was the acknowledged head of the Guelphs in Italy. A. V.

ABATI, ANNIBALE OLIVIERI DEGLI. [OLIVIERI.]

ABA'TIA, or ABATI, J. ANTONIO, a native of Pavia, who lived in the seventeenth

century, and devoted himself to the study of alchemy. He wrote a tract on the transmutation of metals, entitled, "Epistolæ duæ Scrutatoribus Artis Chemicæ mandatæ," of which a German translation was printed at Hamburg in 1670, and republished in 1692. The work contains nothing of any value, and does not differ from many other extravagant essays on the same subject which appeared in the sixteenth and seventeenth centuries. (*Biographie Médicale*.) C. W.

ABATI'NI, GUIDO UBALDO, an Italian fresco-painter of considerable merit, was born at Città di Castello, in 1600, and died at Rome, in 1656. He became the scholar of Cesari d'Arpino, when at the height of his reputation at Rome, but he soon forsook the manner of Cesari for that of Pietro di Cortona and Bernini. He executed several good frescoes from sacred history, in Rome, where he principally worked. He worked also some designs by Pietro di Cortona, in mosaic. (Baglione, *Vite de' Pittori, &c.*; Passeri, *Vite de' Pittori, &c.*) R. N. W.

ABAUNZA, PEDRO DE, a native of Seville. He appears to have been born in 1600. In 1627 he published "Ad Titulum Decimum Quintum de Sagittariis Libro Quinto Decretalium Prælectio," in the title-page of which he calls himself D. Petrus de Abaunza, U. J. Professor. There is no reason to believe that "Professor" implies here the academical dignity. Antonio calls him simply an advocate in the courts of Seville,—"jurisconsultus, legum doctor, atque in patria causarum patronus." He left, in manuscript, some remarks on the controversy between Ramirez and Theodore Marsilius (under the assumed name of Claudius Musambertius), regarding the epigrams of Martial, which his heirs did not deem worthy of publication. Abaunza died in 1649, a year in which Seville was visited by a pestilential disease, before he had completed his fiftieth year. His "Prælectio" is more an antiquarian than a legal dissertation. It shows the author to have been a man of extensive reading and little judgment. On perusing it, one is almost tempted to believe that Meermann inserted it in his "Thesaurus" to fill up some pages which he did not well know how to dispose of; and that Antonio gave the author a place in his "Dictionary of Spanish Authors" partly because he was a townsman, and partly because the recollection of having read his manuscript remarks on the controversy about Martial, when a boy, was pleasing. The only thing worthy of note in his "Prælectio" is an apparently unconscious expression of national feeling, when, after stating that the priesthood are prohibited from taking part even in a just war, he admits that this rule may be disregarded in extreme cases, "as for example in the attack made upon Cadiz by the English." (Meermann, *Thesaurus Juris*, ii. 6.; *Bibliotheca Hispana*, autore D. Nicolao Antonio, Romæ, 1672.) W. W.

ABAUZIT, FIRMIN, was born at Uzes, in Languedoc, on the 11th November, 1679, of a family which owed its origin to an Arabian physician who settled at Toulouse in the ninth century. His father died when he was two years old, but his mother paid the greatest attention to his education, until the revocation of the edict of Nantes, in 1689, compelled her, as she professed the reformed faith, to seek an asylum out of France. She succeeded in sending her two sons safely to Geneva, although she herself fell into the hands of the authorities, and was not released until two years afterwards, and then only on account of ill health, and some influence she was able to exert with her gaolers. She was rewarded for her sufferings by witnessing the rapid progress made by her eldest son, Firmin, in his studies, which comprehended the Greek and Roman writers, natural history, mathematics, and physics, astronomy, geography, antiquities, and theology.

In 1698, on the completion of his education, he set out on a kind of literary tour through Germany, Holland, and England, in each country cultivating the acquaintance, and often securing the friendship, of men of the highest name in literature and philosophy. Although William III. is said to have made him tempting offers to stay in England, affection for his mother drew him back to Geneva, where for the remainder of his long life he constantly resided, devoting himself to study, and living in retirement. He, however, joined the association formed for translating the New Testament into French, the result of whose labours appeared in 1726. The Académie (or public school) of Geneva had offered him a professorship three years before, but his wish to enjoy complete independence, which his means permitted, induced him to decline the appointment; he accepted, however, the office of supernumerary public librarian, stipulating that it should be without either emolument or stated duties. In 1727 the government of Geneva presented him with the freedom of the city, without fees, as a token of esteem and respect. He died on the 20th of March, 1767, in the eighty-eighth year of his age.

The reputation of Abauzit rests not so much on his published writings as on the opinion of his great contemporaries; and judged by this standard, it is high indeed. It is told of Voltaire, that on a visitor once assuring him that "he had come to Geneva to see a really great man," he sharply inquired, 'And have you seen Abauzit?' Rousseau, in a note to his "*Nouvelle Héloïse*," gives a glowing panegyric on Abauzit, as "the only true philosopher of a philosophic age," as "honouring Geneva by his presence, instead of Geneva honouring him," and as "living like Socrates, but, unlike him, cherished and

respected by his fellow-citizens." This eulogy is the more remarkable as it is the only one ever bestowed by Rousseau on a living man; in itself a proof that Abauzit's reputation for patience and forbearance was not without foundation. In our own country Sir Isaac Newton highly appreciated the merits of Abauzit, who became known to him on his visit to England in 1698, and with whom he kept up a constant correspondence. In transmitting him a copy of the "*Commercium Epistolicum*," Newton paid him the flattering compliment of observing, in allusion to the controversy the book refers to — "You are well worthy to decide between Leibnitz and me."

The most surprising anecdotes are related of Abauzit's memory. Pococke, the orientalist, imagined, from his conversation, that he had, like himself, long travelled in Asia, so familiar did he seem with the minutest particulars relating to the manners and customs of the East; and Lord Stanhope received from him a map of Arabia, drawn by his own hand, displaying a knowledge of the geography of the country such as it was hardly credible could be acquired without visiting the spot. Nor did time diminish this extraordinary power. Rousseau consulted him on the ancient history of music, at a moment when he himself was just fresh from the study, and found him perfectly acquainted with the obscurest parts of the subject. He was highly astonished when he found that Abauzit had not touched upon music for thirty years. A similar circumstance occurred to Professor Lullin, of Geneva, in relation to a very dark point in the ecclesiastical history of the middle ages. His biographer Senebier assures us that such instances as these came often within the knowledge of those who were on terms of intimacy with him, and that he retained in his memory, as in a book, all the names and all the dates of history.

Abauzit was a good mathematician; he defended Newton from the attacks of father Castel, and pointed out an error in his great work, which Newton acknowledged and corrected, at a time when there were but few mathematicians in Europe capable of reading the "*Principia*." He corresponded with Gravesande on mathematical subjects, and with Newton on the time of the eclipse of Thales. His knowledge of physics was extensive, and he was well versed in antiquities, especially numismatics and the deciphering of inscriptions. He was also one of the profoundest theologians of his time. He was in fact reproached with aiming at universal knowledge.

Abauzit published very little. In 1730 he contributed to the new edition of Spon's "*History of Geneva*" an essay entitled "*Geneva Sextanorum Colonia*," and several others, besides taking a share in the editorship of the

work. In the "Journal Helvétique" for 1743 he published an account of "a votive shield found in the Arve, near Geneva," with an inscription of the time of Valentinian II. This paper is reprinted in the supplement to Montfaucon's "Antiquité Expliquée." Other pieces on critical and antiquarian subjects are scattered through the pages of the "Année Littéraire," and different periodicals of the time. After Abauzit's death, a collection, called his "Œuvres Diverses," was published at Geneva, under the care of M. Vegobre; it is incomplete, one volume only having appeared, which is filled by eight dissertations on theological subjects. Another collection, with a similar title, in two volumes, was produced by M. Berenger, in 1773, with the imprint "Londres," although really published in Holland. It includes three of the same dissertations, those on the Eucharist, on Idolatry, and on the Apocalypse, with some other theological essays, several papers on classical antiquities, and one on the Aurora Borealis. Part of this collection was translated into English by Dr. Harwood, and published under the title of "Reflections on the Eucharist, on Idolatry, on the Mysteries of Religion, Paraphrases and Expositions of Scripture," &c. (London, 8vo. 1774.) It ran through two editions. Senebier assures us that it would be wrong to judge of Abauzit by his published works, and that many of his remaining MSS. were far superior, especially his correspondence with De Mairan, secretary of the Académie Française. According to Senebier, it would, if printed, "sustain more than the great reputation of Abauzit."

The religious opinions of Abauzit were Unitarian. His "Treatise on the Apocalypse" exposed him to much odium, on account of the freedom of its tone, and he felt the imputations against him so strongly, that he wrote a vindictory letter on the subject, which is preserved in the public library at Geneva. From this it appears that the work was originally written in reply to a treatise by Burnet, the governor of New York, and that Dr. Twells, of London, who saw it in MS., wrote a refutation, which so well satisfied Abauzit that he suppressed an edition which was preparing in Holland, and never published the work. Still such obloquy rested on his name, that the relatives who succeeded to his property at Uzes burnt all the manuscripts by him which came to their hands, to satisfy their religious scruples, although he had always associated with the clergy of Geneva, had compiled a harmony of the Gospels, as well as assisted in the translation of the Testament, and had always been considered a man of piety. He was remarkable for the modesty of his disposition, and the mildness of his manners; and such was his sweetness of temper, that he was never seen "in a passion" in his life. (Senebier, *Histoire*

Littéraire de Genève, iii. 63. et seq.; *Œuvres de J. J. Rousseau*, edit. of 1788, iii. 409.; Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, i. 110.) J. W.

ABBA (אבא), a Jewish writer, whose name appears on the title of "Biur," which is an explanation of the difficult and foreign words in the Talmud. It was printed at Cracow, A. M. 5303 (A. D. 1543), in folio. As Bartolucci mentions no other work of this Abba, and we find none noticed by any other author, it is probable that the conjecture of Wolff is correct, namely, that this word is rather the contraction of a name than the real name of the writer, as it would properly, and according to the usual mode of Hebrew contraction, express either Abraham ben Asher or Abraham ben Avigador. This conjecture is strengthened by Bartolucci himself, who (vol. i. p. i. אבא) says, "I know not whether he be the same with the author of 'Or Hashakal,' the author of which is called אבא; but this is a contraction of Abraham ben Asher." [ABRAHAM BEN ASHER.] That this abbreviation should have been adopted by those rabbis to whose names it would apply, is likely enough, when we consider that this appellation was considered as very honourable by the Jews; Abba (אבא) was a title of great dignity, and held in at least equal honour with that of rabbi. (Juchasin, p. 61. "Abba Jose.") In the Chaldee language it properly signifies father.* Thus our Lord and Saviour, in addressing himself to God the Father, says, (*Mark*, xiv. 36.) "Abba, Father, all things are possible unto thee." And the apostle Paul says, (*Romans*, viii. 15.) "whereby we cry, Abba, Father." The ancient Babylonian Jews, however, frequently made use of it as a name, but much more frequently as a title of honour. This name is, indeed, found to occur so frequently in the "Ghemara," and that entirely unconnected with any other name, that it is extremely difficult, and frequently impossible, or nearly so, to discover what particular person is alluded to. (Bartolucci, *Biblioth. Mag. Rabb.* i. 1. iii. 668.; Wolfius, *Biblioth. Hebr.* i. 1. iii. 1.) C. P. H.

ABBA ARICA (אבא אריכא), better known by his title of רב (Rav), by which he is generally quoted in the Talmud†, was a native of Babylon, and the contemporary and intimate associate of R. Samuel. [SAMUEL.] His father was named Ibo (אבו), and was the brother of Rabbi Chija (חייא), of whom his mother was also the sister; the former on the father's side, and the latter on that of the

* Hence, too, Abbas or Abbot, in the Catholic church, the presiding father of a convent of monks. It was first used in this sense to denote the head of the rabbinical colleges. (Bartolucci, *Bibl. Mag. Rab.* iii. 669.)

† The Talmud is the whole body of the Jewish traditions, and of their civil and ecclesiastical law: it was compiled by various of their most learned rabbis. There are two Talmuds, that of Jerusalem, and that of Babylon.

mother. He had a wife, who is represented as having been the very counterpart of the wife of Socrates, by whom he had two sons, one of whom he called Ibo, after his father, and the other Chija, after his uncle. He passed his early manhood in the land of Israel with Rabbinu Hakkadosh, [JUDAH BEN RABBAN SIMEON,] at whose feet he sat, and from whom he received the oral law. He had also other masters, among whom his celebrated relative R. Chija held the chief place. Shortly before the death of Rabbinu Hakkadosh, Rav went down to Babylon, whither R. Samuel had gone not long before. A certain Babylonian prince, named Adarkan, conceived as great a liking for Rav as the emperor Antoninus Pius had for Rabbinu Hakkadosh. By the authority and with the assistance of this prince, he founded a college in the city of Sora, where he drew together many disciples, and over which he presided until his death, which happened in the year 4003 (A. D. 243). (*Juchasin, Shalshelleth Hakkabala, Zemach David*, and other chronological works of the rabbis.) Sora (סורא), or Soria (סוריא), appears to have been the Hebrew name for the whole of Syria and Babylonia. The city Sora, where this celebrated college was established, is said, by R. Gedalia and other rabbis, to be the same with Matha Mehasin, which was on the bank of the Euphrates, and opposite to the city of Nahardin, in Mesopotamia. In the Talmud, in the book called "Eruvin," the chapter Mavoi, it is said that Abba adhered to the opinion of Samuel, who asserted that both opinions, to wit, that of the school of Hillel, and that of the school of Shammai, though in direct opposition, were approved by an oracle from Heaven. It is added, that this Abba was contemporary with Samuel in the time of the first Ammoraites, who compiled the "Ghemara," or about the year 3980 (A. D. 220). "Wherefore," says Juchasin, (p. 96.) "by Abba, when used absolutely, or without any other addition (in the Talmud), Rav is always to be understood." This Rav, or Abba Arica, is styled Gadol Mikol Ammorim, the greatest of all the Ammoraites,* (Ju-

The Talmud of Jerusalem was compiled by Rabbi Jochanan of the tribe of Joseph, (JOCHANAN BEN ELIEZER,) for the Jews who were living in the land of Israel: it was finished A. D. 230, but it is by no means so perfect as the other, and has been always held in much less estimation.

The Talmud of Babylon was written for the Jews who were living in Babylon and other foreign countries; it consists of the "Mishna" and "Ghemara;" and this Talmud is always to be understood when we refer to the Talmud simply.

There are two celebrated classes of doctors, or expounders of the law, who are held in high estimation among the Jews, and to whose labours they owe their Talmud (Buxtorfius, *Recensio Operis Talmudici*, passim); these two classes are called תנאים, Tanaim, Tanaites, and אמוראים, Ammoraim, Ammoraites.

* The Ammoraites were those rabbis who, more especially in Babylon, explained in the schools the oral traditions compiled by Rabbinu Hakkadosh in the land of Israel, under the name of "Mishnaioth;" and because they were accustomed to answer skilfully and with

chasin, p. 69.) though he has been sometimes reckoned among the Tanaites.†

The works of Rav are, "Siphra" and "Siphri." [AARON ABEN CHAJIM.] According to David Ganz (in the *Zemach David*, A. M. 3979), these two works were written by Rav; and he quotes Ramban (Moses ben Nachman), "of blessed memory," in whose preface to "Seder Zeraim" the assertion is made. Don Isaac Abrabanel, also, in his preface to the work called "Nachalath Avoth," [ABRABANEL,] says that Rav composed "Siphra," and "Siphri;" the same author, also, in "Shevile Emuna," says that these two works, Siphra and Siphri, are different books; the former of which is the "Vaikra," which is the "Torath Cohanim," and is called in the Talmud the "Remains of Siphri Rav." (Bartoloccus, *Biblioth. Mag. Rabb.* iii. 692.; Buxtorfius, *Recensio Operis Talmudici*.) C. P. H.

ABBA CHELKIJA (אבא חלקיה), one of the authors of the "Mishna," was the grandson of Onias Hammagali, by his son, and was contemporary with R. Nechonia ben Hakkana, [NECHONIA,] before the destruction of the temple. (Notes of Reland to *Othonis Historia Doctorum Mishnicorum*, p. 91.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA BAR COHA'NA (אבא בר כהנא). There appear to have been two Ammoraites rabbis called Cohana, who are also called Abba; the former was one of the Ammoraites who compiled the "Ghemara," and was contemporary with R. Jochanan when he was compiling the Talmud of Jerusalem, about A. M. 4010 (A. D. 250). The other Abba Cohana was of the third period of the Ammoraites, and lived in Syria in the time of Rav Joseph, about the year 4082 (A. D. 332). (Bartoloccus, *Biblioth. Mag. Rabb.* iii. 669.) C. P. H.

ABBA ELEAZER BEN DOLAI (אבא אלעזר בן דולאי). We find the name of this rabbi in the "Mishna." (*Mikva'oth*, cap. ii. n. 10.)

subtlety, in the scholastic manner, the questions which arose out of their lectures, and which were from time to time proposed to them, they gained the name of "Ammoraim," speakers or explainers. Besides the Mishnic oral traditions, they introduced other new ones, often extravagant, and sometimes impious, by the help of which they compiled the commentary on the "Mishna" which is called "Ghemara," and thus was formed the Babylonian Talmud. Their doctrine is called מִימְרָא, Memra, and sometimes הוֹרָאָה, Horaha. In the Talmud, when we meet with the expression אִיתְמַר (ithmar), "it was spoken," it is a sign that the speaker is an Ammoraites.

† The Tanaites were a sect of Jewish doctors, or rabbis, who lived both before and after the destruction of the latter temple. They began with Antigonus Sochæus, about 300 years before the birth of Christ, and ended with Rabbinu Hakkadosh, after whom arose another sect, about A. D. 219, called Ammoraites, of whom we have spoken above. The Tanaites collected the Mishnic or oral traditions, which the Jews assert were communicated by Jehovah himself to Moses, together with the written law, during the forty days that he remained in Mount Sinai, and reduced them to writing. These writings were collected and put into their present form by Rabbinu Hakkadosh, who divided them into chapters or heads, collected the chapters into books, and the books into six orders. This work is called the "Mishna," and the Tanaites are called the Mishnic doctors.

The author of "Juchasin" (p. 51.) thinks that he was contemporary with R. Meir, R. Jehuda, R. Simeon, and R. Eleazer ben Shamua, the disciples of R. Akiba, in which case he must have lived about A. M. 3880 (A. D. 120); for in this year R. Akiba was slain. (Bartoloccus, *Biblioth. Mag. Rabb.* iii. 252.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA JOSE BEN CHANEN (אַבָּא יוֹסֵפ בֶּן חָנָן) was contemporary with R. Eliezer ben Jacob. Bartoloccus thinks that he was the same with Abba Jose ben Jochanan of Jerusalem, who is mentioned in the "Ghemara," (*Jevammoth*, cap. v.) where he is made to quote R. Meir, to whom he thus seems to have been posterior. R. Meir was living in A. D. 122. (*Juchasin*, p. 61.; Bartoloccus, *Biblioth. Mag. Rabb.* iii.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA MORI BAR MOSHE (אַבָּא מוֹרִי בַר מֹשֶׁה), a Jewish writer, whom Wolff places in the beginning of the fourteenth century, and Bartolocci in the beginning of the twelfth. He wrote "Minchath Kena'oth," "The Gift of the Zealous," (*Num.* v. 15.) which consists of familiar epistles to Rabbi Solomon ben Addereth of Barcelona, and other rabbis. In these epistles the author, who seems to have been much in advance of his age and nation, condemns and confutes the law enacted by the synagogue of Barcelona, A. M. 5064 (A. D. 1304), under the presidency of R. Solomon ben Addereth, and R. Asher of Toledo, wherein it was forbidden to any one under the age of thirty (the Shalshelleth has it twenty-five, and Bartolocci twenty,) to apply themselves to the study of the Gentile philosophy, under which head they included all learning not comprised in the Talmud. This prohibition was neither new nor inconsistent with the ancient practice of the Jews, as we find in the "Mishna," in the book "Sotta" (chap. 9. s. 14.). "In the war with Titus they decreed that no man, on pain of death, should teach his son Greek." Upon this the commentator, Caph Nachath, on this passage says, quoting an ancient aphorism, "Cursed is he who fattens a hog, and cursed be he who teacheth his son in the manner of the Greeks;" that is, of course, Greek science, philosophy, and literature. The "Minchath Kena'oth" is among the manuscripts of the college of Neophytes, at Rome. Spizelius, in his "Specimen Bibliothecæ Universalis," under Abba Mori, says that R. Jacob Romanus possessed the MS. at Constantinople. Those who wish to know more of this controversy may consult the "Shalshelleth Hakkabala," (p. 40.). Rabbi Shabtai, in the "Siphte Jeshenim," (p. 76.) says that the poem on the Feast of Purim, of Rabbi Isaac Geath, with a commentary by Abba Mori, is in the Bodleian Library at Oxford; and Wolff adds, "this is true, as appears from the catalogue of that library, p. 431." This poem was not published by itself, but in another work, at Venice. [ISAAC BEN GEATH.]

Bartolocci asserts that he was living A. D. 1100, because the rabbi Solomon here spoken of was the master or tutor of R. Solomon Jarchi, who died in 1180, at the age of seventy-five. If Solomon Jarchi had a tutor of the name, we do not find him mentioned in his life; and, if so, it must certainly have been another Solomon than the Ben Addereth here mentioned; for all our authorities state that he was living and wrote in 1280, and died in 1318. [SOLOMON BEN ISAAC. SOLOMON BEN ABRAHAM BEN ADDERETH.] (Wolfius, *Biblioth. Hebr.* i. 2. iii. 8.; Bartoloccus, *Biblioth. Mag. Rabb.* i. 2. iii. 253.; *Cat. Impress. Libr. Bibl. Bodleianæ*, ii. 32., edit. 1773.) C. P. H.

ABBA SAUL BEN BOTNITH (אַבָּא שְׂאוּל בֶּן בּוֹטְנִית), one of the rabbis who compiled the "Mishna." It seems that he lived after Rabbi Abba Jose ben Chanan; for in the "Ghemara," in the book Pesachim, (ch. iv. p. 57.) Abba Saul ben Botnith discourses on the name of Abba Jose ben Chanan, and says that the Abba Joseph named in the "Ghemara" is the same as Abba Jose, Jose being here only an abbreviation of Joseph; and as Jose is in this place changed into Joseph, so is his father's name Chanan changed, in the "Ghemara," in the book Jevammoth, (cap. v. p. 53.) into Jochanan. Abba Jose lived after R. Meir, A. D. 121. (Bartoloccus, *Biblioth. Mag. Rabb.* iii. 253.) C. P. H.

ABBA SAUL (of the house of MARMESHA) (אַבָּא שְׂאוּל מִבֵּית מַרְמֶשָׁה), one of the early Tanaite or Mishnic rabbis. He is frequently called Abba Saul only in the "Mishna," as in the chapter Har Habbait, of the book Middoth, sec. 5. He is said to have been of extraordinary stature, so that no one of the age in which he lived exceeded him in size. It is related in the Talmud, that once, when he was burying the dead, he saw the thigh or leg bone of Og, king of Bashan, and at the same time an eye of Absalom, and that through the hollow of this bone he followed a wild buck for three leagues, and was buried up to his nose in the pupil of Absalom's eye. (*Ghemara*, book Nidda, chap. 3. p. 24.) Such are the absurd fables of the Talmudists, related, too, of real men. The precise period at which Abba Saul lived is not ascertained; but probably he was one of the earliest of the Tanaites, and consequently lived a century or two before Christ. (Wolfius, *Biblioth. Hebr.* ii. 808.; Bartoloccus, *Biblioth. Mag. Rabb.* iii. 253, 254.; *Ghemara*, codex Nidda, cap. iii. p. 24.) C. P. H.

ABBA BEN SHELOMO BUMSLA (אַבָּא בֶּן שְׁלֹמֹה בּוּמְסְלָא), a rabbi who lived during the latter part of the sixteenth and beginning of the seventeenth centuries. He appears to have resided at Basle, in Switzerland, as he there edited the book of R. Moses ben Shem Tov called "Nephesh Hachakmah," A. M. 5364 (A. D. 1604), to which he also wrote the preface. He is the author of the work called "Sur Hannishamah" ("Of

the Hidden Things of the Soul"); in which he treats of the soul, of the sepulchral percussion* (de percussione sepulchrali), and of the resurrection of the dead, after various authors, in the German-Hebrew language. It is in seven parts, and was printed at Amsterdam, A. M. 412 (A. D. 1652). (Wolfius, *Biblioth. Hebr.* i. 2. iii. 1.)

C. P. H.

ABBA THULLE, king of the Pelew Islands, became known to Europeans in consequence of the wreck of the East India Company's ship *Antelope*, on the island of Oroolong, one of the group of the Pelews, on the 10th of August, 1783. The unfortunate mariners were well treated by the natives, and were soon honoured with a visit from the king. As he had never seen a white man, nor any vessel larger than a canoe, his surprise was unbounded; but it was the effect of fire-arms which most attracted his attention. It was not long before he induced Wilson, the captain of the *Antelope*, to grant him assistance in his wars with the neighbouring islanders in four several expeditions, which were generally under the command of Abba Thulle himself. The novel mode of attack of the strangers proved so effective, that on the last occasion the people of Artingall, the island against which the attack was directed, submitted without resistance to the king of Pelew. While this was going on, the rest of the *Antelope's* crew, and all at other times, were engaged in building a vessel, their own having gone to pieces, in which they hoped to be able to take passage to China; and in this work Abba Thulle, who took a great interest in it, rendered them every assistance. When the vessel was completed, he declared his intention to confide his second son, Lee Boo, to his new friends, that he might accompany them and see the wonders of Europe. Notwithstanding this, the English had so strong a suspicion that his intention was to detain them, that a plan was formed for cutting off the king and his family on the appearance of the least sign of treachery. Fortunately no occasion arose for misunderstanding, and on the 12th November, 1783, the "*Oroolong*" (so called from the island where it was built) proceeded on its voyage, in presence of the king and a large concourse of the people of Pelew, who took an affectionate leave of their friends, and loaded them with presents. Lee Boo, after a tender parting with his father, accompanied them; but a seaman, named Blanchard, delighted with his prospects at the islands, insisted on remaining behind. Before sailing, Abba Thulle had proclaimed Oroolong to be "English-

man's Land," and it was formally taken possession of in the name of King George III. Captain Wilson brought Lee Boo to England, but he unfortunately died soon after. In 1790, the East India Company resolved to send out an expedition to Pelew, with the double object of informing Abba Thulle of the death of his son, and of testifying the Company's sense of his kindness to the *Antelope's* crew, by presenting him with a quantity of live stock, and useful seeds and implements. Accordingly, the "*Panther*" and "*Endeavour*," commanded by Captain M'Cluer, and having among their officers Messrs. White and Wedgeborough, who had been with Captain Wilson, arrived at Pelew on this service. Abba Thulle received the news of the death of Lee Boo with resignation, pausing for a time, and then exclaiming only "Weel, weel, weel, a trecoy!" (Good, good, very good!) A great battle had been fought since the departure of the *Oroolong*, in which the people of Pelew had defeated those of Pelelew, with the loss of Raa Kook, the king's brother, Qui Bill, his eldest son, and many persons of distinction. Abba Thulle was highly delighted with the presents, most of which he distributed among his nobles; but it soon became his great object, as before, to obtain the assistance of the English in war. After one refusal it was conceded; but the appearance alone of the dreaded strangers before the capital of Artingall was sufficient to induce the enemy to capitulate, and the great cause of the war, a small stone to which some idea of sovereignty was attached, was given up to Abba Thulle without bloodshed. The expedition left Pelew in 1791, but returned in 1793; Abba Thulle had died in the meantime, about three months after the expedition had left Pelew, or in August, 1791. He was supposed to be nearly 70 years of age, and was succeeded by his only surviving brother, who had been till then "*clow arra kooker*," or, general of the troops. Abba Thulle has been called the Peter the Great of Pelew, but it would be hard to say for what reason; his thoughts ran upon war, and war only, and much of his hospitality to Wilson and his crew may be attributed to the assistance they gave him against his enemies. The interest he displayed on other matters was not equal to that of many of his subjects, and he took no pains to turn the presents of the East India Company to account; so that the only result of the well-meant expedition of 1791 was that the islands were desolated through the introduction of fire-arms. Captain Wilson is loud in his praise; but even he does not conceal that he joined in the custom of putting all his prisoners to death; nor does he give any instances of his benevolence, beyond the hospitality shown to the English, which, great as it was, might in some degree be owing to their ready accordance with his

* For information on this ceremony, which by the Jews is called Hibbut Hackibber, read Elias the Levite on this word; and, among Christian writers, Buxtorfius, *Lexicon Talmud.* 698; and, above all, Zach. Gropius, in his dissertation, *De Percussione Sepulchrali ex Judæorum et Muhammedanorum Sententia*," Rostock, 1699.

wishes, and his dread of their fire-arms. A great deal of the florid colouring in which Pelew has been painted, is due to the circumstance of Captain Wilson's narrative having been drawn up by a sentimental writer (Mr. Keate) at a period when sentimentalism was very much the fashion. The book abounds in errors; and it may be observed that the name of "Abba Thulle" is itself a blunder, as it belongs to the office rather than the individual, and his brother, on succeeding him, assumed the same title, though their family name appears to have been "Angusswangaa." The chief island of the group also is Cooroora, and not Pelew, that being the name of the capital only; and, finally, the king was not a king at all, in our sense of the word, but rather chief of the "rupacks," many of whom he acknowledged as of equal dignity with himself. The most singular part of the constitution of Pelew is that it includes an order of knighthood, called by Wilson "the Order of the Bone," because each knight is invested with the bone of a certain fish, which is worn like a bracelet. Wilson himself, and after him Captain M'Cluer and Lieutenant White, were knights of this order. (Keate, *Account of the Pelew Islands, from the Journals, &c. of Captain Wilson*, pp. 54. 90. 237. 260. &c.; Hockin, *Supplement to the Account of the Pelew Islands*, pp. 9. 19. &c.)

J.W.

ABBACO. [ABACCO.]

'ABBA'D ABU' 'AMRU, surnamed Fakhru-d-daulah (the ornament of the state), second sultan of Seville, of the dynasty of the Bení 'Abbád, or 'Abbádites, succeeded his father Abú-l-kásim Mohammed Ibn Isma'il Ibn 'Abbád, in the month of Jumáda-l-awal, A. H. 433 (Jan. A. D. 1042), at the age of six-and-twenty. No sooner had he ascended the throne than he resolved upon enlarging his dominions at the expense of his neighbours, the Moslems of Andalusia and Algarve. Having invaded the territory of Al-modhaffer Ibn Al-aftas, king of Badajoz, he took several of his strongest fortresses, and compelled him to sign an humiliating treaty of peace. He then turned his arms against 'Abdu-l' azíz Al-bekrí, lord of Huelva and the island of Saltes, both of which he speedily reduced. (A. H. 433, A. D. 1042.) His next campaign was directed against Ahmed Ibn Yahya, lord of Niebla, the ancient Ilipla, and Mohammed Ibn Sa'id, who was the independent ruler of a portion of the coast of Lusitania, between Ossonoba, now Estombar, and Cape Santa Maria. The command of the expedition was entrusted to his eldest son Mohammed, who in five months conquered the whole of that country, and reduced its former rulers to the condition of subjects. Mohammed Al-birzáli, lord of Carmona, a large city between Cordova and Seville, was the next victim of 'Abbád's ambition. Though he solicited and obtained the aid of the kings

of Malaga and Granada, who sent him a chosen body of cavalry, he was defeated in several encounters, and obliged to shut himself up in his capital, where he was taken and put to death by his successful rival in 446 (A. D. 1054-5). About this time Isma'il Ibn Dhí-n-nún, king of Toledo, having declared war against Abú-l-walíd Ibn Jehwar, king of Cordova, the latter implored the assistance of his ally of Seville, who despatched to his relief a considerable body of troops under the command of his son Mohammed. Having united his forces to those of 'Abdu-l-málik, the son of the king of Cordova, Mohammed defeated Isma'il near that capital, and seizing on the king of Cordova and his son, both of whom he put to death, made himself master of the city which he had come to defend (A. H. 452, A. D. 1060). [AL-MU'TAMED.] Grief for the loss of a favourite daughter, named Táyirah, caused the death of this monarch, on the second day of the moon of Jumáda-l-akhar, A. H. 461 (March 29, A. D. 1069). He was then fifty-four lunar years of age, being born on the 23d Safar, A. H. 407 (July 31, A. D. 1016). The Arabian writers describe him as a man of prepossessing appearance; he was tall and handsome, had fine black eyes, and a well-set beard. He was well versed in all the branches of science, and wrote several short poems, fragments of which have been preserved. In his wars with the Moslem rulers of Spain, he displayed great military talents, as well as great wisdom and vigour in the administration of his own dominions, but he was cruel and vindictive. He used to keep in a retired closet of his palace the skulls of all the chiefs and kings who had fallen into his hands. The alleys of his garden were, we are told, paved with those of inferior note. On the taking of Seville by the Almoravides (A. H. 484, A. D. 1091), a box was found in the treasury of the palace, containing thirteen human skulls richly set in jewels, each having an inscription indicative of the victim's name, and the date of his execution. According to the historian Ibn Bessám, ['ALI IBN BESSÁM,] who is the author of a life of this king, preserved in the Bodleian Library, Oxford, (No. DCCXLIX.) his harem contained 800 of the choicest beauties of Spain and Africa, whom he kept with a splendour which rivalled that of the most powerful sovereigns of the East. He was, moreover, very fond of spirituous liquors, and is known to have indulged in many practices forbidden by the Korán. "Though he erected sumptuous palaces," observes the above mentioned historian, "and planted delightful gardens in his capital; though he embellished other towns of his dominions, he only built one mosque during his reign." 'Abbád is better known in history under the surname of Al-mu'tadhed, *i. e.* "He who implores the help of God," which he assumed on his accession to the throne. (Ibn Bessám, *Ad-dakhírah*, or "the hoarded treasure," Bod. Lib. No.

DCCXLIX. fo. 9.; Conde, *Historia de la Dominacion de los Arabes en España*, ii. 52. et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 39. 209.)

P. de G.

ABBADIE, JACQUES, an eminent Protestant divine, was born at Nay, in Béarn, in the south of France, in 1658, of parents whose poverty would most probably have prevented the development of their son's abilities, if the more wealthy Protestants of the district had not raised a subscription to defray the expenses of his education. Their assistance enabled him to pursue his studies at Puy-Laurent, at Saumur, at Paris, and lastly at Sedan, where he took the degree of doctor in theology. He intended to enter the ministry in France, but the circumstances of the times rendering that course impracticable, he accepted the invitation of the Count d'Espense, who was high in the service of the Elector of Brandenburg, to go to Berlin, and take charge of the French Protestant congregation in that city. Abbadie arrived there about 1681, and although his congregation was at first small, it was greatly increased on the revocation of the edict of Nantes, and the consequent immigration of the French Huguenots. He remained at Berlin, occasionally visiting Holland, to superintend the printing of his works, until the death of the elector Frederick William I., with whom he had been a great favourite. This occurred early in 1688; and soon after Abbadie, having found a new patron in the Duke of Schomberg, accompanied that general in the suite of William of Orange, first to Holland, and afterwards to England. He also went over to Ireland, but returned to London on the death of Schomberg at the battle of the Boyne, in 1690, and shortly after became minister of the French church in the Savoy. The air of London, however, not agreeing with his constitution, and a prospect of preferment opening in Ireland, he again went over to that country, and, it is said, would have obtained the rich deanery of St. Patrick's, if his want of knowledge of the English language had not stood in his way: as it was, he succeeded in being nominated to the deanery of Killaloe, which was of nearly equal dignity, but of very inferior value. Throughout his life, Abbadie seldom preached, but he was generally busy with the press. The printing of his works carried him often both to Holland and England; and on one of his visits to London he died, on the 25th of September, 1727, when he had attained his seventieth year, or his seventy-fourth according to some accounts, which make his birth four years earlier than the date generally received.

Abbadie's "*Traité de la Vérité de la Religion Chrétienne*," originally published at Rotterdam, in 1684, has run through an immense number of editions, both in France and Holland. It was received with the utmost enthusiasm, both by Roman Catholics

and Protestants; and, on the Continent at least, its reputation continues unabated. Bussy Rabutin, in a letter to Madame de Sevigne, notwithstanding the known scepticism of his opinions, speaks of it in the highest terms, and the Abbé Houtteville, in the discourse prefixed to his "*Religion Chrétienne prouvée par les Faits*," places it in the very first class of works of the kind. In France, during the last century, it was considered one of the best preservatives against the prevalent scepticism of the time. An English translation, by H. Lussan, appeared in 1694, at London, and was reprinted; but the work, although very favourably received here at first, began to decline in popularity even early in the last century, and has long been superseded by English works of similar character. The late Mr. Pitt, it is said, highly admired it, and often recommended it to his friends. A new edition of a part of the English version appeared in 1810. The "*Traité de la Divinité de Jesus Christ*," originally published in 1695, forms the conclusion of the "*Traité de la Vérité*," but was not considered equal to that treatise. This work also has gone through numerous editions on the Continent, where Abbadie's principal works are frequently reprinted in four volumes, the two first containing "*La Vérité*," the third, "*La Divinité*," and the fourth another popular treatise, "*L'Art de se connoître Soi-même*," which first appeared in 1692. The best edition of the three works is probably that with notes by M. Lacoste, vicar-general of Dijon, published in that city in 1826. An English translation of "*The Art of knowing Oneself*" appeared at Oxford, 1694; and another, of "*The Divinity of Jesus Christ*," by the Rev. Abraham Booth, at London, 1777. These three treatises comprise what may be called the standard works of Abbadie. Of his other theological works, that entitled "*La Vérité de la Religion Réformée*" was translated by Dr. Lambert, bishop of Dromore, for circulation among the Roman Catholics of his diocese; the "*Réflexions sur la Présence Réelle*," &c. were published without the author's corrections, and denounced by him as full of errors; a third, "*Le Triomphe de la Providence et de la Religion, en l'Ouverture des Sept Sceaux par le Fils de Dieu*," (1723) is a commentary on the Apocalypse. Besides these, and a number of sermons, Abbadie also wrote several political works. "*L'Histoire de la Conspiration dernière d'Angleterre*," (Sir John Fenwick's) 1692, was written at the request of William III., who ordered his secretaries of state to furnish the author with materials. It has become excessively scarce. The "*Défense de la Nation Britanique*" is a strong vindication of the revolution of 1688, in reply to the "*Avis important aux Réfugiés*," but without taking notice that the "*Avis*" was written by Bayle. Abbadie is reproached with having

been too much of a courtier; and the charge is supported by reference to his "Panegyriques" on two very different personages, the Elector Frederick William of Brandenburg, in 1684, and Queen Mary II. of England, in 1694, which are full of the grossest adulation. The former treatise was translated into Italian by Gregorio Leti for his History of Brandenburg. (Niceron, *Mémoires pour servir à l'Hist. des Hommes Illustres*, xxxiii. 381. &c.; *Biographia Britannica*, i. 1. 3.; Quérard, *La France Littéraire*, i. 2.; *The Accomplishment of Prophecy*, Introduction, p. 7.) J. W.

'ABBA'S (Sháh) I. surnamed the Great, king of Persia, son of Mohammed Mírzá, and grandson of Tahmásp, was born A. D. 1557. When a mere infant he was sent to Khorássán as nominal governor, under the tutelage of 'Ali Kuli Khán, a chief of the tribe of Sham-lú. His father, Mohammed Mírzá, was the eldest son of Tahmásp; but owing to a natural weakness in his eyes, he was deemed incapacitated for succeeding to the throne. On the death of Tahmásp, in 1576, his second son Hayder Mirza was proclaimed king, who within a few months was assassinated, and succeeded by his brother Isma'íl Mírzá. But Isma'íl Mírzá not deeming himself secure whilst either his eldest brother or any of his sons remained alive, sent a peremptory order to 'Ali Kuli Khán to put the young 'Abbás to death. But the noble chief had sufficient resolution to disobey, or at least defer, this cruel mandate, and in a short time after the tyrant Isma'íl died of a debauch. On the death of Isma'íl, Mohammed Mírzá, the eldest son of Tahmásp, and the father of 'Abbás, succeeded to the throne, in 1577. This prince, weak in body and mind, struggled through a miserable reign of five years, while his country groaned beneath the oppression of his officers. At length, in 1582, at the age of twenty-five, 'Abbás was proclaimed king by the discontented nobles of Khorássán, and forced to appear in arms against his father. The unnatural struggle between father and son continued for about three years, till, in 1585, Mohammed was completely deserted by all his troops. From this period his name no more appears in history. He is supposed to have lived in obscurity, and even to have died a natural death, a rare event for a dethroned Persian king.

In the meantime the internal dissensions that had long prevailed in Persia, where each chief pursued his own quarrels according to his lawless pleasure, had well nigh desolated the land. In addition to this, the Turks had gained several provinces on the western frontier, while hordes of Usbeg Tartars made repeated incursions into Khorássán, carrying death and devastation wherever they went. Such was the state of the country of which 'Abbás, now that his father had retired, became the sovereign and undisputed possessor. When 'Abbás ascended the throne,

his first measure was to conclude a treaty with the Turks, that he might have leisure to establish order within his kingdom, and secure Khorássán from the depredations of the Usbeks. In 1589, when marching to the relief of Mash'had (Mushed), he was seized by a violent illness, which confined him fifty days to his bed at Teherán, and nearly proved fatal. The news of this event spread consternation throughout the land, whilst it emboldened his enemies both domestic and foreign. The city of Mushed was taken and sacked by the savage Usbeks, who made a general massacre of all the inhabitants. But the mind of 'Abbás was not of that order which sinks under difficulties or misfortunes. On his recovery he displayed his wonted energy in restoring internal tranquillity, and in driving the plunderers of Khorássán to their native steppes. In the meanwhile the Turks were again encroaching in large force on the north-western frontier. 'Abbás, though far less efficiently provided, hastened to meet them, and the two armies came in sight on the river Kur (or Cyrus), which flows into the Caspian Sea. One day as 'Abbás, accompanied by a few of his generals, plainly dressed, was observing the enemy's movements across the river, some Turkish officers invited him to come over and partake of their hospitality. 'Abbás readily accepted the invitation, was well entertained, and in return invited his gallant hosts to the Persian camp. "We will attend you with pleasure," said one of the Turks, "as we hope you will obtain us a glance of your young king, whose fame is already beyond his years, and who promises to attain great glory." 'Abbás smiled, and said he would do his best to gratify their wishes. When they arrived on the opposite bank, the behaviour of the Persians soon convinced them that their late guest was none other than the monarch whom they so much desired to see. 'Abbás enjoyed their surprise, repaid their hospitality by the most sumptuous entertainment, and sent them back loaded with presents to their own lines. In this campaign with the Turks, though no decisive action took place, yet the skill and activity displayed by 'Abbás were such that the enemy deemed it prudent to withdraw. In 1597 'Abbás was enabled by skilful and rapid marches to surprise his troublesome enemies the Usbeks, who had hitherto eluded his grasp. The object of the Usbeks being merely plunder, not conquest, like that of the Turks, they invariably avoided fighting, and their habits enabled them to effect a safe retreat on the approach of the Persians. On the present occasion a battle was inevitable, which was accordingly fought in the neighbourhood of Herát. The result was the total defeat of the plunderers, their prince, several of their bravest leaders, and most of their best troops being slain. In 1602 'Abbás having established order and prosperity within his king-

dom once more meditated a war against the Turks, with whom circumstances had hitherto compelled him to maintain peace, though at the expense of some of his fairest provinces. During the reigns of his immediate predecessors the Turks had been uniformly victorious in their wars with the Persians. 'Abbás therefore knew his difficulties, but at the same time an event occurred which, though trivial at first sight, his quick and enlightened mind was enabled to turn to good account. Sir Anthony Shirley, an English gentleman of ancient family, had been induced by the Earl of Essex to proceed to the court of 'Abbás, accompanied by his brother Sir Robert and twenty-six followers, A. D. 1598. This gallant band, after traversing Asiatic Turkey, where they encountered many hardships, were received by 'Abbás with marked distinction. Sir Anthony in particular was treated with an extraordinary degree of kindness and familiarity; nor was this confidence misplaced. The military skill of the Shirleys enabled 'Abbás to discipline his troops, to organise an efficient artillery, and thus to overthrow that power which had hitherto proved so formidable to his country. In 1605 the Turks, to the number of 100,000 men, overran all the Persian provinces along the Caspian Sea. 'Abbás, with a well-trained army of little more than 60,000 men, advanced to meet them, and on the 24th of August a decisive battle was fought, in which the Turks were completely overthrown. By this victory 'Abbás regained all his lost provinces, nor did he suffer any further molestation from the Turks during the rest of his lifetime. In 1622 'Abbás, assisted by the English East India Company, attacked the Portuguese settlement in the island of Ormus, which surrendered after a gallant defence. He was, however, disappointed in his prize, for the commerce, which had flourished under the Portuguese, gradually decayed. In 1626 Sir Dodmore Cotton was sent on an embassy to Persia from James I. His reception by 'Abbás was splendid and flattering, but the objects of his mission were thwarted by the intrigues of a suspicious minister, Mohammed 'Alí Beg. Sir Dodmore died a few months after his arrival at Ispahán.

Sháh 'Abbás, according to Tavernier, who visited that country soon after his death, "was a passionate lover of honour, and sought all ways imaginable to furnish his empire with the supports of wealth and good government." When we take into consideration the age and country in which he lived, we may well allow him the title of a great and enlightened prince. His numerous virtues were his own, and his vices, which were great, were those of the times and circumstances in which he acted so conspicuous a part. In the administration of justice he was often severe, but decided measures were necessary to control the turbulent chiefs and nobles to

whom the administration was entrusted. We are told by Tavernier that it was his habit frequently to go about his capital dressed like an ordinary person. In one of those rambles he bought some bread from a baker, and a piece of roast meat from a cook, both of which were deficient in weight. On his return home at night he summoned the governor and subordinate officers of the city, and after upbraiding them for their negligence, sentenced them all to a most terrible death. In the morning the baker and cook were seized and paraded through the city, with two men, who cried to the people, "We are going to put the baker in a red-hot oven, and to roast the cook alive, for selling provisions by a false balance." 'Abbás was prodigal of the blood of delinquents and criminals, not from cruelty, but from a sense of duty. Unfortunately, in his latter years he became very prone to suspicion, aggravated, perhaps, by the infirmities of old age; and whenever that feeling seized him, the destruction of the obnoxious person inevitably followed. He outwardly conformed to all the ceremonies of the Musulmán religion, but privately indulged in the forbidden juice of the grape. Towards Christians he was particularly tolerant and liberal, and he even stood godfather to one of Sir Robert Shirley's children. To his own sons he was kind and indulgent till they grew up towards manhood, when, probably through the instrumentality of calumniators, they became objects of jealousy, if not of hatred. The courtiers took advantage of this state of things, and induced the eldest son, Súfi Mirzá, who was disgusted by his father's conduct towards him, to listen to their treasonable counsels. 'Abbás, disregarding the feelings of a father, ordered the death of his son, a youth remarkable for courage and generosity. He first applied to Káráchi Khán, one of his generals, to become the executioner of Súfi; but the gallant veteran refused, and entreated his sovereign to deprive him of life at once rather than render his existence hateful by compelling him to become the murderer of so noble a prince. The king urged him no further, and very soon found a willing instrument in Bihbúd Khán, a noble, who, under the pretext of avenging some private injury, stabbed the prince as he was riding to the court. Bihbúd was shortly after promoted to a high station, but he was ultimately doomed to a punishment horrible as his crime. 'Abbás, on mature deliberation, became convinced that his mind had been poisoned against his son by the intrigues of designing courtiers, upon whom his avenging hand now fell with fearful effect. For Bihbúd he reserved a refinement of torture seldom equalled even in the annals of the East. He commanded him to cut off, with his own hands, the head of his own son, and to bring it into his presence. The wretched man obeyed; and when he presented the head of the youth,

'Abbás demanded with a smile of bitter scorn how he felt? "I am miserable," was the reply. "You should be happy, Bihbúd," said 'Abbás; "you are ambitious, and in your feelings you are at this moment the equal of your sovereign." After the death of his son, 'Abbás became a prey to remorse; he shut himself up in his palace for a month, covered his eyes for ten days, and wore mourning for a year. He ever afterwards wore the plainest clothes, and made the place where the prince died a sanctuary for criminals. For the life of 'Abbás see a work entitled "Tárikhî 'álam-árâe Abbási," or "the world-adorning History of 'Abbás," which gives an ample account of nearly the whole of his reign. This work, which is still in manuscript, is by no means rare in this country: there are several copies in the East India House library, and another in the library of King's College, London. Another work, which tends to throw much light on his career, is the "Majmú'at ul Inshá," or "Collection of State Papers," containing his numerous letters (together with the replies) to the courts of Constantinople and Delhi, to the princes of Bejapur, to the Tartar chiefs, the Pope, and various Christian princes. The work forms a large and closely-written folio, copied from the archives of Ispahán, upwards of two hundred years ago, in the reign of Sháh Súfi, the successor of 'Abbás. It is in possession of the writer of this notice, and there may be other copies in the country. 'Abbás died in 1627, having ruled Persia for upwards of forty years. He was succeeded by his grandson Súfi, commonly written Saphy the son of Súfi Mirza. (Malcolm's *History of Persia*, 8vo. 1829; Tavernier's *Travels through Persia and India*; and *Travels of the Brothers Shirley*, 12mo. London, 1825.)

D. F.

'ABBA'S (Sháh) II. son of Sháh Súfi, and great grandson of 'Abbás I. succeeded to the throne of Persia in 1641, when only ten years of age. His reign of twenty-five years, without being brilliant, was prosperous and tranquil. His licentious habits, however, obscured all the good qualities that nature had bestowed on him. In his hours of sobriety he was generous and hospitable, but once engaged in his nightly orgies, he was capricious and dangerous. To European travellers and Christians in general he showed marked favour. "It is for God," he used to say, "not for me, to judge of men's conscience." Abbas II. died in 1666, and was succeeded by his eldest son Súfi Mirzá. (Malcolm's *Hist.*)

D. F.

'ABBA'S III. was nominal sovereign of Persia during the earlier years of Nádir Sháh's usurpation. Nádir Sháh had risen from an obscure origin to the chief command of the Persian army under Sháh Tahmásp, whom he dethroned in August, 1732. The son of Tahmásp, whom historians include

in the list of Persian kings under the title of 'Abbás III. was then an infant only eight months old. Nádir, not deeming the time yet ripe for seizing the crown of Persia, placed this infant on the throne, and assumed for himself the name and power of regent of the empire. The young prince died in 1736, and was succeeded by the famous Nádir Sháh. Some authors state that the child died a natural death; others infer that Nádir would have no hesitation in removing so frail an obstacle to his ambition. (Malcolm's *History of Persia; Revolutions of Persia*, &c. by Jonas Hanway, Esq. 2 vols. 4to. London, 1762.)

D. F.

'ABBA'S IBN 'ABDI-L-MUTALIB was the paternal uncle of the Mohammedan Prophet, whom he at first opposed and considered as an impostor. Having joined the Korayshites in their attack upon Mohammed and his followers, in the valley of Bedr, twenty miles from Medína, he was taken prisoner, and only obtained his liberty on the payment of a heavy ransom (A. H. 2, A. D. 624). Having subsequently embraced the religion preached by his nephew, he became one of his most zealous followers and stoutest champions. At the battle of Honeyn (A. H. 8, A. D. 630), when the Moslems were retreating before their enemies of the tribes of Hawázen and Thakíf, and the Prophet himself had nearly fallen into their hands, it was 'Abbás who by his courage turned the fortune of the day, and rescued the preacher of the new religion. 'Abbás is counted by the Mohammedans in the number of the As'háb, or companions of the Prophet, who spread his doctrines, and transmitted his words to posterity. He died in the year 32 of the Hijira (A. D. 652-3) under the khalfate of 'Othmán Ibn 'Affán, leaving a son named 'Abdullah. Nearly a century after the death of 'Abbás, a great great grandson of 'Abbás, named Abú-l-'abbás 'Abdullah, founded the dynasty of the 'Abbássides, which succeeded that of the Bení Umeyyah in the empire of the East. (Al-makín, *Hist. Sar. Lugd.* 1625, p. 32.; Abú-l-fedá, *Vita Mahom.* Oxon. 1723, pp. 56. 114.)

P. de G.

ABBA'S HALY. [ALI IBNU-L-ABBA'S.]

ABBA'S MIRZA', late prince royal of Persia, son of Fatah 'Alí Shah, was born about 1785. When he became of age, he distinguished himself by his enlightened efforts for the regeneration of his country, by the introducing of such improvements as might enable the people to emulate in military prowess, and in literary attainments, the nations of Europe. Unlike many Asiatics, he failed not to perceive and appreciate the active habits and superior intelligence of those Europeans who visited his father's court. He therefore determined, if possible, to raise the character of his own nation to the same standard. With this view, he laboured to introduce into the army the most approved

European system of military tactics, which unfortunately had to undergo a severe test at the outset against the hardy troops of Russia. He also sent several young men of talent to be educated in England; and it was his desire that they should translate such English works into the Persian language as were fitted to improve the knowledge and direct the taste of their countrymen. In connection with this noble object, he established a printing press at Tabríz, the first introduced into Persia. From this establishment have issued several popular works in the Persian language, which, for beauty of type and accuracy of execution, far exceed any thing yet produced either in Europe or India. 'Abbás Mirzá was remarkable for the comeliness of his person and the elegance of his address. In his public character as governor, he was mild and courteous, and his ear was always open to the appeal of the injured. He gave the greatest encouragement to commerce; merchants of respectability of all nations had free access to him; and under his government private property was always respected. His confidence in the sterling honour and probity of Englishmen was unbounded, and he preferred their services to those of the natives of any other country. 'Abbás Mirzá died in 1833, the victim of an epidemic disorder then raging in Persia. (*Journal of the Royal Asiatic Society*, 1834.) D. F.

'ABBA'SAH, sister of Hárún Ar-rashíd, fifth khalif of the house of 'Abbás, is celebrated for her connection with Ja'far, Al-barmekí, the chief vizír and favourite of that monarch. The historian Tábarí says that Ar-rashíd married her to Ja'far on condition that he should have no intercourse with her; but that, after committing excess in wine, her husband, who loved her passionately, disregarded his master's injunctions, and 'Abbásah was afterwards delivered of a son, whom his parents secretly sent to Mecca to be educated. Ar-rashíd, being informed of the fact through one of Ja'far's enemies, was so incensed that he deprived him of all his honours and emoluments, and in the month of Moharram 187 (Jan. A. D. 803) caused him to be executed, together with his father Yahya Ibn Kháled, his son Fadhl, and the rest of his relatives and adherents who fell afterwards into his hands. 'Abbásah was banished from the capital, and passed the remainder of her days in poverty and exile. Although these events rest on the authority of contemporary writers, the historian Ibn Khaldún (*Mukaddamát*, s. 1.) is of opinion that they are a mere fiction. (Al-makín, *Hist. Sar.* p. 116.; and the extracts from Fakhru-d-dín Ar-rázi, in De Sacy's *Chrest. Ar.* i. 27.) P. de G.

'ABBA'SAH, pashá of Erzerúm, and afterwards of Sivás, belonged to the tribe of the Abazpes, who inhabit the north-eastern shores of the Black Sea. When young, he had served

as treasurer in the army of a rebel called Jenubúlád, who for several years maintained himself in open revolt against the Porte, among the defiles of Lebanon. [JENUBU'LA'D.] On the defeat of that chief at Orúj-owasi (Oct. 24, A. D. 1607), 'Abbásah was taken prisoner, and brought to the presence of Murád Pashá, the Turkish general, who would have put him to death, if Khalíl, the aga of the janizaries, who was the friend of 'Abbásah, had not interceded for him. When Khalíl, in 1616, was raised to the office of grand vizier, he conferred on 'Abbásah the government of Merásh, and, shortly after, the pashalic of Erzerúm. On the death of 'Othmán II., who, in May 1622, was dethroned and murdered by the janizaries, on account of his project of suppressing their body, 'Abbásah publicly avowed the design of becoming the avenger of his sovereign; and he accordingly revolted against Murád IV. the sultan chosen by the janizaries. Kulaun, the beglerbeg of Merásh, received orders to march against him; but, instead of doing so, he joined his forces with those of 'Abbásah, and made common cause with him. Encouraged by this success, 'Abbásah appointed an officer named Seydkhán to command at Sivás, and, putting himself at the head of the troops of his pashalic, marched against Murtadha Pashá, sandjak of Karahissar, whom he defeated in a pitched battle, and obliged to capitulate. In the mean time, Mohammed Pashá, surnamed Tayyar, or "the flying," from the rapidity of his movements, had arrived at Sivás, and succeeded in raising the inhabitants against 'Abbásah. No sooner did 'Abbásah, who was then marching upon Constantinople, by way of Tokát, receive the intelligence than he changed his line of march, and arrived unexpectedly at Sivás. Tayyar, who was a shrewd, cunning man, sent 'Abbásah a very friendly message, accompanied by presents, with the assurance that, although apparently the humble servant of the Porte, he was no less anxious than himself to revenge the death of 'Othmán. He accordingly threw open the gates of Sivás, and allowed the troops of 'Abbásah free access to the city, paying in public every attention to that chief, whilst in secret he left no means untried to secure his person, or take away his life. Having at last succeeded in seducing Kulaun, he prevailed upon that officer to lay a plan for the assassination of 'Abbásah; but the conspiracy being discovered, Kulaun himself was surprised in his tent, and put to death. The grand vizír, Háfiz Pashá, now took the field against 'Abbásah, at the head of a formidable army. Having encamped in the plain of Konyah, he sent several pacific messages to 'Abbásah, in the hope of inducing him to come to terms. 'Abbásah, however, who was now reinforced by the troops of Murtadha and Tayyar-Pashá, who had lately

joined his party, refused to accept any terms. Having taken up a strong position near Kaysariyeh, and fortified the bridge on the river Karassu, which washes the walls of that town, he waited the arrival of his enemy. A battle ensued, in which the advantage was at first on the side of 'Abbásah; but the defection of Tayyar Pashá and Murtádha, who in the midst of the action went over to the enemy at the head of their respective divisions, decided the fate of the day, and the victory remained with the troops of the sultan. When 'Abbásah saw that the day was lost, he mounted his swiftest horse, and leaving everything behind but his treasure-chest, fled to Erzerúm. Two days after, a body of cavalry, sent by the victors in pursuit of 'Abbásah, seized on his harem and treasures, although the rebel himself succeeded in escaping, and shutting himself up in the citadel of Erzerúm. This place was immediately invested by the Turks; but the advanced period of the year, and the vigorous defence made by 'Abbásah, convinced Háfiz Pashá of the difficulty of the undertaking, and a compromise took place, by which 'Abbásah was suffered to retain the pashalic of Erzerúm, on condition that he should admit a regiment of janizaries to garrison the citadel. 'Abbásah's submission did not last long: a new revolt of the janizaries, both at Constantinople and at Aleppo (A. D. 1626), having again placed almost all the power of the state in the hands of that unruly militia, 'Abbasáh, who was their bitterest enemy, resolved upon again raising the standard of revolt. Dishleng Huseyn Pashá, having marched to Erzerúm at the head of a body of janizaries, 'Abbásah, who was secretly informed of his march, left that city at night, and surprised him near the mountain pass of Ilja. The defeat was complete: Dishleng, Khosrew, and several other pashás, with all the chiefs of the janizaries, were left dead on the field of battle, or fell alive into the hands of the victor, who, upon his return to Erzerúm, caused them all to be strangled. Khalíl Pashá, who shortly after this occurrence was appointed grand vizír for the second time, made an unsuccessful attempt to reduce 'Abbásah to obedience. After besieging him for nearly three months at Erzerúm, he was obliged to raise the siege, and retreat to Tokát. (Nov. 1627.) Khoshrew, aga of the janizaries, who succeeded Khalíl in his office, was more fortunate. Having by forced marches arrived before Erzerúm, when he was not expected, he besieged that city, and battered the walls with his artillery. He then sent a message to 'Abbásah, promising him a full pardon, as well as the favour of the sultan, if he would quietly surrender. 'Abbásah consented, and was subsequently appointed pashá of Bosnia. In October, 1633, he received the command of an army against Poland, and so greatly distinguished himself by his ability and courage, that on

his return from the campaign, he was summoned to Constantinople, and became the favourite of Murád IV. So great was the favour which 'Abbásah enjoyed with that sultan, that it is said that Murád could neither take an airing, nor mount his horse, nor enjoy his meals without having 'Abbásah at his side; but, like most Eastern favourites, 'Abbásah had many secret enemies, who aimed at his destruction; one of them, named Beyráh Pashá, succeeded by his intrigues in rousing the suspicions of the sanguinary Murád; and 'Abbásah was accordingly executed, on the 24th of August, 1634. (Hammer-Purgstall, *Geschichte des Osmanischen Reichs*, Pesth, 1827-35, vi. 315.) P. de G.

'ABBA'SSIDES is the name generally given to the Bení 'Abbás, or descendants of 'Abbás, who succeeded the Bení Umeyyah in the empire of the East. Owing to their descent from the uncle of the Prophet, they had ever since the introduction of Islám been held in great esteem by the Arabs, and had frequently aspired to the khalifate. In the year 132 (A. D. 749-50) Abú-l-'abbás 'Abdullah, son of Mohammed, son of 'Ali, son of 'Abdullah, son of 'Abbás Ibn 'Abdi-l-mutálib, uncle of the prophet Mohammed, revolted at Kúfah, and after putting to death Merwán II. the last khalif of the house of Umeyyah, was unanimously raised to the throne. Thirty-seven khalifs of the dynasty of 'Abbás reigned for a period of 523 lunar or Mohammedan years over the East (Spain, Africa, and Egypt having been successively detached from their empire), until the last of them, named Al-must'assem was deprived both of his kingdom and his life by the Tatars under Huláku Khán, in A. H. 656 (A. D. 1258). There are several histories of this dynasty; the best is by Mohammed Ibn Yahya Assúli, who lived in the tenth century. (D'Herbelot, *Bib. Or.* La Haye, 1777, i. 7.)

P. de G.

ABBATINI, ANTONIO MARIA, a composer of the Roman school of music, was born about 1605, and acquired considerable eminence in his profession. He was successively Maestro di Capella in the churches of S. Giovanni Laterano, Sta Maria Maggiore, and the Jesuit's church in Rome. His compositions, which were produced between the years 1630 and 1670, were chiefly motets and other pieces for the service of the church. Kircher quotes a passage from one of his motets with the following eulogium, "Hic in quarto libro suorum motectorum, inter alios hymnos, hunc quoque proponit, 'Jesu dulcis memoria,' in cujus una strophá amorosi affectus vis, et energia insigni sane artificio expressa videtur." (Kircher, *Musurgia*, p. 600.) E. T.

ABBA'TIO, BALDI ANGELO, generally called Abbatius, a native of Gubbio in Umbria, was born during the former half of the sixteenth century. He studied medicine,

and held the office of physician to Francesco Maria II., duke of Urbino, at whose court he appears to have been held in high estimation.

His reputation at the present day, however, is founded on a treatise, "*De admirandâ Viperæ Naturâ*," which was published in the year 1589, but was frequently reprinted during the ensuing century. In this work he displays great learning, and his account of the anatomy of the viper proves him to have been a very careful observer. He noticed the perforations in the fangs of the serpent, and was aware of the existence of the poison glands, though he erroneously supposed some communication to exist between them and the gall-bladder, through the medium of which their secretion received its noxious properties. The latter half of the dissertation is occupied with remarks on the alexiteric virtues of different parts of the animal, but the theories he there proposes have been long exploded, and the facts which he adduces have been shown to be erroneous. (*Biographie Médicale*; and Haller, *Bibliotheca Medicinæ*, ii. 286.) C. W.

ABBATISSA PAUL. [BADESSA.]

ABBATUCCI, GIA'COMO PIE'TRO, was born at Zicavo in Corsica, in 1726, of a noble family, his grandfather, his uncle, and his elder brother having all been generals in the Venetian service. After studying at Padua he returned to Corsica, where his haughty character excited the jealousy of the government, and having on one occasion headed a revolt he was seized by General Paoli and banished from the island. He returned without permission, and on being summoned by Paoli to Corte, to account for his conduct, obeyed at once, on which Paoli, pleased with his boldness, put him under arrest for a day, and appointed him his lieutenant. He served with distinction in the war against the Genoese and French. In 1769, after the loss of the battle of Pontenovo, when Paoli retired to England, Abbattucci was the last officer that held out, but finally gave in his submission to the French, and was appointed lieutenant-colonel of the Corsican provincial regiment. Not long after, a pamphlet with the title of "*La Corsica à suoi Figli*," or "*Corsica to her Children*," which was attributed to him, gave offence to the Count de Marbœuf, the French governor, who determined on crushing the author. A man of the name of Sanvito of Guiterra was accused of murder; the commandant of Ajaccio, General Beaumanoir, directed Abbattucci to collect evidence on the subject, and Abbattucci sent him the names of several witnesses, two of whom, Antonio and Domenico of Guiterra, deposed that Sanvito was guilty. These witnesses afterwards retracted, and a commission was sent to inquire into the affair, one of the members of which was the former grand chancellor of Corsica, Massesi, whose son had been put to death for a conspiracy to poison or betray Paoli, and who suspected that Abbattucci had aided in

his son's condemnation. The witnesses were led to state that Abbattucci had suborned them, and he was thrown into the dungeons of the citadel of Bastia. The supreme council rejected his petition to be allowed to prove that the retraction, and not the evidence, was suborned; and out of seven councillors who were present, three who were French voted for his condemnation, three who were Corsican for his acquittal, and Massesi gave the casting vote against him. He was condemned to the galleys, and to be branded on the shoulders. At the news of his sentence the States General of Corsica, who were then assembled, unanimously passed a resolution, which was proposed by the five bishops who had seats in the assembly, that "they respectfully requested the council to suspend the execution of the fatal sentence, to allow them time to solicit from the king either a complete pardon, or the commutation of the punishment of the galleys into imprisonment, exile, or even death." The petition was rejected, the publication of the resolution was forbidden, and the sentence was carried into effect at Bastia. On that day the shops were shut, the windows of the houses were closed, the streets deserted, and the regiment of which Abbattucci was colonel was confined to its barracks. Soon after, on a petition from the family of Abbattucci, Louis XVI. annulled the sentence, and ordered the whole case to be investigated anew by the parliament of Provence. The result was, that the curate of Guiterra, the uncle of the two witnesses, was condemned to death for having suborned their retraction, that the innocence of Abbattucci was completely established, and he was restored to his colonelcy, and created a knight of St. Louis. No punishment appears to have been inflicted on Marbœuf. In 1793, when Corsica was invaded by the English, Abbattucci, at the head of a body of the inhabitants of the department of Liamone, opposed Paoli and his partisans, who had taken the English side. During the siege of Calvi he was commandant of the town under General Casabianca, and on its surrender withdrew to France, where he was raised to the rank of general of division. His infirmities not permitting him to take active service, he remained at Marseille till the evacuation of Corsica by the English in 1796, when he returned to his native country, where he died generally lamented, in 1812. He had four sons, all of whom entered the military service of France, and three died on the field of battle. (Arnauld, &c. *Biographie Nouvelle des Contemporains*, i. 3.; Renucci, *Storia di Corsica*, i. 161. &c.; Jacobi, *Histoire de la Corse*, ii. 348. &c.) T. W.

ABBE', H., a painter who lived at Antwerp about 1670. He made the designs for the engravings for P. du Ryer's translation of "*Ovid's Metamorphoses*," published in folio, at Brussels, in 1677. (Füssli, *Allgemeines Künstler-Lexicon*, part ii.) R. N. W.

ABBEVILLE.

ABBES-GABBEMA. [GABBEMA.]

ABBEVILLE, PE'RE CLAUDE D', a Capuchin, is the author of a volume entitled "Histoire de la Mission des Pères Capucins en l'Isle de Maragnan et terres circonuoy-sines, ov est traicté des singularitez admirables et des meurs merueilleuses des Indiens habitans de ce pais," &c. Paris, 1614. It is a small 8vo., of which the history of the mission to Maragnan, (the Ilha do Maranhão, on the coast of Brazil,) fills 381 leaves, which are paged on one side; being introduced by a dedication to the queen (Marie de Médicis), and followed by a few letters, filling fifteen leaves, which were received from other members of the mission at Maragnan subsequent to the author's return. The book has a pretty full index, and is embellished by representations on copperplate of several of the native chiefs. The mission to Maragnan was originally a scheme of Henry IV.; and after his death it was taken up by the Baron de Sansy and others, who obtained permission from the queen regent to send out D'Abbeville and three of his brethren, along with three ships, which set sail from Concale in Bretagne on the 19th of March, 1612. A storm forced them to fly to the English coast; and one of the vessels took refuge in Falmouth, another in Dartmouth, the third in Plymouth; but they all finally assembled at the last-mentioned port, where they remained till the 23rd of April, having met, according to D'Abbeville's account, with great kindness from the people of the country, and especially from the governor, Monsieur de Gorge, as he calls him. An abstract of the information contained in the work, which is divided into sixty-two chapters, is given in Prevost (*Hist. Gén. des Voyages*, xiv. 245-249, and 315-317.; see also p. 239.) The natives of Maragnan D'Abbeville calls Topinambas. Boucher de la Richarderie remarks (*Bibl. des Voyages*, vi. 273.) that this missionary has by no means confined himself to giving an account of the establishment and progress of the mission; the greater part of his work being devoted to the description of the temperature of the island and of the neighbouring continent, of the animals inhabiting it, the fishes in the surrounding seas, and not only the physical condition of the natives, but their manners, customs, and religious belief, and even their intellectual faculties. His descriptions, in this writer's opinion, evince in general more judgment and sound discrimination (critique) than we might expect from a mere monk, a person who had no profession but that of religion (un simple religieux), writing at the beginning of the seventeenth century. G. L. C.

ABBIA'TI, FILIPPO, a celebrated Milanese painter, born in Milan, in 1640. He studied his art in the school of Carlo Francesco Nuvoloni, and distinguished himself

ABBIATI.

both in oil and in fresco. He painted with remarkable freedom and facility, and executed many great works in fresco, in Milan and the neighbourhood, by which he acquired considerable reputation. His best performance is considered a painting in fresco at Saronno, of John the Baptist preaching in the wilderness, a work in which the colour, composition, and design are equally excellent. His style, however, though bold, was loose and unfinished, and he belongs to that class of ornamental painters termed machinists by the Italians. He died rich, at Milan, in 1715; leaving two distinguished scholars and imitators, Pietro Maggi and Giuseppe Rivola. (Lanzi, *Storia Pittorica della Italia*; Orlandi, *Abecedario Pittorico*.) R. N. W.

ABBIA'TI, GIUSEPPE, a Milanese engraver, who lived about the beginning of the eighteenth century. He is known for some small prints of battles. (Gaudellini, *Notizie Istoriche degl'Intagliatori*.) R. N. W.

ABBON, or in the Latinized form of his name, ABBO, surnamed in Latin "Cernuus," "the bent or bowed down," (which French writers commonly render "Le Courbé," but M. Taranne, "Le Prosterné,") was a monk of the monastery of St. Germain-des-Prés, at Paris. He lived in the ninth and tenth centuries, but the year of his birth is not known. He appears from his writings to have been a native of Neustria, a name given by him to that part of France which was between the Seine and the Loire. He studied under Aymoïnus or Aimoin, chancellor of the monastery of St. Germain, and director of the school there. He describes himself, in the preface of his poem on the siege of Paris, addressed to Gozlin, as his "unworthy fellow deacon" (conlevita indignus). The year of his death is not known, as M. Taranne and Dom Bouquet (*Recueil des Historiens des Gaules et de la France*, tom. viii. p. 1.) distinctly assert. In a preface to his extant sermons, he says, he composed them at the request of Frotier, bishop of Poitiers, and Fulrad, bishop of Paris. Now Fulrad was bishop A. D. 921-7.; and M. Taranne infers from this notice that Abbon did not die before A. D. 921, which is obvious, nor after 927. But though the preface was probably written in the interval between those years, inasmuch as it appears to speak of Fulrad as then living, there is no reason for inferring that the author did not survive that period. The necrology of St. Germain fixes his death on the 9th of March, without record of the year: this necrology is the authority for the statement that he took priest's orders before his death.

The work by which he is best known is his Latin poem, in hexameter verse, on the siege of Paris by the Northmen (A. D. 885-6), entitled, in the only existing MS. of the work, (formerly in the library of the Abbey of St. Germain des Prés, now in the king's library at Paris,) "Abbonis de Obsidione Lutetiæ

Parisiorum à Nortmannis et Miraculis S. Germani Libri II." The poem is preceded by a short prefatory address to Gozlinus or Gozlin (who has been confounded with the warlike Goslin, bishop of Paris, and one of its most strenuous defenders during the siege), and by short dactylic verses (versiculi dactylici) addressed to his preceptor Aimoin. The poem itself is in three books (not two, as in the title), of which the first and part of the second describe the incidents of the siege: the remainder of the second recounts the ravages of the Northmen, the miracles of St. Germain, and the expeditions of Eudes or Odo, who having, as count of Paris, defended the city, afterwards became king of France. The third book, which is very short, appears to have been added to complete the sacred number three, and consists of directions to the clergy. The arrangement of the poem is simple: events are related in the order of their occurrence; and the fact of Abbon being an eye-witness of the siege, gives an historical value to his work. The second book appears, from internal evidence, to have been finished about A.D. 896 or 897. Abbon records numerous miracles which were believed to have happened during the siege, and fearlessly exposes the faults of his principal heroes. But his reflections are trifling, his style barbarous, and often hopelessly obscure.

The first two books were published by Pithou (Paris, 1588), at that time possessor of the only known MS. (which he gave to the abbey of St. Germain des Prés), and they have been repeatedly published since. The whole poem was published in the "*Monumenta Germaniæ*" of Pertz (Hanover, 1829). It has since been published, with a prose translation, Paris 1834, as a separate work, by M. N. R. Taranne, professor of rhetoric in the college of Stanislas, at Paris, whose elaborate introduction is the chief authority for this article. The MS. was collated both by Pertz and Taranne. A MS. of the third book, with an Anglo-Saxon translation, is in the British Museum. (*Biblioth. Harleiana*, 3271.) The original is given twice: the first time, the order of the words is broken up to accommodate it to the order of the translation, which is interspersed in the original: the second time, the original alone is given, and in its own order.

There are thirty-seven sermons of Abbon in MS., in the king's library at Paris; five of which were published by D'Achéry, in his "*Spicilegium veterum aliquot Scriptorum*." Four of these are on the Eucharist; the fifth is on the establishment and propagation of Christianity, and possesses some interest. The style of these sermons is more perspicuous than that of his poem. An epistle of Abbon to Desiderius, a bishop, "*Epistola ad Desiderium Episcopum*," is noticed in the "*Biographie Universelle*," as having been published in the "*Bibliotheca Patrum*," but

without mentioning in which of the collections so called. J. C. M.

ABBON of FLEURY, or, in the Latinized form of his name, ABBO FLORIANENSIS, a distinguished ecclesiastic of the tenth century, was born in the district of Orléans, of parents of free condition, and pious and respectable character, but not of noble rank. He was sent to the school in the Benedictine abbey of Fleury, near Orléans. His progress in grammar, arithmetic, and dialectic led to his being placed over the school in which he had been educated, and which he conducted for some years; but desirous of increasing his attainments he went to Paris and Rheims to study philosophy and astronomy; and afterwards acquired a knowledge of music. He thus made himself proficient in five of the divisions of scholastic study, and attained in them an eminence which, in the estimation at least of his admirers, placed him at the head of his contemporaries. He made also some progress in the remaining two sciences of rhetoric and geometry.

Oswald, archbishop of York and bishop of Worcester, having sent to Fleury for a man to instruct the Benedictine monks, who were rapidly increasing in England, Abbon was sent over to England, where he spent two years in the newly founded Benedictine abbey of Ramsey, in Huntingdonshire. During this time he visited the king Edgar, and his duke Helguinus (Aylwin, earl of East Anglia), founder of Ramsey Abbey. "He obtained of the king only fair words, but from the duke he received gifts corresponding to his holiness." He was intimate also with the two archbishops, Dunstan of Canterbury, and Oswald of York; and received from them on returning to Fleury, golden chains and bracelets, priestly robes, a golden chalice, and a considerable sum of money. It appears to have been in England that he wrote the life of St. Edmund the Martyr, king of the East Angles.

Abbon was afterward elected abbot of Fleury. He showed himself, in this character, a friend of learning, and he encouraged his monks to study, both by precept and example. His biographer Aimoin enumerates among his works, which, he says, would require a volume to themselves, the elucidation of certain knotty syllogisms, various interesting arithmetical calculations, dissertations on the dimensions of the solar and lunar orbits, and on the course of the planets, and a selection from the works of the fathers and other ancient authorities; or, more correctly, a collection of canons. This work was designed to vindicate his cause in a dispute in which he was personally engaged with Arnulf, bishop of Orléans, who claimed obedience from him.

In the council of St. Denis, Abbon stoutly resisted the bishops, who, says his biographer,

"could speak, according to the common saying, only about ecclesiastical tithes, of which they wished to deprive the laity and the God-serving monks." The council was broken up by a riot of the mob. Suspicion of exciting the disturbance fell upon Abbon, who vindicated himself from this and other charges in an apologetic memorial, addressed, about this time, to the two kings of France, Hugues Capet, and his son Robert.

Abbon twice visited Rome. His second visit was at the desire of the king Robert, to deprecate the anathema under which the pope (Gregory V.) threatened to lay the kingdom on account of the deposition and imprisonment, without a fair hearing, of Arnulf, archbishop of Rheims, which, in a council held at Rheims, Abbon had strenuously resisted. Abbon was graciously received by the pope, and readily obtained the object of his mission, as well as certain privileges for his abbey.

Abbon having visited the monastery of La Réole, in Gascogne, which was under the jurisdiction of the abbots of Fleury, was wounded in a brawl between some of his attendants and some of the people of the place, which he had gone out to allay, and died soon after, 13th November, 1004. He was buried in the church of the monastery of La Réole. He was canonized.

The memoir of Abbon by his disciple and friend Aimoin, which has been our chief authority, gives no dates, except of his death; he states the period of his abbacy at sixteen years. Ramsey Abbey was founded A. D. 969, and monks were placed there A. D. 972; and the council of St. Denis was held A. D. 996. The kings Hugues Capet and Robert reigned together A. D. 987-96, and Robert alone till A. D. 1031; and Gregory V. was pope A. D. 996-9.

The writings of Abbon, the chief of which have been mentioned, have for the most part perished. The collection of canons from a MS. of St. Martial, at Limoges, published by Mabillon and Ruinart (in the 2nd volume of their "Analecta"), is suspected to be the selection already noticed as made by Abbon to vindicate his cause against Arnulf of Orléans. This "Collectio Canonum" is a small compilation on canon law, consisting of fifty-two chapters: it contains a passage from the Breviarium, [ALARIC II.] and a number of passages from Julian. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, ii. 278.) Of his apologetic memorial to the two kings, Aimoin has preserved some passages. He wrote several letters, of some of which Aimoin has preserved the whole, and of some others a portion; a few are extant in other records. Aimoin has also given a curious Latin poem of Abbon, addressed to the emperor Otho III.; and mentions a work of Abbon, "De Paschalibus Cyclis." Several of the letters of Abbon have been published; some are given in Bouquet, "Recueil des Historiens des

Gaules et de la France," tom. x. pp. 434-42. Several modern authorities ascribe to him "An Abridgment of the Lives of Ninety-one Popes," from the history of Anastasius Bibliothecarius; but we suspect this is an error: it is not mentioned in the prefatory notice to Aimoin's life of him, in the "Acta Sanctorum Ordinis Sancti Benedicti," by Mabillon and Ruinart, and Dupin only says that the work "is ascribed to him."

J. C. M.

ABBOT, ABIEL, an American clergyman, was born at Andover, in Massachusetts, Aug. 17, 1770. He studied at Harvard College, where he took the degree of doctor of divinity, about 1794 became minister of Haverhill, and about 1802 pastor of the first church in Beverley, Massachusetts, and continued his clerical duties at the last place, with occasional interruptions from sickness, till the winter of 1827-28, which he passed in South Carolina, in and near Charleston, for the benefit of his health. In the following spring he paid a visit of a few months to Cuba, and on his return homeward, with the hope of restored health, died, on the 7th of June, 1828, on board the vessel in which he was sailing from Charleston to New York, just as it came to anchor at the quarantine ground near Staten Island. As to his religious opinions, his biographer says that he belonged "to no sect but that of good men;" but it appears that many of his congregation seceded to the second church of Beverley, when his successor preached Unitarian doctrines. Abbot published—in 1802, an "Artillery Election Sermon;" in 1812, "Sermons to Mariners;" in 1815, an "Address on Intemperance;" in 1816, a "Sermon before the Salem Missionary Society;" in 1817, a "Sermon before the Bible Society of Salem;" and in 1827, a "Convention Sermon." But his principal work is a posthumous one, "Letters written in the Interior of Cuba, between the Mountains of Arcana to the east, and of Cusco to the west, in the months of February, March, April, and May, 1828;" one volume 8vo. published at Boston, 1829. In this work Abbot displays strong powers of observation, considerable talent for lively and picturesque description, and an amiable character. (Allen, *American Biographical Dictionary*, 2nd edit. 1.; *North American Review*, July, 1829, xxxix. 199. &c.)

T. W.

ABBOT, CHARLES, LORD COLCHESTER, was born at Abingdon, on the 14th of October, 1757, and was the younger son of the Rev. John Abbot, D. D., rector of All Saints, Colchester, who died about three years after the birth of his son. Mrs. Abbot, who was daughter of Jonathan Farr, Esq., of Long Whittenham, in Berkshire, married, in 1765, Mr. Jeremy Bentham, solicitor, of London, the father, by a former wife, of the late distinguished writer on jurisprudence of the same names, and survived to the year 1809.

Abbot was educated at Westminster School, from which he was elected a student of Christ Church, Oxford, 1775. In 1777 he gained the chancellor's medal for Latin verse; in 1783 he took his degree of B. C. L., and became Vinerian scholar; and soon after he was called to the bar. In 1795 he published a work on "The Jurisdiction and Practice of the Court of Great Sessions of Wales upon the Chester Circuit," in the preface to which he urged the abolition of the separate Welsh judicature, a reform which was at last carried into effect in 1830. This same year, however, he retired from the bar, on succeeding to the place of clerk of the rules in the court of King's Bench, which had become vacant by the death of his elder brother, John Farr Abbot, Esq. This appointment produced his next publication, entitled "Rules and Orders of the King's Bench," an edition of which is mentioned in the law catalogues with the date of 1795.

In June 1795 Abbot was returned to parliament for the borough of Helston, in the interest of the Duke of Leeds, and he sat for the same place in the next two parliaments. He spoke in the House for the first time on the 3rd of December, 1795, in the debate on the third reading of the Seditious Meetings Bill. He attacked the conduct of the Opposition with much asperity, and had the honour of being answered at considerable length by Fox, who is said to have spoken in very evident excitement and irritation. In the same session, on the 12th of April, 1796, Abbot moved and obtained the appointment of a select committee to consider the subject of temporary and expiring laws; and the report of this committee, which he laid on the table of the House on that day month, led to a great improvement of the practice previously followed in regard to that kind of legislation. In the next session, on the 2d of November, 1796, he obtained the appointment of another committee to consider the most expedient mode of promulgating the statutes; and the plan that is now followed, of sending copies of all new acts as soon as printed to all the municipal bodies and benches of county magistrates throughout the kingdom, was adopted on the recommendation of this committee, and of another, also appointed on his motion, in 1801. The activity, clearness of head, and general talent for business, as well as the spirit of practical improvement, for which he had established a character, led to his being chosen chairman of the committee on the public finances, which was appointed on the motion of Mr. Pitt, on the 10th of March, 1797; and of the thirty-six reports presented by this committee in the course of that and subsequent sessions, three of the most elaborate, namely, those respecting the revenue, the exchequer, and the law courts, were prepared by Abbot. His next labours were connected with

the public records, the state of which he brought before the House on the 18th of February, 1800, on moving the appointment of a committee to consider what should be done for their better management, preservation, and more convenient use. The committee was appointed accordingly, and, with Abbot for its chairman, immediately set to work and prosecuted its task with so much diligence, that in the course of the same session it produced, in two successive reports, one of the most complete and masterly surveys of any subject ever laid before parliament. From the recommendation of this committee of the House of Commons originated the late royal record commission, the proceedings of which continued to be superintended by Abbot till the year 1817. Meanwhile, on the 19th of May, 1800, he called the attention of the House to the abuse which then prevailed of allowing the proceeds of the taxes and other monies to lie, often for a considerable time, in the hands of the public accountants without payment of interest, and obtained leave to bring in a bill establishing a few simple regulations, which he explained, founded substantially on the principle of assimilating the method of accounting between the crown and those of its servants entrusted with the collection or disbursement of the public money to that generally followed in accounts between private parties, and sanctioned by all courts of justice. This scheme of reform was received with unqualified approval by both sides of the House, Mr. Tierney, the chief Opposition financial authority, joining the attorney-general in expressing his commendation of it in strong terms; and the bill which Abbot obtained leave to bring in passed through all its stages in both Houses without further discussion. On the 19th of November of the same year, a few days after the commencement of the next session, he introduced to the House perhaps the most important of all the measures with which his name is connected, in a motion for leave to bring in a bill for taking a census of the population of the kingdom. The enumeration taken in the following year, which has been since decennially repeated, arose out of this proposition, being the first enumeration of the people which had ever been effected in England by public authority, at least in modern times. Abbot's motion was seconded by Mr. Wilberforce, and the bill encountered no opposition in either House. Its enactments were not so precise and comprehensive, nor the arrangements which it provided so skillfully contrived, as those which experience has since suggested; but it is honourable to Abbot's intelligence and spirit to have been the first to move in a work of so much public utility.

When in the beginning of February, 1801, in the first session of parliament after the union with Ireland, Mr. Pitt retired from the direction of affairs, leaving to his successor

Mr. Addington nearly all his principles of government, except only his opinion in favour of Roman Catholic emancipation, Abbot, who also differed upon this point with the late premier, became a member of the new administration, with the offices of chief secretary for Ireland, and keeper of the Irish privy seal. Upon receiving these appointments, and being made a privy councillor, he resigned his place of clerk of the rules in the Court of King's Bench. It seems to have been about this time also that he was chosen recorder of Oxford. His official life lasted scarcely a twelvemonth. On the appointment of Mr. Mitford (afterwards Lord Redesdale), who had succeeded Addington as Speaker, to the place of Lord Chancellor of Ireland, Abbot was, on the 10th of February, 1802, elected to the vacant chair of the House of Commons. He continued to serve as Speaker throughout the next three parliaments, and the greater part of the succeeding one; having been returned to that which met in November, 1802, both for Woodstock and Heytesbury, when he chose to represent the former place, and for the University of Oxford in 1806, again in 1807, and a third time in 1812. His re-election to the chair in 1807, in particular, when the party whom he had always opposed were in power, may be taken as sufficient assurance that he filled that high office to the satisfaction both of the House and of the public; and, although his demeanour is perhaps rather to be described as correct and graceful than as imposing or dignified, his qualifications for the place were on the whole of a very superior order, and in the performance of some of its duties he acquitted himself in a highly distinguished manner. He possessed a fair amount of constitutional learning, sufficient readiness, a clear head, and in the matter of expression, not only a logical method, but considerable rhetorical skill and taste, which he continued to cultivate to the end of his life, and amid all the calls of public business, by a perseverance in the classical studies of his early days. Of his talent in this way his addresses in communicating the thanks of the House to the various naval and military officers who received that honour in the course of the war with France, afford many happy examples. These speeches were delivered on thirteen different occasions, ranging from the 1st of February, 1808, when Major-Generals Smith, Grosvenor, and Sir Arthur Wellesley, and Captain Sir Home Popham came to the bar to receive the thanks of the House for the taking of Copenhagen, to the 20th of May, 1816, when the last of them were addressed to Lieutenant-Generals Sir Galbraith Lowry Cole and Sir Henry Clinton; and they commemorate all the principal victories of the war from Roleia and Vimiera to Waterloo and the capture of Paris: that in which he communicated the thanks of the House, on the great day of the

1st of July, 1814, to the Duke of Wellington, was particularly felicitous.

It ought also to be noted to the honour of Abbot, that however strong and steady were his party prejudices and attachments, he did not hesitate to make them give way, when upon any occasion they came into competition either with the rights and privileges of the House, or with what he conceived to be his duty as its Speaker. A memorable example of this was the course he took on the 8th of April, 1805, when the House having divided on Mr. Whitbread's motion for the impeachment of Lord Melville, and the numbers having been found equal (216 on each side), he gave his casting vote for the impeachment, on the principle that, whatever he might think of the charges, he was not entitled, in a case such as this, in which there was evidently a contest between the popular feeling and the influence of the government, to give his aid to the latter, or to make use of his official privilege to prevent a case from being sent to trial upon which the real judgment of the House had been so distinctly pronounced.

The principal subject as to which Abbot took any prominent part in the debates of the House after his elevation to the chair, was the question of the emancipation of the Roman Catholics. On the 24th of May, 1813, in committee on the Emancipation bill brought in by Mr. Grattan, the second reading of which had been carried a few days before by a majority of 42, he moved the omission of the clause permitting Roman Catholics to sit and vote in parliament, and carried his motion by 251 votes against 247; upon which the measure was immediately abandoned.

Abbot, as Speaker, distinguished himself by the attention, correctness, and efficiency with which he performed all the routine duties of the chair, and the House and the public are indebted to him for some important improvements in the conduct of the business of parliament. In particular he gave a new and much more useful form to the printed votes of the House; and it was upon his recommendation, and upon a plan of his suggesting, that the Private Bill Office was established, in 1811.

He continued Speaker till the 30th of May, 1817, when a severe attack of erysipelas compelled him to resign the chair. On this the House immediately addressed the crown to bestow on him some mark of favour; and on the 3d of June he was elevated to the peerage, as Baron Colchester. Parliament voted a pension of 4000*l.* a year to himself, and of 3000*l.* a year to his next successor in the title. The next three years he spent abroad, principally in France and Italy. After he returned home, it was only on rare occasions, as formerly in the Commons, that he took any part in the debates of the upper

House of Parliament; but it has been stated that the Lords owe to him the daily publication and distribution of their proceedings, and the establishment of a library on the same plan as that of the Commons. Lord Colchester's last act of a public character was his sending to the press, in November, 1828, his collected (six) "Speeches upon the Roman Catholic Claims, delivered in the House of Commons and in the House of Peers; with Preliminary Observations," on the state of the question of Emancipation as it then stood. He just lived to see or hear of the end of the controversy, and the defeat of his own side, by the passing of the Relief Bill brought in by Mr. Secretary Peel. He died at his house in Spring Gardens, of another attack of erysipelas, on the 8th of May, 1829. Lord Colchester married on the 29th of December, 1796, Elizabeth, eldest daughter of Sir Philip Gibbes, Bart., by whom he left two sons. (*Biographical Memoir*, understood to be written by the late Mr. Rickman, of the House of Commons, prefixed to "Speeches of the Right Hon. Charles Abbot, Lord Colchester, in communicating Thanks of the House of Commons to Military Commanders," 12mo. Lond. 1829; not published, but reprinted, with a few slight alterations, in the *Annual Obituary* for 1830, vol. xiv. pp. 154—167.; Dr. Bowring's *Memoirs of Bentham*, in various Nos. of *Tait's Edinburgh Magazine*, vol. vii.; *Parliamentary History and Debates*; *Annual Register*; *Beatson's Chronological Register*; *Beatson's Political Index*, 3rd ed.) G. L. C.

ABBOT, GEORGE, was born 29th of October, 1562, at Guildford, where his father, Maurice or Morris Abbot, followed the trade of a "shearman," or cloth-worker; not, however, undistinguished in his humble station, for he had been one of the sufferers for religion in the reign of Queen Mary. His wife's name was Alice March; and both survived till the year 1606, when she died at the age of eighty, on the 15th of September, and he at that of eighty-six, on the 25th, after a union of fifty-eight years, according to the inscription over their remains in the church of the Holy Trinity, Guildford, as given by Aubrey, in his "Natural History and Antiquities of the County of Surrey," vol. iii. pp. 298, 299. Dr. Featley, in his "Life of Bishop Abbot, in Fuller's "Abel Redivivus," (p. 539.) says that Morris Abbot and his wife "lived fifty years together in wedlock." As their eldest son is stated to have been born in 1560, the fifty-eight years is probably a misprint in Aubrey for forty-eight. They are said to have left six sons, of whom George appears to have been the second.

The cloth-worker was a religious man, puritanically inclined, perhaps, but still zealously attached to the church establishment, as at any rate a shelter from popery: besides, if we may credit a story which did not, in-

deed, appear in print till long after this time, and is preserved by a somewhat credulous reporter, who, however, seems to have sufficiently ascertained its existence, as a popular local tradition (John Aubrey, in his "Miscellanies," 1696, and again in his "History and Antiquities of Surrey," 1719), Abbot's wife, a short time before the birth of her son George, having dreamed one night that the child would be a boy, and would come to a great preferment if she would only make a meal upon a jack or pike, oddly enough, soon after found such a fish in a pail of water which she took out of the river Wey; a portent which seemed to have dedicated the boy, when he did make his appearance, to Heaven, and at any rate is said to have moved some persons of distinction to offer themselves as his sponsors, and to follow up that beginning by other acts of attention and kindness. However this may be, it was resolved that both George and his elder brother Robert should be educated for the church; and they were accordingly put to the free school in their native town, founded by Edward VI., where George remained till he was entered a student of Baliol College, Oxford, in 1578.

Abbot's university career may be dismissed with little more than a few dates. In 1583 he entered into holy orders, and soon began to be heard of as one of the most popular preachers of the day. He took his degree of B. D. in 1593, that of D. D. in May, 1597; and in September of the same year he was elected master of University College. In 1598 he published his first work, entitled, "Quæstiones Sex, totidem Prælectionibus in Scholâ Theologicâ Oxoniæ pro formâ habitis, discussæ et disceptatæ, anno 1597," 4to. Oxon. It appears to have brought him considerable reputation, and to have been thought creditable to his scholarship as well as to his polemical skill; although Clarendon has chosen to speak slightly of Abbot as one who, in early life, "had been head or master of one of the poorest colleges in Oxford, and had learning sufficient for that province." The "Quæstiones Sex" were reprinted at Frankfort, in 1616, under the care of the eminent Heidelberg professor, Abraham Scultetus. But by that time, indeed, the author was become a very great man, a circumstance which might not have been wholly left out of consideration by the learned editor. Clarendon goes on to describe Abbot as "a man of very morose manners, and a very sour aspect, which at that time was called gravity;" and probably he did affect this kind of sanctimoniousness. Without going the length of what was called puritanism, which implied a positive aversion to many things in the Established Church, he was from the beginning to the end of his life a zealous Calvinist, and a furious Protestant; and it will be found that his whole course was mainly regulated by these two passions or principles—a dislike to Arminianism and

an utter intolerance of popery. He had some other sympathies and antipathies, but these carried it over all others; and perhaps it may be admitted that Abbot would at any time have made his interest itself bend to these convictions of his reason and his conscience. It was the diametrical opposition of their theological views and tendencies, that, producing a mutual revulsion as soon as they met in the same sphere, made him and Laud rivals and enemies for life. They became involved in public contention with one another so early as in the year 1602, very soon after Laud was ordained; and the struggle between them for pre-eminence, and, we may almost say, for the destruction of each other, did not terminate till the death of Abbot made room for Laud at Lambeth, more than thirty years after.

In 1599, Abbot obtained his first ecclesiastical preferment, the deanery of Winchester, so that Clarendon is not quite correct in saying that he was promoted to the episcopacy and the primacy without having ever been "parson, vicar, or curate of any parish church in England, or dean or prebend of any cathedral church," adding that he "was in truth totally ignorant of the true constitution of the Church of England, and the state and interest of the clergy, as sufficiently appeared throughout the whole course of his life afterward." The next year he published his "Exposition on the Prophet Jonah, in certain Sermons preached at St. Mary's Church, in Oxford," 4to. Lond. 1600. About the same time he gained great repute by a letter which he wrote, dissuading the citizens of London from re-erecting the cross in Cheapside, or at least from crowning it, as before, with the crucifix and dove, which, however, does not appear to have been printed till the year 1641. It was written in answer to an application on the subject, from the City to the University of Oxford, and in his capacity of vice-chancellor, which office he held this year, again in 1603, and a third time in 1605. In 1604, he published a tract entitled, "The Reasons which Dr. Hill hath brought for the upholding of Papistry unmasked," 4to. Oxford, in reply to a book put forth by a recent convert to the Romish Church. This year also he was appointed one of the translators of the New Testament, for the proposed new version of the Bible (that which is still in use), which, however, was only begun in 1607, and was first published in 1611.

Till this time his great patron had been the Earl of Dorset, lord high treasurer, better known by his earlier title of Lord Buckhurst. This distinguished nobleman was chancellor of the university; and it is honourable to Abbot that he should have enjoyed the favour of a man who ranks so high both among the statesmen and the writers of his time. The earl died at a great age, in 1608; and the next in the list of Abbot's publications is the

sermon which, as one of his lordship's chaplains, he preached at the funeral at Westminster, on the 26th of May in that year. (4to. Lond. 1608.) But he soon found a new and more profitable connection. He became chaplain to the ruling royal favourite, the Earl of Dunbar — a man who may deserve to be called, in a certain sense, the best of James's minions, for the others were such as Hay, Carr, and Villiers, and who was undoubtedly an able and energetic minister, but at the same time a very unscrupulous, arbitrary, and rapacious one. In the end of this same year, Abbot, by his Majesty's command, accompanied Dunbar to Scotland, to assist him in completing the establishment of episcopacy in that kingdom, and his services proved highly satisfactory both to the earl and to his royal master. Apart, too, from the business of his mission, an incident that happened while he was in Scotland enabled Abbot to recommend himself in a very effectual manner to James's good graces. This was the conviction and execution of one George Sprot, on the charge of having been privy to the mysterious Gowrie conspiracy, eight years before, the reality of which so many persons in England, as well as in Scotland, still persisted in doubting, and any additional evidence in regard to which was sure to be highly welcome to his Majesty. Sprot's trial has by no means cleared up the mystery, though he made a confession (in which he persisted to the last) of all he was charged with, and though some discoveries lately made have nearly removed every suspicion of his sincerity; but still what was brought to light on this occasion was well fitted to bring over the public mind to the belief that there had been a conspiracy of some kind or other. Abbot attended both at Sprot's trial and at his execution; and when he returned to England he brought back with him the notes of Sir William Hart, who had tried the case, and immediately sent them to the press, introduced by a long preface of his own. This publication, making a pamphlet of 60 quarto pages, of which the preface occupies 38, is of extreme rarity; but all Abbot's portion of it, with the greater part of the rest, has been lately reprinted by Mr. Pitcairn, together with the authentic confession of Sprot, from the original preserved in the Register Office, and a mass of other curious papers, illustrative of the subject, especially correct copies of the original letters from Logan of Restalrig to the Earl of Gowrie, for his privy to and concealment of which letters Sprot was condemned. (*Criminal Trials before the High Court of Justiciary*, ii. 146—332. 4to. Edinburgh, 1830.)

Abbot availed himself liberally of the opportunity afforded by this publication to let the world, and James himself, understand how perfectly he appreciated his Majesty's virtues. Towards the conclusion of his long

preface, he expressed his unbounded wonder at the "strange conceits" of those who had hitherto doubted of the conspiracy; — "that men professing conscience and zeal to the truth should, upon no kind of ground or show of probability, suffer such irreverent thoughts to enter into their hearts, especially against his sacred person, whose life had been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself (which leaveth nothing unsearched) could never find true blemish in it, nor cast any probable aspersion on it — against his sacred person, whom, as they must acknowledge to be zealous as David, learned and wise as the Salomon of our age, religious as Josias, careful of spreading Christ's faith as Constantine the Great, so, if they will speak truth, they must confess to be just as Moses, undefiled in all his ways as Jehosaphat or Hezekias, full of clemency as another Theodosius, far from spilling the blood of any of his nobility, but rather sparing those who have lifted up their hands against him." This was pretty well in the courtly strain from a learned divine, noted for the rigour of his doctrine, and the gravity (not to say sourness) of his aspect. But it was royally repaid by James. Abbot forthwith mounted up through a succession of bishoprics with a rapidity till then almost unexampled, in church or state. On the 3d of December, 1609, he was consecrated bishop of Lichfield and Coventry; on the 20th of January, 1610, he was removed to the see of London; and on the 9th of April, 1611, he became archbishop of Canterbury. On the 20th of June following, he was made a member of the privy council — which in those days meant an actual member of the government, — what a member of the cabinet means in ours.

For a short time longer all went pretty well with him. Deficient in zeal for episcopacy as he had been thought, he showed no disposition, now that he stood at the head of the Church, to yield any of her rights, or of his own; maintaining and exercising the powers of the High Commission Court with a high hand, in defiance of the restrictions attempted to be imposed upon its proceedings both by parliament and by the judges. It is asserted by Heylin (*History of the Presbyterians*) to have been at Abbot's instigation that James interfered so earnestly with the States-General of the United Provinces to induce them to rescind the appointment of the Arminian Vorstius to the professorship of divinity at Leyden; and, although this account of the matter has been questioned, there does not seem to be any good reason for doubting its correctness. In February, 1613, Abbot had the satisfaction of solemnizing the union between the Princess Elizabeth and the Elector Palatine, which he had strongly recommended and urged, and which

the whole popular and puritanical, or ultra-protestant interest, which he was considered to represent, hailed as a great security and accession of strength. But soon after this occurred the disgraceful business of the suit instituted by the Lady Frances Howard to obtain a sentence of nullity in regard to her marriage with the Earl of Essex, in forwarding which, James himself, to gratify his then favourite Carr, whom Lady Frances afterwards married, took so active and shameful a part. Abbot having been appointed one of the commissioners to try the cause, much to his honour, not only voted against the nullity, but did not fear still farther to risk his Majesty's displeasure by drawing up an elaborate statement of the reasons of his opinion, which he submitted to James, and to which he received a very sharp and contemptuous answer from the royal logician. "I conclude my letter," wrote his Majesty, "with that plainness that becometh one of my quality; I must freely confess that I find the grounds of your opposition so weak, as I have reason to apprehend that the prejudice you have of the persons is the greatest motive of breeding these doubts into you; which prejudice is the most dangerous thing that can fall in a judge for misleading of his mind. . . . It should become you rather to have a kind of faith implicit in my judgment, as well in respect of some skill I have in divinity, as also that I hope no honest man doubts of the uprightness of my conscience; and the best thankfulness that you, that are so far my creature, can use towards me, is, to reverence and follow my judgment, and not to contradict it, except when you may demonstrate unto me that I am mistaken or wrong informed. And so farewell." The various papers drawn up by Abbot in reference to this case (which was decided in September, 1613) were first printed from his manuscripts in 1719, and are now incorporated in the "State Trials," ii. 805—862. It may be doubted if Abbot ever wholly recovered the ground he lost in James's favour by his conduct on this occasion; although within two years after his brother Robert was made a bishop, and the fall and disgrace of Somerset made way for the new minion Villiers, whom the archbishop had a chief hand in imposing upon the king, as he has himself related in full detail, in a narrative of his court life, which he wrote in 1627, and which is printed in Rushworth's "Collection," i. 438. &c. "There is a lord or two living," says his grace, "that had a hand in this achievement; I diminish nothing of their praise for so happy a work, but I know my own part best; and, on the word of an honest man, I have reported nothing but the truth. George went in with the king, but no sooner he got loose but he came forth unto me in the privy gallery, and there embraced me; he professed that he was so infinitely bound unto me, that

all his life long he must honour me as his father." However, his "countenance of thankfulness," continued only for a few days; and Abbot, who seems to have hoped, simply enough, that the king might be made all his own again by this scheme, was left to remember bitterly the remark of Tacitus, "that benefits, while they may be requited, seem courtesies, but when they are so high that they cannot be repaid, they prove matters of hatred."

But it is from the year 1616 that we are to date the proper commencement of the king's alienation from Abbot, and that from a cause which has not been sufficiently adverted to by his biographers. James, it is to be recollected, had been educated both a Presbyterian and a Calvinist; and, although the refractory demeanour of the Kirk had cured him long before he left Scotland of any predilection he might ever have had for the system of church government established in that country, he continued to retain the doctrinal views which had been originally instilled into him to a much later date; too vain of his theological learning and acumen to think that he ever could have been deceived in that field of speculation. It is certain nevertheless that means were found to produce gradually a change in his sentiments; and Heylin, in his "Life of Laud," expressly mentions the year 1616 as that in which James was brought to see the danger of continuing to allow Calvinism to have so much sway at the universities, and took the first step, by certain instructions which he sent down to the vice-chancellor and the professors of divinity at Oxford, "towards the suppressing of that reputation which Calvin and his writings had attained unto in that university." From this epoch it will be found that Abbot's influence at court steadily declined, and that of his rival Laud began to prevail. Laud received his first preferment from the king — the deanery of Gloucester — in this year, 1616.

In May, 1618, came forth the royal declaration permitting sports and pastimes on Sundays — than which nothing could well have been more distasteful to Abbot, or have more distinctly proclaimed his loss of power at court. In March, 1619, the death of Queen Anne, with whom he had always stood well, seemed to deprive him of his last chance of regaining the king's ear. When a few months afterwards he eagerly urged the taking up by the government of the Protestant and national cause of the Elector Palatine in his attempt to secure the crown of Bohemia, he found how much all things were changed in regard both to himself and the Elector since he had married him and the Princess Elizabeth about six years before — how his own influence was gone, and how the king also was apparently become lukewarm alike to the interests of foreign Protestant-

ism, and to those of his own daughter and son-in-law. Bodily infirmities too now began to press upon him. There is preserved in the "Cabbala" (p. 102.) a letter addressed by him to secretary Naunton, upon the Bohemian business, written in September 1619, in which he says, "I have never more desired to be present at any consultation than that which is this day to be handled, for my heart and all my heart goeth with it; but my foot is worse than it is on Friday, so that by advice of my physician, I have sweat this whole night past, and am directed to keep my bed this day." His ailment seems to have been gout. About two years after this happened the most unfortunate event of Abbot's life. Out-of-doors exercise, it seems, had been recommended to him for his health; and while hunting on Tuesday the 24th of July 1621, in Lord Zouch's park at Bramzil, in Hampshire, a barbed arrow which he shot from a cross-bow at a deer chanced to hit Peter Hawkins, Lord Zouch's keeper, in the left arm, and inflicted a wound of which the man died. Abbot felt on this occasion as a man of scrupulous conscience, which he certainly was, might have been expected to do. Besides settling a pension of twenty pounds a year on the widow (which, it is said, soon procured her a second husband), he observed throughout the remainder of his life a fast once a month on the day of the week on which the unhappy accident happened. His enemies and the rival faction in the church made a great outcry. It so happened that at the moment there were four newly-appointed bishops waiting to be consecrated, among them Laud, who had obtained from the king his first mitre, that of St. David's, in spite of all that Abbot could do to prevent his elevation to the episcopal bench. James himself, who was not without kindness of heart, any more than considerable natural shrewdness, with all his pedantry, took a sensible enough view of the matter. "An angel," said his Majesty, "might have miscarried in this sort." Laud, and two others of the elected bishops, however, could not bring themselves to receive consecration from hands stained with blood; and although in conformity with the judgment of a commission of ten ecclesiastics and lawyers appointed to consider and report upon the case, a pardon and dispensation were in the November following issued under the Great Seal, assailing the archbishop from all irregularity and scandal, and declaring him capable of all metropolitical authority, as if the accident had never happened; the several consecrations were eventually performed by the Bishop of London and four of his brethren, without Abbot's assistance.

This misfortune does not seem to have really done him any harm with the king; but in truth he had, when it happened, very

little of his Majesty's regard or confidence to lose. The widening opposition of their politics, too, — the archbishop at least growing more and more hostile to the prevailing policy of the government or the court as Laud's influence increased — drew them every day farther asunder. He was sent for, however, in James's last illness, and was with him when he expired (27th March, 1625): and he also crowned Charles I., though suffering severely at the time from a fit of the gout. But under the new reign, and the now all-prevailing influence of Laud and Buckingham, the old archbishop speedily found that he had nothing to look for except neglect and indignities. Possibly this treatment may have sharpened his patriotism or popular politics; at all events, in the summer of 1627 he boldly exposed himself to the fury of the court by refusing to obey the royal command to license a sermon preached at Northampton by a certain Dr. Sibthorpe, in vindication of the compulsory loan which Charles was then attempting. He was forthwith ordered to shut himself up in his house at Ford, a few miles from Canterbury; and about three months thereafter, in the beginning of October, the king granted a commission to Laud, now bishop of Bath and Wells, and four of his brethren, to execute archiepiscopal authority, on the ground, as it was expressed, "that the archbishop could not, at that time, in his own person, attend those services which were otherwise proper for his cognizance and jurisdiction." While confined at Ford, he drew up the "Narrative containing the true Cause of his Sequestration and Disgrace at Court," which has been already mentioned. But when, in the pecuniary difficulties of the crisis, it was at last determined, about Christmas, to call another parliament, Abbot, with the object, no doubt, of conciliating the popular party, was not only released from restraint, but invited to court, where he was received with great show of honour; and he attended throughout the session of parliament, which began in March and continued till the end of June. When Dr. Manwaring was, on the prosecution of the Commons, condemned by the Lords to be fined and imprisoned for certain sermons preached before his Majesty, and afterwards published, in which he had maintained that the king, in imposing loans or taxes without consent of parliament, so far bound the consciences of his subjects, "that they could not refuse the same without peril of eternal damnation," the archbishop was appointed to admonish the reverend doctor, which he did with proper sharpness. But after this, he seems to have shown himself very little at court, and not to have intermeddled much in any way in public affairs. Laud, now raised to the see of London, and about to step into the primacy as soon as it should be vacant, was even already the actual ruler of the church. In December,

1629, Abbot was obliged to submit to receive and to communicate to his suffragan bishops a set of instructions and directions sent down to him by the king, which were well known to be drawn up by Laud, and were designed to establish the observance of his peculiar notions of doctrine and discipline in all their rigour. Abbot's circular to his suffragans, communicating these orders, is printed in the "Cabbala," p. 103. He desires them to be very careful to comply with them, "since," says he, "it is the princely pleasure of his Majesty to require an exact account both of you and me for the same." When the prince, afterwards Charles II., was born, in May 1630, the marked slight was put upon Abbot of setting him aside, and having Laud to baptize the child. At length, the old man, worn out with vexations and infirmities, died at his palace of Croydon, on the 4th of August, 1633.

All Archbishop Abbot's published works have been mentioned, except his "Brief Description of the whole World," 8vo. Lond. 1634, which was many times reprinted; "An Apology for Archbishop Abbot, touching the Death of Peter Hawkins," supposed to be written by himself, in the form of a letter to Sir Henry Spelman, printed in the "Reliquiæ Spelmannianæ;" an anonymous "Treatise of Perpetual Visibility and Succession of the True Church in all Ages," 4to. Lond. 1624, which is believed to be his; a "History of the Massacre of the Valtoline," printed in the third volume of the 1631 edition of "Fox's Acts and Monuments;" and a performance assigned to him in the "Biographia Britannica," under the title of "His Judgment at bowing at the name of Jesus." 8vo. Hamburg, 1632.

Archbishop Abbot, who was never married, founded, in 1619, at his native town of Guildford, an hospital or almshouse for twelve decayed tradesmen, and eight single or widowed females, which still subsists. The archbishop of Canterbury is *ex officio* visitor. (Life, written by Oldys, in *Biographia Britannica*; same, with much additional matter, by Mr. William Russell, of Merton College, Oxford. 8vo. Guildford, 1777, p. 158.; prefixed to this latter publication is a head of the archbishop, in his 61st year, from an original picture preserved in his hospital; other heads of Abbot are mentioned in Bliss's edition of Wood's *Athenæ Oxonienses*, ii. 565.)

G. L. C.

ABBOT, GEORGE, a son of Sir Morris Abbot, who was the youngest brother of Archbishop Abbot, was born in 1604; elected probationer fellow of Merton College, Oxford, in 1624; admitted LL. B. in 1630; and is the author of the following works:—1. "The whole Book of Job paraphrased," 4to. Lond. 1640. 2. "Vindiciæ Sabbati," 4to. Lond. 1641, an answer (in English) to two unprinted treatises by one Broad, rector of Reddcombe, in

Gloucestershire. 3. "Brief Notes upon the whole Book of Psalms," 4to. 1651. He took the side of the parliament in the civil wars, had a seat in the House of Commons, and, having married a daughter of Colonel William Purefoy, of Caldecote Hall, Warwickshire,—the same who sat as one of the judges on the trial of Charles I., and signed the warrant for his execution,—is said to have on one occasion successfully defended the house of his father-in-law, without other assistance than that of the servants, against an attack of a party of horse commanded by Prince Rupert. He died 4th Feb. 1648. This George Abbot has sometimes been confounded with his uncle the archbishop, as is noted by Bayle. (Wood's *Athenæ Oxonienses*, i. 585.; Nichols's *History of Leicestershire*, iv. 602.) G. L. C.

ABBOT, LEMUEL, an English portrait painter, the son of a clergyman in Leicestershire, was born about 1762, and when very young was placed with Francis Hayman, in London. On the death of that artist, shortly afterwards, he returned into the country, and commenced to practise as a portrait painter without further instruction. He came again early to London, and was soon so much occupied that he was unable to execute himself all that he undertook, and as he was too penurious to employ an assistant, he was unable to fulfil his engagements. The anxiety caused by this injudicious frugality, added to domestic cares caused by the absurd conduct of his wife, brought on insanity, which terminated in his death; in 1803. His abilities as a painter were confined to portraiture, and he seldom painted more than a head. His portraits are simple and unpretending, but have the character of having been good likenesses. "It must be allowed," says Edwards, "that the heads of his male portraits were perfect in their likenesses, particularly those which he painted from the naval heroes of the present time; but he had not equal success with female heads, of which indeed he painted but few." Abbot's portrait of Lord Nelson has a much more manly expression than that by Hoppner; it was engraved by James Heath, in 1801. He painted also a portrait of Cowper. In the catalogues of the Royal Academy exhibitions, Abbot terms himself Lemuel Francis, but, according to Edwards, the latter name was an addition of his own. (Edwards, *Anecdotes of Painters who have resided or been born in England*.) R. N.W.

ABBOT, SIR MAURICE, or MORRIS, was the youngest of the five brothers of Archbishop Abbot. He became an eminent merchant in London, was the first person upon whom Charles I. conferred the honour of knighthood, represented the city in the first parliament of that reign, was sheriff in 1627, lord mayor in 1638, and died 10th January,

1640. He took an active part in the direction of the affairs of the East India Company, and was one of their commissioners who met at London in 1613, and at the Hague in 1615, with commissioners from the Dutch East India Company, and negotiated the arrangement respecting the Molucca islands and their commerce, afterwards ratified (in 1619) by treaty between his Majesty and the States-General. In 1623 he was one of the farmers of the customs, and in 1624 he was appointed by royal commission one of the council for settling and establishing the new colony of Virginia. In 1633 he was governor or chairman of the East India Company, as appears from the dedication to him of a translation published in that year, by one Robert Ashley, of Christ. Borri's "Account of Cochin China." (*Biographia Britannica*.) G. L. C.

ABBOT, ROBERT, a puritan divine, was educated at Cambridge, where he graduated in arts, and afterwards at Oxford. Upon leaving the latter university he became vicar of Cranbrook in Kent, and minister of Southwick in Hampshire. A clergyman of the same name, and probably the same person, was compelled, in common with others, by Pierce, bishop of Bath and Wells, to raise sums of money for the war against the Scots. It is stated, but upon doubtful evidence, that in the beginning of the year 1643 he was deprived of his vicarage by order of the House of Commons, on the ground of his being a pluralist. When, however, the civil war broke out, he joined the puritans, and became rector of St. Austin's Watling street, where he remained till his death, the date of which is not known. He was living at an advanced age in 1653. He is said to have secured the affections of his people in each of his parishes.

Besides two collections of sermons published by him in 1629 and 1646, we have the following works of his:—1. "Be thankful London and her Sisters," 1626. 2. "Tryal of our Church-forsakers," 1639. 3. "Milk for Babes, or a Mother's Catechism for her Children," 1646. 4. "A Christian Family builded by God, or Directions for Governors of Families," 1653. (Brook's *Lives of the Puritans*, iii. 182.) P. S.

ABBOT, ROBERT, was the eldest brother of Archbishop Abbot, and was born at Guildford, in 1560. After having attended the free school with his brother, he was sent to Baliol College, Oxford, in 1575, took his degree of M. A. in 1582, and, having entered into orders, became a popular preacher, though not quite so much so as his brother. Fuller, in his "Worthies," thus discriminates them: "George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert." Robert's pulpit eloquence was so effectual,

that a single sermon preached at Worcester procured him the lectureship of that city, from which he was soon after promoted to the rectory of All Saints there; and another which he delivered from Paul's Cross, London, so caught the fancy of one of his auditors, John Stanhope, Esq., that he presented him to the rich benefice of Bingham in Nottinghamshire. He became D. D. in 1597; was on the accession of James I. appointed chaplain in ordinary to his Majesty; was in 1609 elected master of Baliol College, Oxford; in 1610 was nominated by the king, with whom he appears to have been personally a favourite, one of the fellows of the intended royal college at Chelsea; the same year was made prebendary of Normanton in the church of Southwell; and in 1612 was appointed by his Majesty king's professor of divinity at Oxford. In this office he acquired great reputation by the learning and ability displayed in his lectures, which are said by Wood to have been more moderately Calvinistic than those that had for some time past been heard from the divinity chair; but he appears to have opposed himself to Laud and his opinions, with quite as much inveteracy as his brother. On one occasion, preaching before the university, while Laud was present, he levelled his whole discourse, of nearly an hour long, against him and his party, saying, among other things, "There are men, who, under pretence of truth, and preaching against the puritans, strike at the heart and root of the faith and religion now established among us, which was the very practice of Parsons, and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the puritans, as that would suffice: so these do not expect to be accounted papists, because they speak only against puritans; but, because they are indeed papists, they speak nothing against *them*; or, if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." This is Laud's own report, in a letter to his friend Bishop Neal, which Rushworth has printed. (*Collection*, i. 62.) From Anthony Wood's account it appears that Abbot's sermon was preached at St. Peter's in the East, on the afternoon of Easter-day, 1615, and that it was intended by way of retaliation for a discourse of Laud's, delivered at St. Mary's, on Shrove Tuesday of the preceding year, in which he had said that "the Presbyterians were as bad as the Papists." Laud, in his letter to Neal, says, the abuse was so marked that he was pointed at as he sat, that the whole university applied it to him, and that his friends told him he should sink in his credit if he did not answer Dr. Abbot in his own style. It does not appear, however, that he did make any rejoinder; probably Neal, who anticipated what was coming in a year or two

after, advised him to keep quiet, and bide his time. Meanwhile, the fame of certain lectures which Abbot had delivered in the university, in support of the royal supremacy, against Suarez and Bellarmine, had reached the king's ears; and the result was the nomination of the Oxford professor of divinity to the bishopric of Salisbury. He was consecrated at Lambeth, by his brother the archbishop, on the 3d of December, 1615. The vacancy on the episcopal bench probably had come just in time to allow of its being filled up by Abbot, or any one of his principles. Indeed his promotion appears to have been opposed by the rising influence of the adverse party in the church; for when he came to court, soon after his consecration, to do his homage, James, we are told, said to him, "Abbot, I have had very much to do to make thee a bishop;" adding, characteristically, "but I know no reason for it, unless it were because thou hast written against one," in allusion to one of Abbot's publications, which was directed against a popular priest of the name of Bishop. It is somewhat odd, that a certain German bibliographer, Henningius Witte-nius (or Henniges Witte), in his "*Diarium Biographicum Scriptorum Sæculi XVII.*" has mistaken this book for a treatise against bishops, besides attributing it, not to Dr. Robert Abbot, but to his brother the archbishop. "It would be something rare," remarks Bayle, "if the Primate of England had written against episcopacy."

Dr. Abbot is admitted on all hands to have made a most active, pains-taking, and in all respects excellent bishop. But he wore the mitre for a very short time; a violent attack of the stone and gravel having, after much suffering, put an end to his life on the 2d of March, 1617. It is remarkable that he was one of five bishops which the diocese of Salisbury saw in six years. He was twice married, the second time after he became a bishop, to a lady whose name is not given in the older accounts, but who is stated in Chalmers's "*Biographical Dictionary*" to have been Mrs. Bridget Cheynel, the mother, by a former husband, of the Reverend Francis Cheynel, a clergyman who made himself very famous by his presbyterian zeal and fury in the time of the commonwealth. This second marriage of Abbot is said to have somewhat displeased his brother, the archbishop, who probably interpreted the apostle's injunction about a bishop being the husband of one wife in the more rigid way of taking it. Bishop Abbot left at least one son, and one daughter, who married Sir Nathaniel Brent, warden of Merton College, Oxford; their daughter, Margaret, married Dr. Edward Corbet, rector of Haseley, in Oxfordshire; and by him some of Abbot's manuscripts were given to the Bodleian Library.

Bishop Abbot, who appears to have been deservedly esteemed a man of more profound

and extensive learning than his brother, is the author of the following works:—1. "The Mirror of Popish Subtilties," 4to. Lond. 1594. 2. "The Exaltation of the Kingdom and Priesthood of Christ, a Sermon on the 110th Psalm," 4to. Lond. 1601. 3. "Antichristi Demonstratio," 4to. Lond. 1603, and again, 8vo. 1608; the second edition being, by King James's command, accompanied with his own Commentary upon a part of the Apocalypse. 4. "Defence of the Reformed Catholic of Mr. W. Perkins against the Bastard Counter-Catholic of Dr. William Bishop, Seminary Priest," 1st Part, 4to. Lond. 1606; 2d Part, 1607; 3d Part, 1609 (the work already noticed). 5. "The Old Way, a Sermon at St. Mary's," 4to. Lond. 1610 (of which a Latin translation was made by Thomas Drax). 6. "The true Ancient Roman Catholic," 4to. Lond. 1611 (a further reply to Bishop). 7. "Antilogia," 4to. Lond. 1613 (an answer to a work published at Cologne in 1610, in defence of Garnet the Jesuit, called "Apologia pro Henrico Garneto," and written by a Jesuit, named L'Heureux, under the assumed name of Andreas Eudæmon-Joannes). 8. "De Gratiâ et Perseverantiâ Sanctorum, Exercitationes habitæ in Academiâ Oxoniensi," printed after the bishop's death, 4to. London, 1618, and 8vo. Francfort, 1619. 9. "In Ricardi Thomsoni Diatribam, de Amissione et Intercessionem Justificationis et Gratiæ, Animadversio brevis," 4to. London, 1618 (stated to have been finished by the author on the day he died). 10. "De Supremâ Potestate Regiâ Exercitationes habitæ in Academiâ Oxoniensi," published by his son, 4to. London, 1619 (the lectures which are said to have procured him his bishopric). He also left various sermons and other works in manuscript; of which the most important is a Latin Commentary on the Epistle to the Romans, in 4 vols. folio, which was given by Dr. Corbet to the Bodleian Library. (Life, in *Biographia Britannica*; Life, by his chaplain, Dr. Featley, in Fuller's *Abel Redivivus*; Wood's *Athenæ Oxonienses*; Jardine's *Criminal Trials*, ii. 364—367.)

G. L. C.

ABBOT, THE REV. ROBERT, of Hatfield, who lived in the first half of the seventeenth century, is said to have been both a learned preacher and an excellent herbalist, and to have assisted Thomas Johnson, the celebrated botanist, in the composition of some of his works. (*Pulteney's Historical and Biographical Sketches of the Progress of Botany in England*.)

G. L. C.

ABBOTT, CHARLES, LORD TENTERDEN, an eminent English judge, was born at Canterbury, on the 7th of October, 1762, his father being a respectable hair-dresser in that city. He received his early education at the King's School at Canterbury, and in the year 1778 he was elected scholar of Corpus Christi College, Oxford, and went to the university

with a small exhibition. Having gained the chancellor's medals for Latin verse and English prose (the subject of the latter being an "Essay on the Use and Abuse of Satire," afterwards published,) he acquired considerable, but not first-rate, reputation at Oxford, and obtained a college fellowship. In consequence of being tutor to a son of Mr. Justice Buller, he became acquainted with the judge, who is said to have first directed his attention to the bar as a profession. He accordingly entered his name upon the books of the Inner Temple in 1788, and after having spent several months in the office of an attorney, became a pupil of Mr. Wood, who was then a special pleader at the bar, of the first eminence, and who, subsequently, became a baron of the Exchequer. Mr. Abbott himself afterwards practised several years with success, as a special pleader under the bar, and was called to the bar in Trinity Term, 1795. While in practice as a pleader, he had acquired the character of being a sound lawyer, and an expert, industrious, and accurate draughtsman; and immediately after his call to the bar, he was employed in all the important state trials of the time, as junior counsel to the treasury, probably upon the recommendation of Mr. Wood, who had been for some time one of the treasury counsel. At this time, Sir John Scott, afterwards Lord Chancellor Eldon, was attorney-general; and an advantageous professional introduction to the notice of a person who became soon afterwards, and continued for more than five and twenty years, with only a short intermission, the dispenser of legal patronage in England, was of the greatest importance to the future fortunes of Mr. Abbott. In July 1795 he married the daughter of John Lagier Lamotte, Esq. a Berkshire gentleman, by whom he had two sons and two daughters. Mr. Abbott chose the Oxford circuit, and both in the country and in London rapidly rose into large practice. In 1802 he published a "Treatise of the Law of Merchant Ships and Seamen," which has ever since continued to be esteemed in England, and the United States of America, as the standard work upon maritime law, having gone through several editions in both countries. It consists of a complete and accurate digest of the law on this important subject, illustrated by the opinions of foreign jurists, and arranged with remarkable perspicuity. The publication of this work greatly raised Mr. Abbott's professional reputation, and caused a large increase of his practice in the profitable but laborious department of commercial law. When Mr. Justice Lawrence was removed, in 1808, from the Court of King's Bench to the Court of Common Pleas, Mr. Abbott was offered the vacant seat in the former court; but his professional income at that time so far exceeded the judicial salary, that he declined

the offer from motives of prudence. In the early part of the year 1816, a vacancy on the bench having occurred by the death of Mr. Justice Heath, and Mr. Abbott's objections on the previous occasion having been removed by eight subsequent years of lucrative practice at the bar, he became a judge of the Court of Common Pleas, and in the month of May following was removed into the Court of King's Bench, at the suggestion of Lord Ellenborough. In November, 1818, when Lord Ellenborough resigned his office as Lord Chief Justice, Mr. Justice Abbott succeeded him, and in the year 1827 was raised to the peerage by the title of Lord Tenterden. His health was infirm during the latter years of his life, but his mental vigour and judicial activity continued unimpaired until within a few hours of his death. Having presided in his court for the first three days of the trial of the Mayor of Bristol, for imputed misconduct, relating to the riots at that city in 1831, Lord Tenterden was compelled on the fourth day to discontinue his attendance by an attack of inflammation which shortly afterwards terminated fatally. He died on the 4th of November, 1832.

Lord Tenterden's judicial merits were of the highest order. His knowledge of the common law generally, and of mercantile law in particular, was unusually profound. He was attentive, laborious, logical, and accurate. Less brilliant than Lord Mansfield and Lord Ellenborough, he excelled them both in industry and learning, and equalled either of them in acuteness of perception and power of reasoning. The most remarkable feature in his character was his capacity of arranging and discriminating complicated facts, and assigning to each proof or argument its proper weight and value. This faculty, in some degree natural to his mind, but cultivated and improved to a point of rare excellence by study and experience, combined with a diction singularly accurate and perspicuous, accounts for the constant success which attended his efforts to lead the minds of juries to his own views, in which respect he far excelled judges of greater eloquence and livelier imagination.

In the House of Lords, Lord Tenterden rarely spoke, except on subjects connected with his department of the law. He introduced several useful measures for the improvement of certain parts of the common law, but he was opposed on principle to any great changes of our legal system. The most useful of the several laws introduced by him, or the enactment of which he mainly promoted, are the stat. 9 Geo. 4. c. 14. respecting the limitations of actions; the stat. 9 Geo. 4. c. 15. for the prevention of a failure of justice by reason of variances between Records and writings produced in evidence; and the stat. 2 & 3 Will. 4. c. 39. for uniformity of process.

It is worthy of remark that Lord Tenterden, in the midst of the engrossing occupations of his office, did not wholly withdraw his thoughts from literary and scientific objects. He was an excellent Latin scholar, and spent much of his brief intervals of leisure in the perusal of classical authors. Even during the last years of his life he continued to write Latin poetry of very considerable merit.

A detailed memoir of Lord Tenterden will be found in the "Law Magazine" (vol. xxvi. p. 51.), and a sketch of his judicial character, written by Mr. Serjeant Talfourd, in the same work (vol. ix. p. 234.). There is an elaborate criticism on his character as an advocate and a judge, in the "Edinburgh Review," vol. lxxix. p. 14. et seq. D. J.

ABBOTT, CHARLES, was educated at Oxford, and took his degree of D. D. in 1802. He was vicar of Oakley and Goldington, Bedford. He was an early fellow of the Linnæan Society, and is principally known as a botanist. In 1798 he published his "Flora Bedfordensis, comprehending such Plants as grow in the County of Bedford." The plants are arranged according to the system of Linnæus, and are accompanied with remarks and plates. This work has also the merit of embracing a notice of the cryptogamic plants of the district, which are often omitted in local floras. In addition to this work he published, "A Monody on the Death of Horatio Lord Nelson," 1805; a sermon on the same, 1806; and "Parochial Divinity, or Sermons on various subjects," 1807. He died at Bedford, in the year 1817. (*Gent. Mag.* 1819.; *Flora Bedf.*) E. L.

ABBRA'CCIAVA'CCA, MEO, a native of Pistoja, in the thirteenth century, and one of the earliest writers in the Italian language. Some of his verses are in the "Racolta di Rime antiche," and there is also a letter of his among the "Lettere di Frà Guittone d'Arezzo," a monk and a poet who lived about the same time. A. V.

ABBT, THOMAS, was born at Ulm, on the 25th of November, 1738. His father, who was a man of considerable property, made his son go through the regular course of study at the gymnasium of Ulm. After the completion of these preparatory studies, Abbt went in 1756 to the university of Halle, where, according to the wishes of his parents, he was to devote himself to theology; but he preferred the study of mathematics, philosophy, and modern languages. In 1758 he obtained his degree of M. A. and permission to lecture in the university. Two years later he was invited to the university of Frankfort on the Oder, as extraordinary professor of philosophy; and in the year following (1761), as professor of mathematics to the university of Rinteln. Before he went to this latter place, he spent about six months at Berlin, where he formed an intimate acquaintance with the philosopher Mendels-

sohn, the celebrated publisher F. Nicolai, and other distinguished persons, and began to take an active part in the critical journal called "Briefe über die neueste Literatur," which was edited by Nicolai. During the few years in which he held his professorship at Rinteln, he wrote his two most celebrated essays, "Ueber den Tod fürs Vaterland," 1761, ("On dying for one's Country,") and "Vom Verdienste," 1765, ("On Merit,") by which he acquired great reputation in Germany. His narrow sphere of action at the small university of Rinteln created in him a dislike to an academic life, and he resolved to devote himself to some more practical career. He accordingly began the study of the law, and pursued it with great vigour, until his strength began to fail him. In order to restore his health, he undertook a journey through Germany, Switzerland, and a part of France. In the mean time his literary reputation increased, and brilliant offers were made to him by the universities of Halle and Marburg; but he persisted in his resolution to abandon an academic life. At last the reigning count William of Schaumburg-Lippe, one of the most distinguished princes of the age, who was desirous to become personally acquainted with Abbt, invited him to his court at Bückeburg. The amiable disposition, and the great talents of Abbt, had such charms for the count, that he would not part with him. Accordingly, in 1765 Abbt entered the service of his noble friend with the title of Regierungs and Consistorial Rath. This honourable position gave him sufficient leisure to carry on his literary pursuits, to which he devoted himself more actively than his physical constitution could bear. He had scarcely been a year in his new office, when owing to his over-exertions, he was taken ill and died suddenly, on the 3d of November, 1766, at the age of twenty-eight. He was buried in the court-chapel at Bückeburg, where Count William erected a monument to his memory, with an inscription, which does honour to the count no less than to his learned friend.

Abbt lived at a time when German literature was just commencing its career of development, and he is one of the few men who can be mentioned together with Lessing. He contributed more especially to the formation of an easy and popular prose style, and if he had lived longer, he would certainly have become one of the greatest ornaments of German literature, especially in what is called practical and popular philosophy. All the works of Abbt are characterised by clear understanding, acute judgment, power, and eloquence. His defects arose mainly from the youthful age at which he wrote: he often wants that calm mode of reasoning which should distinguish the philosophic writer; he is often misled by his imagination, and by imperfect knowledge of human nature.

His style is sometimes affected and incorrect, which arose partly from the desire to avoid everything vulgar, and partly from imitating the style of foreign writers. This is most manifest in his "Fragment der Portugiesischen Geschichte," ("Fragment of the History of Portugal,") which is the first attempt of any importance in the German language to imitate the style of Tacitus. But with all these defects, Abbt was a worthy contemporary of Lessing and Mendelssohn, and his prose is only second to that of Lessing.

The works of Abbt, consisting of various historical and philosophical essays and letters, were collected after his death by F. Nicolai, and published in 6 vols. 8vo. under the title, "Thomas Abbt's Weiland Gräfl. Schaumburg-Lippischen Hof-und Regierungsrathes, vermischte Werke," Berlin, 1768-81. A second edition of this collection appeared at Berlin, 1790. The letters and correspondence of Abbt in this collection are not only instructive with regard to the state of German literature at the time, but are among the best letters of that period in the language. An essay, not contained in the collection of his works, and entitled, "Fragment der ältesten Begebenheiten des menschlichen Geschlechts," was edited separately, in 1767, by J. P. Miller. There is also a German translation of Sallust's "Catiline," which was published in 1767, at Stadthagen, under the name of Abbt. But this translation is by J. F. Wagner. (Fr. Nicolai, *Ehrengedächtniss Herrn Thomas Abbt's, an Herrn Dr. J. G. Zimmermann*, 1767, 4to. with Abbt's portrait; Wolff's *Encyclopædie der deutschen National-literatur*, s. v. Abbt, i. 1.) L. S.

ABDAS ("Aēdas), a Persian bishop, who lived in the time of Theodosius the Younger, and of Isdegerdes or Varanes, kings of Persia, about A. D. 430. He was consecrated in Persia, by Marathas, bishop of Mesopotamia, whom Theodosius had sent to Persia. The Christians in Persia were at this time allowed the free exercise of their religion, in which, however, they were soon disturbed by the inconsiderate zeal of their new bishop, which led him to destroy one of the temples of the fire-worshippers. The magi brought their complaints before the king, who commanded Abdas to rebuild the temple, and at the same time threatened to destroy all the Christian churches if he should disobey the order. Abdas refused to comply, and the threat was carried into effect. Not only were the Christian churches destroyed, but a violent persecution was commenced against the Christians, which lasted a long time, and of which Abdas was the first victim. Some writers place this event in the reign of the Persian king Isdegerdes, and others in that of Varanes, who succeeded him. (Theodoret, *Hist. Eccles.* v. 39.; Socrat. vii. 18.; Nicephor. iv. 9.) L. S.

ABDIAS, the name assumed by the author of an apocryphal history of the labours of the apostles. Of the real history and name of the writer nothing is known. Abdias is the Latinized form of that Hebrew name which is in our version represented by "Obadiah."

Wolfgangus Lazius, a physician of Vienna, and historiographer to Ferdinand, king of the Romans (brother and successor of the Emperor Charles V.), in a journey through Carinthia, partly of antiquarian research, found, in searching the vaults (*specus subterraneos*) of the monastery of Ossjach, near Villach, "amidst worthless writings, and in a musty hole," a MS. written on vellum, in very ancient and almost worn-out characters. Lazius took the MS. with him, and being convinced, upon perusing it, of the truth of the narrative, rejoiced over it "as if he had found a pearl of great price." Subsequently, after searching "the libraries of Suabia, Brisgau, Alsace, Sundgau, and the Helvetian desert" (the district of Einsiedlen, in Schwytz, or perhaps the three forest cantons,) he found in the library of the monastery of St. Trudbert, "in the Hercynian forest," a second, still older MS. of our author, which, on a comparison of it with a diploma of the monastery of the time of the emperor Louis le Débonnaire (the early part of the ninth century), he found much exceeded that document in antiquity. The work was printed at Basle, A. D. 1551. Lazius states that the discovery of the first manuscript at Ossjach took place about "two years before." Bayle, and after him others, have stated that the MS. was found by Lazius "in a cave," in Carinthia, a statement so apparently improbable as to induce a suspicion of imposture; whereas, the account given by Lazius is simple and probable, and is confirmed by the discovery of the second MS., of which Bayle and his copyists make no mention. Sebastian Münster was the companion of Lazius in the journey in which the discovery of the second MS. was made.

The work thus discovered does not profess to be the original work of Abdias; but has this inscription in Latin subjoined in the Ossjach MS.: "Abdias, bishop of Babylon, who was ordained by the apostles themselves, wrote these actions of the holy apostles, in Hebrew, the whole of which was translated by Eutropius into Greek; and into Latin by Africanus, who arranged them in ten books." In the sixth book the supposed author thus speaks of himself: "The apostles (Simon and Jude) ordained, in the city of Babylon, a bishop, Abdias by name, who had come with them from Judæa, who had also with his own eyes seen the Lord." Had the work been substantially the production of such a person as Abdias is described to be, it would have been necessary, from the character of some part of it, to suppose that the

translator (whether called Julius Africanus or not) had occasionally inserted passages: indeed, in his preface, he professes to give, not a mere version of Abdias, but a history of the apostles, of which the work of Abdias should form the main part. Lazius, Jo. Gerh. Vossius, Bayle, and others, speak of Abdias as having been, or having professed to be, one of the seventy disciples; but there is no statement to this effect in the work itself, as Fabricius observes. The history of the twelve apostles (Judas Iscariot being omitted, and Paul included,) is given in detail; and the author, by the occasional use of the first person, professes to have been present at some of the events related, especially the martyrdom of the apostle Andrew. The work is sometimes entitled "*Historia Certaminis Apostolici*" ("The History of the Martyrdom of the Apostles").

Of the apocryphal character of the work there is now no doubt. Roman Catholics and Protestants are agreed upon this point. Some writers claim for the Protestants the credit of having opened the eyes of their antagonists to the imposture, a claim the justice of which Labbe (*Dissert. de Script. Eccles.*) indignantly denies. The genuineness of the work was, indeed, upheld by some Roman Catholics, and several editions were printed: that of Paris, 1566, has a preface by Faber, a doctor of the Sorbonne, in which Abdias is characterised as "a man eminent for his antiquity and renown." It appears, by an occasional play upon words, such as could be used only with reference to Latin terms, to have been originally written in Latin, a circumstance fatal to its credit. That there is a quotation from Hegesippus, a writer of the second century, in the very words in which Rufinus, a writer of the fourth century, has translated the same passage, and that the quotations from Scripture are given in the words of the Vulgate, would only show that the translator lived subsequently to the age of Rufinus and Jerome, and therefore could not have been Julius Africanus, the Greek ecclesiastical writer of the third century, and that the translator made some additions, which his preface shows he did. These arguments would therefore be insufficient to prove that the work was spurious: but the indications of Latin being the original language, the silence of all the early fathers as to the existence of such a work, and we may add the general character of the narrative itself, are decisive. Beausobre, who has critically examined the work, considers it as a forgery of the sixth, or, at the soonest, of the end of the fifth century. (Fabricius, *Codex Apocryphus Novi Testamenti*, where the work is given; Beausobre, *Histoire Critique de Manichée et du Manichéisme*, pt. ii. liv. ii. ch. 6.; Bayle, *Dictionnaire*; and Chaufepié, *Supplément au Dict. de Bayle*; Cave, *Scriptor. Ecclesiast. Hist. Lit.*) J. C. M.

ABDIAS BARTEN'ORA (ר' עבדיה ברתנורה), called by abbreviation ("ר' ע"ר) Raa, an Italian rabbi, began while he was yet in Italy a celebrated commentary on the "Mishna," which he afterwards finished in the Holy Land. This work is so much esteemed by the Jews in general, that there is scarcely an edition of the "Mishna" published without this commentary. It has often been printed at Venice and elsewhere. It appeared at Venice, A. M. 5366 (A. D. 1606), in 4to., and in the same year and place, by Zanetti Zanetti, in folio; to which edition is subjoined the commentary of Harambam, הרמבם (Maimonides), on the "Mishna." Of the time at which this author lived and wrote we find no notice. (Bartoloccus, *Biblioth. Mag. Rabb.* iv. 268.) C. P. H.

ABDIAS KONTI (עבדיה קנטי), a Jewish writer, who wrote a treatise on the forbidden meats, which is among the manuscripts in the Vatican library. It is written on paper, in 4to. Of this writer we find no further notice. (Bartoloccus, *Biblioth. Mag. Rabb.* iv. 271.) C. P. H.

ABDIAS BEN SHALOM (עבדיה בן שלום), a rabbi who is spoken of with commendation in the Korán. He went with three companions of his own nation to dispute with Mohammed concerning the law of Moses, from which he had drawn up a hundred questions in writing, and proposed them to the prophet, to all which the prophet answered one by one: those which had appeared difficult to the Jew, he did not indeed solve or clear up, but involved them in tenfold mystery and darkness. Abdias, however, admitted the truth of all his answers; and towards the end of the disputation the learned Jew exclaimed, "Enough, most excellent Mohammed; thou hast conquered; receive me as thy disciple." From that time Abdias was received among the Arabs, and called Abdallah Ibn Shelem. He proved of the greatest service to Mohammed in the establishment of his religion, being his first convert from Judaism. This disputation is found at the end of the Korán, and is cited as of great authority by the Mohammedans, although not written by Mohammed himself, but by another person, who has given in the form of a dialogue a summary of all the principal doctrines of Mohammed. It was translated from Arabic into Latin by Herman Dalmata, and is in the Latin translation of the Korán (p. 189. of the Zürich edition of 1543, in folio). Although there are many falsehoods and many absurdities in this supposed disputation, yet it contains some great truths; as for instance in the question of Eve and Christ, proposed to Mohammed by Abdias, the eternal generation of Christ is conceded, and he is asserted to have been born of a virgin. The question of R. Abdias runs thus: "What woman was born of a man only, and what man of a woman only?"

The prophet answered, "Eve of Adam only, and Christ of the Virgin Mary." As this rabbi and apostate was contemporary with Mohammed, he must have lived at the end of the sixth century after Christ. (Bartoloccus, *Biblioth. Mag. Rabb.* iv. 269.) C. P. H.

ABDOLO'NYMUS, ABDOLO'NIMUS, or ABDALO'NIMUS, a native of Sidon, who lived in the time of Alexander the Great. When Alexander had taken the city of Sidon, Strato, who was then king, and had unwillingly submitted to Alexander, was dethroned, and the Sidonians were permitted to raise to the throne any person whom they might think most worthy. They chose Abdolonymus, who was of royal descent, but was poor, and gained his sustenance by hard labour and by the cultivation of a little garden in one of the suburbs of Sidon. His elevation was approved by Alexander, but of the reign of Abdolonymus no particulars are known. (Q. Curt. iv. 1.; Justin. xi. 10.; comp. Diod. Sic. xvii. 46. &c.) L. S.

ABDON, (Heb. עבדון; in the LXX. Ἀβδών or Ἀβδών, or Λαβδών or Λαβδών; in the Vulg. *Abdon*;) one of the chief magistrates who governed Israel with the somewhat indefinite title of "Judge." He comes in the series of the judges next before Samson; but how long the time of his government is to be placed before that subjection of Israel to the Philistines during which Samson was born, we have no means of knowing. Hales fixes the eight years of his sway from B. C. 1160 to B. C. 1152; in the margin of our common Bibles it is given as from B. C. 1120 to 1112; and it is stated that he with his predecessors, Izban and Elon, were "civil judges in north-east Israel." There does not appear to be any authority for limiting their authority to civil affairs, or to a part only of the people of Israel.

There is no record of his administration. He is described as the son of Hillel, and an inhabitant of Pirathon, a town in the mountainous part of the territory of Ephraim, where he was buried. He had a large family, forty sons and thirty grandsons, (in Hebrew, "sons' sons,") not nephews, as our translation has it, who rode upon seventy ass colts, then commonly used by persons of all classes (*Judges*, xii. 13—15.; Josephus, *Antiq. Jud.* V. vii. 15.) J. C. M.

'ABDU-L-'ALA, son of Músa Ibn Nosseyr, accompanied his father to the conquest of Spain. Being an experienced officer, and having greatly distinguished himself against the Berbers of Africa, Músa entrusted him with the subjection of the eastern provinces of Spain. He took Valencia, Xativa, and Denia, and obliged the Gothic forces, which had hastily thrown themselves into those fortresses, to capitulate, in A. H. 94 (A. D. 713). According to Al-makkarí (*Moham. Dyn.* i. 290.) he likewise reduced Malaga and Granada; but the conquest of these

two cities has been ascribed to Tárik by other historians. When, in obedience to the orders of the khalif, Músa left Spain for Damascus, 'Abdu-l-'ala accompanied him thither, and like his father was deprived of his wealth, and confined in a dungeon. The year of his death is uncertain; some writers (Al-khazrejí, *Hist. of the Khalifs*, MS.) placing it in the year 107 of the Hijra (A. D. 725-6), whilst others say that he died shortly after his father, in the year 99 (A. D. 717-18). P. de G.

'ABDU-L-'AZI'Z, son of Músa Ibn Nossayr, was the third governor of Spain after its conquest by the Arabs. When his father Músa sailed from the shores of Africa, he was left behind with orders to raise an army among the Berber tribes, and follow him to Spain. He accordingly crossed the strait at the head of 7000 horse, and joined his father before Merida, a city which had long resisted the attacks of Músa, but which opened its gates soon after his son's arrival (Oct. A. D. 713).

The inhabitants of Seville having revolted and put the Moslem garrison to the sword, 'Abdu-l-'azíz marched thither at the head of a body of cavalry, regained possession of the city, and punished the rebels. His next campaign was directed against the eastern provinces of Spain, where a Gothic chieftain, named Theodomir, who had escaped from the massacre of the Guadalete, had rallied round him the relics of the Gothic army. Fearing the impetuosity of the Arab cavalry, which he had experienced on a former occasion, Theodomir avoided the plains and valleys, and advantageously posted his troops on the mountains of Segura, whence he carried on a tedious and harassing warfare with 'Abdu-l-'azíz. Having at last ventured into the plain to defend his capital Murgi (now Murcia), which had been besieged by Habíb Al-fehri, one of the lieutenants of 'Abdu-l-'azíz, he was completely defeated and forced to retire behind the ramparts of Orcellis (now Orihuela), which was speedily invested by the enemy. Perceiving that he could not long hold out, Theodomir had recourse to the following stratagem to procure advantageous terms of peace. He caused all the women in the town to be armed and equipped like warriors, and thus arrayed he placed them along the walls and on the towers of the fortress. The Arabs were deceived; and instead of rushing to the assault, advanced slowly and cautiously towards the walls. Seeing the favourable effect of this manœuvre, Theodomir demanded a safe conduct, and proceeded in the disguise of a Gothic officer to the camp of 'Abdu-l-'azíz, where, by insisting on the strength of the fortifications and the number of its defenders, he asked and obtained honourable conditions of peace. No sooner was the treaty signed than the Goth discovered himself to be Theodomir, and leading 'Abdu-l-

'azíz and his principal officers into the city, acknowledged the stratagem which he had used. "'Abdu-l-'azíz," says Almakkarí (*Moham. Dyn.* i. 281.), "was greatly mortified to see himself deceived; but he nevertheless strictly fulfilled the conditions which he had granted."

On the departure of Músa for Damascus (Sept. A. D. 714.), 'Abdu-l-'azíz remained in command of the Arabian forces, and fixed his court at Seville. Being bent on the entire subjugation of the Peninsula, he carried his arms into Lusitania, which he completely reduced (A. D. 715). He then sent his general Habíb against the Christians of Galicia, and despatched another army, under the command of Ayúb Al-lakhmí, to the conquest of Navarre. The complete success of these two expeditions rendered the Arabs masters of the whole Peninsula, with the exception of the mountainous districts of the Asturias and a few obscure places along the Pyrenean chain, which proved in after time the cradle of Spanish liberty. It is said (Borbon, *Cartas*, i. 82.) that, elated by his victories, 'Abdu-l-'azíz threw off the yoke of the khalif, and aimed at independence. He had secretly allied himself with the Christian cause by marrying Egilona, the widow of Roderic, of whom he had become enamoured on his entry into Seville, and at the instigation of that princess had assumed all the insignia of royalty. It is even asserted that he forsook the faith of his fathers, and embraced the Christian, with a view to conciliate his Gothic subjects; and that hearing of the ungrateful behaviour of the khalif Suleymán towards his father Músa, he openly revolted. It is likely, however, that Suleymán, who might well apprehend the open rebellion of Músa's sons both in Africa and in Spain, resolved on their destruction. However this may be, the death of 'Abdu-l-'azíz was decreed, and orders were sent to Habíb to put the khalif's sentence into execution. This, however, could not be easily accomplished. 'Abdu-l-'azíz was the idol of the army, which it was feared would take his part. But by industriously spreading reports injurious to his honour and religion, by representing him as the concealed enemy of the khalif, and the friend of the Christians, the conspirators succeeded in forming a party against him, and as he was one day performing his morning prayers at the mosque he fell under the blows of his assassins, who immediately proceeded with his head to Damascus (Sept. A. D. 716). (Al-makkarí, *Moham. Dyn.* i. 281. et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105. 234. 323.; Conde, *Hist. de la Dom.* i. 18.)

P. de G.

'ABDU-L-'AZI'Z, son of Mohammed Ibn Sa'úd, prince of the Wahhábites, succeeded him in the command of those religious reformers, in 1765. During his father's lifetime, 'Abdu-l-'azíz had greatly distinguished

himself by his prudence and his courage in the field; and he succeeded soon after his accession in establishing both his doctrines and his power in the provinces of Nejd and Al-hassá, and subduing most of the Beduin tribes in the neighbourhood. In the mean time the rapid increase of their power, and the assiduity with which the Wahhábites propagated their doctrines, having excited the jealousy of Ghálib, Sheríf of Mecca, this chief left no means untried for prejudicing the Turkish government against them. He represented the Wahhábites as infidels and robbers; and as their behaviour towards the Turkish pilgrims confirmed the charge, the Porte listened to his representations, and orders were issued to the pashá of Baghdád to attack them in their own territory. Accordingly, in the year 1797, an army consisting of 5000 Turkish troops, and about 10,000 Arabs of the tribes of Dhofir and Bení Shammar marched towards the province of Al-hassá, the richest and most productive part of the Wahhábite territory. Instead, however, of advancing at once towards Deráyah, then the residence of 'Abdu-l-'azíz, and the seat of his small empire, the Turkish general laid siege to the town of Al-hassá, the garrison of which prolonged the resistance above a month, thus giving 'Abdu-l-'azíz time to collect his forces, and to send his son Sa'úd against the invaders. At the approach of the Wahhábites, the Turks raised the siege, intending to retreat; but Sa'úd, who had conjectured their intention, started before them, and encamped with his troops near a well called Tháj, at the distance of three days' march from Al-hassá, having previously rendered useless all the wells in the neighbourhood, by throwing salt into them. Unable to regain their country, the Turks sent a flag of truce to Sa'úd, and peace was concluded for six years between the Wahhábites and the pashalik of Baghdád. This peace, however, was soon broken. A Persian caravan of pilgrims, escorted by a guard of Wahhábites, having been attacked and plundered between Hilla and Meshhed, by Arabs, under the Turkish jurisdiction of Baghdád, the war recommenced, and the neighbourhood of Basrah became exposed to the predatory incursions of the Wahhábites. In 1801, Sa'úd, son of 'Abdu-l-'azíz, marched at the head of his forces to Kerbelá, a town in the province of Baghdád, celebrated for the defeat and massacre of Huseyn Ibn 'Ali, the grandson of the Prophet, who is buried there. The Wahhábites scaled the walls of the town, massacred upwards of 5000 of the inhabitants, and destroyed the cupola over the tomb of Huseyn. To revenge this outrage, a Turkish army, commanded by an Arabian chieftain named Thuani, marched to Deráyah; but when within five days of that town, the Turkish commander was assassinated by a fanatic Wahhábite who had

penetrated into his camp, and his army dispersed. Thousands of the Turkish soldiers fell into the hands of 'Abdu-l-'azíz, who put them all to death. Emboldened by this success, 'Abdu-l-'azíz undertook and accomplished the conquest of Hejáz, and the power of the Wahhábites was considerably extended beyond its former bounds. In 1803, an army, under the command of his son Sa'úd, approached Mecca, and, after a siege of three months, that city capitulated (May, 1803); Ghálib, the Sheríf, having previously left it, with his family and treasures. The Wahhábites used their victory with the greatest moderation; the most strict discipline was observed by the soldiers, and no excess was committed. On the next day all the shops were opened by order of Sa'úd, and every article which his troops required was purchased with ready money. 'Abdu-l-mayin, Ghálib's brother, was placed at the head of the government of Mecca, and a learned Wahhábite from Deráyah, named Ibn Nami, was appointed kádhi, or judge of the city. Yambo and Medina fell also into the hands of the Wahhábites, who, in 1803, were masters of all Arabia. 'Abdu-l-'azíz was assassinated at Deráyah, in the latter end of 1803, whilst at prayers in the mosque, by a Persian whose relations the Wahhábites had murdered. He was succeeded by his son Sa'úd. (Burckhardt, *Notes on the Wahabys*; Co-rancez, *Histoire des Wahabys*.) P. de G.

'ABDU-L-'AZÍZ (ABU'-L-HASAN), AL-MA'A'FERÍ, first sultan of Valencia, was the son of 'Abdu-r-rahmán, and the grandson of the celebrated Al-mansúr Ibn Abí 'A'mir, better known in the Spanish chronicles under the name of Almanzor. He was one of the governors who, on the overthrow of the dynasty of Umeyyah, which had filled the throne of Cordova for 269 years, resisted the authority of the usurper 'Ali Ibn Hamúd, and declared themselves independent in their provinces. 'Abdu-l-'azíz maintained himself in his dominions, which extended over the greater part of the modern provinces of Valencia, Murcia, and Almeria, being occasionally at war with his neighbour Ibn Dhí-n-nún, king of Toledo. He greatly embellished his capital by planting gardens, erecting mosques, baths, and markets, and other works of public utility. The remains of a magnificent palace, called Munyat Arrisafah, which he built for his own residence, were still visible at the time of the conquest of Valencia by James I. of Aragon in A. D. 1238, on the spot which to this day retains the name of Arrizafa. He died in A. H. 452 (A. D. 1060-1), and was succeeded by his son Abú Merwán 'Abdu-l-malek, who was shortly after deprived of his inheritance by the king of Toledo. (Abú-l-fedá, *Ann. Mus.* iii. 534.; Conde, *Hist. de la Dom.* ii. 11. 43.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 215.)

P. de G.

'ABDU-L-HAKK IBN GHA'LIB IBN 'ATTIYAH, a celebrated Mohammedan divine, was born at Calsena, in the province of Granada, in A. H. 481 (A. D. 1088-9). His father, Abú Bekr Ibn 'Attiyah, had been some time kádhi of Valencia; but on the taking of this city by the Cid (A. D. 1094), he fled to Granada, where he settled. His son 'Abdu-l-hakk made rapid progress in the study of theology, law, and the sciences connected with the Korán, obtained offices of trust, and was at last promoted to the governorship of Almeria. He was an excellent poet, and wrote several odes, fragments of which have been preserved in the work of Ibnu-l-khattíb, who, in the fourteenth century, wrote a biographical dictionary of illustrious Moslems, natives or residents of Granada. 'Abdu-l-hakk is principally known by a voluminous and learned commentary on the Korán, which had among the Spanish Moslems as much celebrity as those composed by Az-zamaskhári and Al-beydháwí had among their brethren of the East. One volume (the eighth) of the ten which once composed the work is preserved in the Escorial library, No. MCCLXXV. 'Abdu-l-hakk died at Lorca, in A. H. 546, on the 25th day of the moon of Ramadhán (A. D. 1152). (Casiri, *Bib. Arab. Hisp. Esc.* i. 106.)

P. de G.

'ABDU-L-JABBA'R. [MOHAMMED II.]

'ABDU-L-KA'DIR GHILA'NI, a celebrated sheikh, or doctor, was born in the province of Ghilán, in Persia, towards the end of the eleventh century A. D. He is said to have lived a life of the greatest sanctity, and to have written many works on the peculiar tenets and opinions of the Súfi sect, among whom he is considered one of the principal authorities. Several of the most eminent writers of Persia belong to this sect, whose doctrines, so far as we can understand them, seem to be pure theism. In common with all Moslems, they believe in God as one and eternal; but their views of a future state are more refined and spiritual than those promulgated by Mohammed in the Korán. They consider it the chief end of man in this life to subdue his passions, to withdraw his affections from this perishable world, and thus purify his soul from sin, so that it may at last be fitted to unite with Him from whom it originally emanated. Though many of them have written commentaries on the Korán, it is doubtful whether they in general believe in the divine legation of Mohammed; at all events, they are not considered to be orthodox Moslems: hence they have been obliged to veil their sentiments under mysterious expressions, which bear some analogy to the Song of Solomon. For instance, the odes of Háfiz are chiefly in praise of love, wine, music, and flowers; but the Súfis say that "they merely profess eager desire, but with no carnal affection; they circulate the cup,

but it is not a material goblet: all things are spiritual in their sect — all is mystery within mystery." And Háfiz himself says, "He is all in all — my companion — my cupbearer. The use of material terms is a mere pretext; by the mosque and the tavern I mean only union with HIM. Give me then that cup which, by purifying me from sin, liberates me from all terrestrial desires."

There are several works by 'Abdu-l-Kádir still extant, among which are the "Malfúzát i Kádirí," written in the Arabic language, and considered as the statute book of the Súfis. The "Malfúzát i Jaláli" is a Persian version of the above by the author himself, and contains the whole duty of a Súfi in fifty chapters. Both these works are in the possession of the East India Company, having formed part of the late Tipú Sultán's library. There are also five different works mentioned by Major Stewart, in his "Catalogue," (Nos. 79. to 83. p. 27.) on the life and history of 'Abdu-l-Kádir. 'Abdu-l-Kádir died at Baghdád, A. D. 1165. His tomb was held in as high veneration among the Moslems as that of his contemporary Thomas à Becket was in England. (Stewart's *Descriptive Catalogue of Tipú's Library*.)

D. F.

ABDU-L-KADIR NAIBI. [NAIBI.]

'ABDULLAH IBN 'ABDI-L-MUTA'LIB, the father of the Mohammedan prophet, was born, according to Abú-l-fedá, (*Vita Mahommedis*, l.) five-and-twenty years before the siege of Mecca by Abrahah, king of Yemen and Abyssinia, an event which forms an æra among the Ante-Islamite Arabs, called Harb al-fíl (the war of the elephant), owing to those animals having been brought over by that conqueror. Ad-diyárbekrí, who is the author of a general history much esteemed in the East, places the birth of 'Abdullah in the twenty-fourth year of the reign of Kosroes Anúshirwán, emperor of Persia, and 578 after the birth of Christ. Among the many prodigies attendant on the birth of 'Abdullah, the Mohammedan writers relate that a woollen cloth, stained with the blood of St. John the Baptist, which was kept with great care among the treasures of the kings of Persia, suddenly became moist, and that when the priests were consulted upon the subject, they announced the birth of Mohammed's father. 'Abdullah appears to have been a trader, for which purpose he made frequent excursions through Arabia. In one of his journeys having passed through Yathreb — otherwise called Medína, *i. e.* the city — he resolved upon fixing his abode there. He lived at Medína till his death, which happened two months after the birth of his son Mohammed by his wife Aminah. 'Abdullah died in poverty, leaving only five camels and an Abyssinian slave girl, named Barakah, who was the nurse of Mohammed.

P. de G.

'ABDULLAH IBN BALKI'N, the fourth

and last sultan of Granada, of the dynasty of the Zeyrites, succeeded his grandfather Bádís in the moon of Shawwál, A. H. 465 (A. D. 1073). He was one of the Moslem rulers who, on the taking of Toledo by Alfonso I. of Castile (A. D. 1085), implored the aid of the Almoravides of Africa, and invited their king, Yúsuf Ibn Táshefín, to Spain. This monarch having crossed the straits at the head of a considerable army, 'Abdullah joined him with his forces, and fought under him at Zaláca, near Badajos, where Alfonso was completely defeated (A. D. 1086). Shortly after this battle, Yúsuf, being called to Africa by the death of a son, crossed over to his dominions, leaving his relative Seyr Ibn Abí Bekr in command of his forces. But the advantages which Alfonso gained over that general again obliged Yúsuf to come to the assistance of the Moslems (A. H. 1088). This time the African conqueror—who on his former visit had been struck with the fertility of the soil and the superior climate of Spain, when compared with the trackless deserts whence he and his followers had issued—came resolved first to crush the power of Alfonso, and then to dispossess the Moslem rulers of their respective dominions. He, however, failed in executing the former design, owing partly to the dissensions of the Moslems, and partly to the activity of the Christians, who defeated all his plans, and obliged him to retreat on Almeida. Whether through the distrust of the Mohammedan princes—who appeared to have discovered his intention of subjugating the whole of the Peninsula—or through fear of Alfonso, Yúsuf returned to Africa to procure new levies. Having collected a large army he landed at Algesiras (A. D. 1090), for the third time, and having previously issued a proclamation in which he accused the Mohammedan rulers of Spain of cowardice, and of secret intelligence with the infidels, he invited all good Moslems to his standards. 'Abdullah Ibn Balkín was the first victim to Yúsuf's perfidy, and his capital, Granada, was immediately besieged. In the conviction that he must be overwhelmed if he offered any resistance, 'Abdullah left his capital on foot, and repaired to the African's camp. Being admitted into Yúsuf's tent, he was instantly loaded with chains and transported to the castle of Aghmát in Africa, where he ended his days. 'Abdullah was a brave and enlightened monarch. He encouraged science, and cultivated literature with success. A copy of the Korán which he himself wrote, and to which he appended a valuable and learned commentary, was still preserved in the royal library of Granada in the fourteenth century. (Ibnu-l-khattíb, *Hist. Gran.* MS.) He is also said to have ornamented the capital of his dominions with several splendid buildings, and to have made considerable additions to a palace built by his grandfather Bádís, the remains of which are still visible in Granada,

in the "Casas del Gallo." (Echevarria, *Paséos por Granada*, Gran. 1814, ii. 30; Ibn Khaldún's *History of the Berbers*, Brit. Mus. 82.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 98.)

P. de G.

'ABDULLAH IBN MOHAMMED, seventh sultan of Cordova, of the dynasty of Umeyyah, succeeded his brother Al-mundhir, who was killed in an engagement with the rebel Ibn Hafsún, on Sunday the thirteenth day of the moon of Safar, A. H. 275 (June, A. D. 888). Being proclaimed by the army, which he had by a prudent retreat saved from utter destruction, 'Abdullah hastened to the capital, where he was acknowledged sovereign of Mohammedan Spain on the ensuing Monday. No sooner had he ascended the throne than he resolved upon chastising that audacious rebel, who, elated by his success, had pushed his incursions within sight of Cordova; but an army which he sent against him, commanded by 'Abdullah Ibn Moslemah, one of his best generals, was completely defeated, near Osuna, in April, A. D. 889. An expedition commanded by the sultan in person had no better result. Ibn Hafsún retreated before the royal forces, and shutting himself up in his stronghold of Bishter, among the inaccessible mountains of Ronda, defied all the power of 'Abdullah. Another formidable revolt threatened 'Abdullah's throne. His eldest son Mohammed, who was governor of Seville, having from some cause incurred his father's displeasure, was deprived of this government. When summoned to surrender his authority, he not only imprisoned the king's officers, but raised an army to defend himself. 'Abdullah sent against him 'Abdu-r-rahmán, another of his sons, who defeated him in several encounters, and after a long and a desultory war, took him prisoner, near Carmona, in A. H. 282 (A. D. 895-6), and sent him to Cordova, together with his cousin Al-kásim, the son of the last sultan, who likewise fell into his hands. Mohammed was consigned to a dungeon, where he shortly after ended his days, in Shawwál, 282 (A. D. 896), in consequence of wounds received in the battle, or, according to other accounts, from the effects of poison administered to him by his father's orders.

Al-kásim was pardoned; but having some time after entered into a conspiracy against his uncle, he was taken and executed in A. H. 292 (A. D. 904-5). In the meantime the power of the rebel Ibn Hafsún increased daily. Though he was often defeated, and his armies dispersed, he invariably succeeded in gaining the mountain districts between Malaga and Ronda, where he considered himself secure, and whence on the first opportunity he rushed down on the wealthy towns of Andalusia. Having either by force or stratagem taken possession of Jaen, Ecija, and other important cities in the south of

Spain, he assumed the title of king, and acknowledged himself the vassal of the 'Abbāsides, the rivals of the Bení Umeyyah, who were then in possession of the khalifate. Alarmed at the spread of the insurrection, and principally at the character which it now assumed, 'Abdullah despatched two of his sons, Abán and Ahmed, at the head of considerable forces, to crush the rebel (A. H. 284, A. D. 897-8). After being defeated in a pitched battle near Cordova, Ibn Hafsún retreated, as usual, to his strongholds in the mountains; but this time he was closely pursued, his adherents were taken and executed, and he himself had great difficulty in escaping. [OMAR IBN HAFSU'N.] The reign of 'Abdullah was a continual succession of intestine troubles and civil wars, and the mortal feuds between the tribes of Arabian origin and the Muladún,* or people of mixed blood, were rekindled and raged more violently than ever. 'Abdullah died in A. D. 912, having previously appointed his grandson 'Abdu-r-rahmán, the son of the unfortunate Mohammed, to be his successor in the empire. We are told that he left behind him the character of a mild, just, and enlightened ruler (Conde, i. 358.); but the execution of his son and two of his brothers might incline us to think otherwise. He was, however, a poet, and a lover of literature, which he encouraged in his dominions. There is an excellent history of this reign by Ibn Hayyán, a writer of the eleventh century, a copy of which is preserved in the Bodleian Library (*Nic. Cat.* No. cxxxvii.); it has been our principal guide for the facts stated in this article. P. de G.

'ABDULLAH IBN MOHAMMED IBN YU'SUF IBN NASR AL-AZDI, surnamed Abú-l-walíd, or Abú Mohammed Ibnu-l-faradhí, a celebrated historian, was born at Cordova, (A. D. 962.) in the quarter of that city inhabited by the tribe of Azd, to which he belonged. At the age of twenty-one he left Spain on a pilgrimage to Mecca, where he arrived in A. D. 982. On his way to that city, through Egypt and Syria, he attended the lectures of several eminent men, and acquired a considerable stock of learning. Having spent several years in the East, he returned to Spain, and settled at Valencia, in which city he soon after obtained the office of Kádhi-l-jam'ah or chief justice. In the war which broke out between Mohammed II. of Cordova, surnamed Al-muhdí, and Suleymán Ibn Al-hakem, who disputed the empire with him [SULEYMA'N, MOHAMMED II.], 'Abdullah embraced the party of the former, and served under him. He was killed at the taking of

* The word *Mulad*, in Arabic, means "a man who is not of pure Arabian extraction, though he may be born of Mohammedan parents." The name was applied in Spain to the descendants of those Christians who had embraced the Mohammedan religion soon after the conquest. The Spanish word *mulato*, meaning a man of colour, is derived from it.

Cordova, by Suleymán, on Monday the 6th of Shawwál, A. H. 403 (April 17, A. D. 1013). 'Abdullah Ibnu-l-faradhí left the following works:—1. "Tárikh 'Ulemá Andalus," being a biographical dictionary of eminent divines born in Spain, which was continued after his death by one of his disciples, named Khalf Ibn Bashkúwál. [KHALF.] 2. "Tárikh Sho'ará-l-andalusi" ("the History of Andalusian Poets"). Neither of these works is in the libraries of Europe; but extracts from them are occasionally met with in the writings of Ibn Sa'id, Ibnu-l-khattíb, Al-makkarí, and other historians of Mohammedan Spain. 3. "Al-mutalíf wa-l-mokhtalíf," or a treatise on surnames and patronymics. The life of 'Abdullah Ibnu-l-faradhí occurs in the Biographical Dictionary of Ibn Khallekán, as well as in Ibnu-l-khattíb in Casiri. (*Bib. Arab. Hisp. Esc.* ii. 142.) P. de G.

'ABDULLAH IBN MOSLEM IBN KOTEYBAH, surnamed Abú Mohammed Ad-dínawarí, a celebrated historian, was born at Baghdád, or according to Ibn Khallekán at Kúfah, in the year 213 of the Hijra (A. D. 828-9). When still young he settled at Baghdád, where he attended the lectures of Ibn Rahwiyah, Ibn Sufyán, and other celebrated theologians. Having gained considerable reputation by some of his works, he obtained a professorship in one of the colleges of that city, and lectured on traditions, on the various readings and difficult passages of the Korán, on history, genealogy, the works of the ancient poets, and other branches of literature. He is said to have held for some time the office of kádhi or judge of Dínawar, a city in Persian 'Irák, whence his surname, Ad-dínawarí. He died at Baghdád, in 276 (A. D. 889-90), leaving a son named Abú Ja'far Ahmed, who inherited his talents, and became kádhi of Cairo. Ibn Koteybah wrote the following works:—1. "Kitábu-l-ma'árif fi Akhbári-l-Arab wa Ansábihim" ("the Book of Information on the History and Genealogy of the Arabs"), some extracts from which were published by Eichhorn. (*Monum. Antiquis. Hist. Arab.* Gothæ, 1775, 8vo.) 2. "Oyúnu-t-tawárikh" ("the Fountain of History"). This work, which contains a detailed history of the Arabs from the time of Ismael son of Abraham, their supposed progenitor, to the middle of the third century of the Hijra, was highly valued by Abú-l-fedá (*An. Mosl.* i. 265.) and other eastern historians, who have cited it. A Latin translation by Dr. Moeller of Gotha has been announced. 3. "Al-muntekhab fí-l-loghah wa tawárikhi-l-'Arab" ("Selections from the Language and History of the ancient Arabs"). This work, of which there is a copy in the library of the British Museum, (Bib. Rich. No. 7525.) consists of a series of essays on the origin of language, the meaning and derivation of words, &c. interspersed with interesting anecdotes from the life of the Prophet, and

the history of the Ante-Islamite Arabs. 4. "Tabakátu-sh-sho'ará" ("the Classes of the Poets"). In this work Ibn Koteybah has given short accounts of the most celebrated poets of his nation, with extracts from their poems. 5. "Adabu-l-kátib" ("the Rules of the Secretary"), in which the author points out the qualities which a kátib or secretary ought to possess. There are copies of this work, which is held in great esteem by the Mohammedans, in almost every oriental library in Europe. (*Bib. Esc.* No. 570.; *Bib. Bodl.* No. 423.; *Bib. Paris*, No. 654.) It was commented upon by several learned men (Háji Khalfah, *Diet. Bibl. Encyclop.* i. voce Adab); but the best commentary is that by 'Abdullah Ibnu-s-síd Al-bathaliósí, i. e. 'Abdullah of Badhaliós (now Badajoz, in Spain), who died in 521 (A. D. 1127-8). A copy of this valuable commentary is in the Escorial library, No. 501. Ibn Koteybah wrote other works, on various subjects, a list of which is given by Hamacker, (*Spec. Cat. Cod. MSS. Or. Bib. Lugd. Bat.* Lugduni, 1820, p. 2.) who has translated his life from the biographical work of Ibn Khallekán. P. de G.

'ABDULLAH IBN MOSLEMAH IBN AL-AFTTAS AT-TOJIBI, surnamed Abú Mohammed, founder of the dynasty of the Bení Al-afttas, was born at Meknásah (Mequinez) in Africa, about the year 395 of the Hijra (A. D. 1004-5). Having crossed over to Spain with several members of his tribe (Tojib), for the purpose of enlisting in the army of the sultan of Cordova, he went to Badajoz, and served for some time on the frontiers of Al-gharb (Algarve) against the Castilians, greatly distinguishing himself by his abilities and his courage. The governor of Badajoz, a Persian freed slave of the name of Shabúr (Sapor), hearing of his talents for war, gave him the command of a large force, and entrusted him with the government of Merida, after which he summoned him to Badajoz, and appointed him his vizír. Shabúr being one of those governors who, on the overthrow of the house of Umeyyah, refused to sanction the usurpation of Ali Ibn Hamúd, and declared themselves in open rebellion against him, Abdullah aided him in his revolt, and at his death in 434 (A. D. 1042-3) succeeded him in his independent sovereignty, assuming on the occasion the surname of Al-mansúr, or "the Victorious." Engaged in war, sometimes with his Christian neighbours, and sometimes with the kings of Seville and Toledo, who attempted to dispossess him of his dominions, 'Abdullah defended himself bravely against his enemies, and even made some additions to his territory on the side of Portugal. He died A. H. 452, or, according to other authorities, two years later (A. D. 1060-3), leaving a son named Mohammed Abú Bekr, who, upon his accession to the throne, took the surname of Al-modhaffer, or "the conqueror." This Mohammed, who died in

460 (A. D. 1067-8), and was succeeded by his son Yahya, was the author of an historical cyclopædia, in fifty large volumes, entitled "Kitábu-l-modhafferí" (the Book of Al-modhaffer), which is frequently cited by the historians of Mohammedan Spain.

The dynasty founded by 'Abdullah Ibn Al-afttas lasted until the arrival of the Almoravides of Africa, when 'Omar Al-mutawakkel, the last king of Badajoz, was dethroned and put to death by Yúsuf Ibn Tashefín, in 487 (A. D. 1095). (*Al-makkarí, Moham. Dyn.* i. 147. 369.; *Casiri, Bib. Arab. Hisp. Esc.* ii. 212.) P. de G.

'ABDULLAH IBN SA'D belonged to the illustrious tribe of Lowa Ibn 'A'mir. He was one of the first to embrace Islám, and was employed by the prophet Mohammed in writing down his revelations. Being accused of having altered some passages of the Korán, which were dictated to him by Mohammed, and fearing his vengeance, he forsook Islám, and fled to Mecca, where he was received with open arms by the enemies of the Prophet. On the taking of Mecca, A. H. 8 (A. D. 630), he was made prisoner, and brought to the presence of Mohammed, who condemned him to death, but spared his life at the solicitation of 'Othmán, who was his foster-brother. After the death of 'Omar, when 'Othmán succeeded to the khalifate, 'Abdullah obtained the government of Egypt, which since the conquest of that country had been in the hands of 'Amru Ibnu-l-ass ['AMRU]; and he soon after received orders to undertake the conquest of Africa, A. H. 26 (A. D. 646-7). In compliance with the khalif's instructions, 'Abdullah formed a considerable army, and invaded Mauritania. He was met in the neighbourhood of Subítalah (the ancient Sufetula), by Jerojir or Gregorius, the lieutenant of the Greek emperor Constans II., who advanced at the head of 120,000 men. (Ibn Khaldún, *Hist. of the Berbers*, fol. 47.) After a series of skirmishes, which lasted for forty consecutive days, the Moslems gained a complete victory, at a place called Ya'kúbah, chiefly through the courage and skill of Zobeyr, one of 'Abdullah's officers, who penetrated into the enemy's camp, and killed the Greek general with his own hand. This victory was speedily followed by the taking of Subítalah, where the Moslems found large booty. Discouraged by their defeat, the troops of the Greek emperor are said to have purchased peace at the price of two millions and five hundred thousand gold dinárs. After spending fifteen months in Mauritania, 'Abdullah returned to Egypt, leaving the administration of the conquered country to 'Abdullah Ibn Náfi' Al-kaysí. Another expedition directed against Nubia by 'Abdullah in person was equally successful. After defeating the Greek governor of that country, and reducing several important places,

he returned to Misr (Cairo), loaded with spoil.

The administration of the khalif 'Othmán had become the subject of general complaint. He had ill-used some of the most distinguished companions of the Prophet, and withdrawn the pension of his widow 'A'yeshah; he had also caused general discontent by distributing the government of the richest provinces among his own relatives and favourites. ['OTHMÁN.] He was also accused of having removed 'Amru Ibnu-l-'ass from the government of Egypt, in order to appoint 'Abdullah, who was looked upon by strict Mohammedans as an apostate, and the bitterest enemy to the family of the Prophet. These symptoms of dissatisfaction first broke out in Egypt, where the tribes of Ghaffár, Hudheyl, and Makhzúm, had taken up their abode. Having sent a deputation to the khalif to complain of 'Abdullah's administration, which they described as tyrannical and oppressive, 'Othmán wrote to his lieutenant to conciliate the aggrieved by an immediate change of measures. But instead of complying with the khalif's instructions, 'Abdullah threw the complainants into prison, and put one of them to death, upon which 700 of the principal inhabitants of Alexandria and Cairo repaired to Medína, then the seat of the government, where they called loudly for the removal of the obnoxious governor, and the appointment of Mohammed, son of the khalif Abú Bekr, in his room. 'Othmán consented, and signed the deposition of 'Abdullah. As Mohammed was proceeding to Egypt, to take possession of his government, his retinue fell in with a courier, mounted on a dromedary, who was posting to Cairo with the utmost speed. Upon being interrogated as to the object of his mission, he answered, that he was a slave of the khalif, and that he was the bearer of despatches to the lieutenant of Egypt. He was then searched, and a letter was found on him in which 'Othmán commanded 'Abdullah to put to death Mohammed and his suite immediately on their arrival. This act of treachery — which the apologists of 'Othmán attribute entirely to his confidential secretary Merwán Ibn Al-kakem — so exasperated the Egyptians, that they returned to Medína, and having there joined the malcontents from Kúfah, Damascus, and other parts of the empire, they besieged 'Othmán in his palace, and massacred him, in the year 35 (A. D. 656). About the same time the people of Egypt were in arms against 'Abdullah, whom they deprived of the government, appointing in his stead Kays Ibn Sa'id, who was shortly after replaced by Al-ashtur Malek Ibn Hárith. The year of 'Abdullah's death is uncertain. (Ibn Khaldun, *Hist. of the Berbers*, MS. in Brit. Mus. No. 9575. fol. 47.; Ad-diyárbekrí, *Gen. Hist.*; Abú-l-fedá, *Ann. Musl.* i. 261. et. seq.; Al-makín, *Hist. Sar.* p. 32.) P. de G.

'ABDULLAH IBN SA'D IBN MARDANISH, king of Valencia, was born A. H. 500 (A. D. 1106-7). His father, Sa'd Ibn Mohammed, had long been governor of a fortress in Aragon, called Fraga, in the neighbourhood of which he had upon one occasion gained a signal victory over Alfonso, king of Aragon, who was killed in the battle (Sept. 7. A. D. 1134). Trained to arms under the eye of his father, 'Abdullah became an experienced general. Having entered the service of Ibn 'Ayyádh, king of Murcia, he assisted this monarch in his wars against Ath-hegrí, lord of Cuenca, who with the aid of Alfonso VI. of Leon disputed with him the possession of his kingdom. In consideration of the services performed by 'Abdullah during the campaign, Ibn 'Ayyádh gave him one of his daughters in marriage, and appointed him governor of Valencia. Some time after 'Abdullah having prevailed on the inhabitants of that city to proclaim him king, declared himself independent, though he continued to assist Ibn 'Ayyádh with money and troops whenever he required them. In 540 (A. D. 1145-6) Ath-hegrí, at the head of considerable forces which were sent to him by Alfonso, invaded the kingdom of Murcia, and defeated Ibn 'Ayyádh in several battles. 'Abdullah came to his assistance with Seyfu-d-daulah Ibn Húd, king of Almeria, and a battle ensued, in which 'Abdullah was killed after performing prodigies of valour, in A. D. 1146. He was succeeded in the kingdom of Valencia by his brother Mohammed Ibn Mardanish, who became king of Granada, Almeria, Murcia, and other considerable districts, but was at last deprived of all his states by Abú Ya'kúb Yúsuf, the second sultan of the Almohades, in A. H. 567 (A. D. 1171-2). (Conde, *Hist. de la Dom.* ii. 304. 322.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 55. et seq.) P. de G.

'ABDULLAH IBNU-L-BEYTTAR. [IBNU-L-BEYTTAR.]

'ABDULLAH IBNU-L-DZAHIBI. [IBNU-L-DZAHIBI.]

'ABDULLAH IBNU-L-HIJA'RI', surnamed Abú 'Abdillah, a celebrated historian, was born at Cangerá, in the territory of Wádal-hijárah, or "the River of the Stones" (now Guadalajara), on the 5th day of Dhí-l-hajjah, A. H. 500 (Dec. 16. A. D. 1105). His entire name was 'Abdullah Ibn Ahmed Ibn Mohammed Ibn 'Isa Ibn Manthúr. He belonged to the tribe of Kays, and was generally designated by the surname of Ibnu-l-hijárí, or "the Son of the Native of Guadalajara." Being possessed of considerable wealth, which he inherited from his father, he collected a very fine library, and travelled through Africa, Egypt, and Syria, in search of valuable and curious books. At his death, which is said to have taken place in A. H. 591 (A. D. 1195), his books were valued at 30,000 dinárs, or about 15,000*l.* of English money. He wrote

a voluminous history of Spain, entitled *Al-mas'habfí fadháyil ahli-l-maghreb* ("the Gospel on the Excellences of the Western People,"), which was continued after his death by 'Abdu-l-malek Ibn Sa'id. This valuable work, which is only known to us by the extracts introduced by Al-makkari into his history of Mohammedan Spain (i. 116, &c.), comprises the history of that country from the earliest times down to the age of the author, together with a description of its provinces and principal towns, and short biographical notices of eminent poets and distinguished men. 'Abdullah wrote likewise several works on other subjects, the titles of which have not been preserved. (Ibnu-l-khattib apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 120.) P. de G.

'ABDULLAH IBNU-T-TTAIB ABU'-L-FARAJ, a native of 'Irak, a Christian monk, and presbyter of the sect of the Nestorians. He was secretary to the patriarch Elias I., and was well versed in the philosophy and medicine of the Greeks. He commented on the works of Aristotle and Galen, and was tutor to several distinguished medical scholars, among whom was Ibn Bottlan. He died A. H. 435 (A. D. 1043-4). (Abulfaraj, p. 233.; Nicoll and Pusey, *Catal.* p. 500.; Casiri, *Catal.* tom. i. p. 300.) Wüstenfeld (*Gesch. der Arab. Aerzte*) has enumerated the titles of twenty-one of his works which remain, on various theological and medical subjects, but of these none, as far as the writer is aware, have been published. W. A. G.

'ABDULLAH IBN YA'SIN (ABU' MOHAMMED), founder of the dynasty of the Al-morabettun, or Almoravides, who ruled over the greater part of Africa and Spain for nearly one century, was born at the town of Nafis, in the territory of the tribe of Kezulah. Having from early youth shown great aptitude for learning, he was placed by his parents under the care of a holy man, named Waghaj Ibn Zaghwan, who taught him to read and expound the Koran, and then sent him to Spain to complete his education. After spending seven years in that country, and profiting by the lessons of the most eminent theologians, 'Abdullah returned to his native place, where he practised as a lawyer. He might have lived in obscurity, if a singular coincidence had not opened to him the way to distinction. One of the chiefs of the tribe of Judalah, a branch of the great family of Sanhajah, or Zenhaga, on his return from a pilgrimage to Mecca, in 430 (A. D. 1040), passed through Cairwan, where he met with a theologian named Abu 'Imran Musa Al-fasi, with whom he formed an intimacy. Yahya Ibn Ibrahim — for such was that chieftain's name — being questioned by his new friend as to the religion of his countrymen, informed him that they were sunk in ignorance from want of teachers to instruct them in the duties of Islam; and he entreated him to allow one of his "talbes," or

disciples, to accompany him to his native country, for the purpose of converting the ignorant tribes to the true faith. As none of his disciples felt disposed to undertake so long a journey, Abu 'Imran gave Yahya a letter to his friend Waghaj Ibn Zaghwan. Yahya then hastened to the residence of that holy man (A. D. 1041), and having expressed his wishes to him, and described his countrymen as men of docile temper and amiable disposition, who were anxious for religious instruction, the offer was made to 'Abdullah Ibn Yasín, who immediately accepted it. Yahya and his companion, on arriving among the Sanhajah, at first made some proselytes, but their mission had not the success which they anticipated.

The clans of Lamtah, Judalah, Masufah, Lamtunah, Heskurah, and others, composing the great tribe of Sanhajah, had, at the time of the occupation of Africa by the Arabs, embraced the Mohammedan religion; but owing to their isolated position beyond the Atlas, and their nomadic habits, they had relapsed into idolatry, and they rejected the invitation to resume the faith of their fathers. Disgusted with their obstinacy, 'Abdullah resolved upon quitting their country, and penetrating into Sudán, where there was said to be a nation which professed the Mohammedan religion. He was, however, deterred from his purpose by Yahya, who prevailed on him to retire to a small deserted island close to the coast of Sus al-akssa, where the two friends, accompanied by those disciples who chose to share their fortunes, established themselves, and built a cell, or monastery — in Arabic called *rábitah* * — where they led a life of austerity and devotion. Curiosity soon brought to the spot numbers of Berbers, who became converts to Islam; and three months after his arrival on the island, 'Abdullah was at the head of 1000 followers, to whom he gave the name of Al-morabettun, that is, "men devoted to the service of God." 'Abdullah had no difficulty in persuading them that to wage a war of extermination against the neighbouring tribes would be a meritorious act in the eyes of the Almighty, and that whoever should fall in battle against the infidels would immediately enter Paradise. The Bení Judalah were the first to feel the weight of his vengeance. After a succession of sanguinary encounters, in which the hostile tribe was nearly exterminated, the remainder submitted, and embraced Islam, in Safar, A. H. 434 (Sept. or Oct. A. D. 1042). Having afterwards marched against the Lamtunah and the Masufah, he defeated them in a pitched battle, and compelled them to embrace the Mohammedan religion, in which they were duly instructed. 'Abdullah now traversed the Sahará, and carried his victorious arms

* This word is the same as the Spanish Arrabida, which is sometimes used by ancient writers to designate "a hermitage."

into the heart of Súdán, compelling all those tribes that lay on his way to acknowledge his sovereignty. Shortly after Yahya Ibn Ibráhim, who had retained a shadow of authority in his capacity of chief of the tribe of Judálah, died, upon which 'Abdullah, who was as shrewd as he was ambitious, caused one of his disciples, named Yahya Ibn 'Omar Ibn Teklékín Al-lamtúní, to be elected to the vacant dignity.

But the conversion of the Berber tribes was not the ultimate object of 'Abdullah's ambition; he aimed at the entire subjugation of Africa, and the overthrow of the reigning dynasty of Zenátah. Accordingly, in Safar, of the year 447 (Maý, A. D. 1055), 'Abdullah put himself at the head of 12,000 of his Almoravides, all mounted on swift camels, and having traversed the desert which separates the provinces of Dar'ah and Sús-al-akssá, he defeated the forces sent against him, and advanced rapidly upon the city of Sigilmésah. The governor of the place, named Mas'úd Al-maghráwí, attempted to arrest his progress; but he was defeated with great loss, and compelled to retreat to his capital, which was shortly afterwards taken by the conqueror. After spending some time in that city, during which he caused all musical instruments to be broken, and all the wine-shops to be pulled down, 'Abdullah returned to the desert, leaving a division of his army for the defence of the place. Shortly after (A. H. 448, A. D. 1056-7), Yahya Ibn 'Omar having been killed in a battle with the people of Súdán on the western limits of the desert, 'Abdullah appointed Abú Bekr Ibn 'Omar, brother of that chief, to succeed him in the command of the army. A general council of the Almoravides was then summoned, and an arming of the tribes of Sanhájah determined, with a view to invade the empire of Marocco; but as a powerful Berber tribe, named the Masmúdah, which occupied the plains of Sús-al-akssá, as well as the passes of the Atlas, intercepted the way to the richer provinces of that empire, their destruction was deemed necessary, and unanimously resolved upon. Accordingly, in the month of Rabi the second, A. H. 448 (May or June, A. D. 1056), the Almoravides left their native deserts, and invaded the province of Sús, where the Masmúdah were established. The van of the army was commanded by Yúsuf Ibn Táshefín, while a powerful reserve under 'Abdullah and Abú Bekr followed. Nothing could withstand the first shock of the enthusiastic followers of 'Abdullah. The Masmúdah were defeated; Mesa, Terudent, Nafís, and other important cities were speedily reduced, and the victorious army arrived before Aghmát. The governor of this place having received timely intelligence of the approach of the Almoravides had sent for reinforcements to Marocco, and was prepared for a vigorous resistance; but after several assaults, the place

was taken by storm in 449 (A. D. 1057-8). Tedlá, another populous town of the same district, shared the same fate, and the victorious Almoravides advanced upon Marocco, by way of Temesná. Here the march of the conquerors was arrested by a nation of heretics, called the Baraghwáttah, who since the appearance among them of a pretended prophet [SALEH] had ruled undisturbed over the coast as far as Salé and Azamor. After a siege of several months, the city of Temesná was taken by the Almoravides, and the Baraghwáttah fled to the Atlas. 'Abdullah was preparing to march on Marocco, when in a skirmish with a Berber tribe he received a wound, of which he died, on Sunday the 14th of Jumáda the first, A. H. 451 (June 28. A. D. 1059). He appointed Abú Bekr his successor. [ABÚ BEKR IBN 'OMAR.] He was buried at a place called Karbísah, where a mosque was erected over his tomb. Although 'Abdullah exercised all the functions of royalty, he would never assume the titles, but contented himself with the name of Fakíh (*i. e.* theologian), by which his followers designated him. He was the founder of a dynasty which the African historians designate under various names, as Daulat Al-morábittín (the dynasty of the Almoravides); Daulat Al-mulaththimín* (the dynasty of the wearers of the veil); and lastly, Daulat As-sanhájiín, or the dynasty of the people of Sanhájah. It lasted until the year 539 (A. D. 1144-5), when the fifth and last sultan Táshefín Ibn 'Alí was deprived of his throne and his life by the Almohades. (Ibn Khaldún, *Hist. of the Berbers*, MS. in Brit. Mus. No. 9575. fol. 65; Ibn Battúta, *Hist. of Marocco*, MS.; Moura, *Hist. dos Soberanos Mahometanos*, &c. Lisbon, 1828, 4to.; Conde, ii. 245.; and Casiri, *Bib. Arab. Hisp. Esc.* ii.)

P. de G.

'ABDULLAH IBN ZOBAYR, surnamed Abú Bekr, khalif of Mecca, was born in the first year of the Hijra (A. D. 622). His father Zobeyr had been one of the companions of the Prophet, and had fought under his widow Ayesah, at the battle of the camel. ['AYESHAH]. He had likewise served in Africa under 'Abdullah Ibn Sa'd, and contributed to the victory of Ya'kúbah. ['ABDULLAH IBN SA'D]. After the execution of Huseyn, son of 'Alí Ibn Abí Tálib, who was put to death in A. H. 62 (A. D. 680), by the command of the khalif Yezíd, son of Mu'awiyah, the inhabitants of Mecca and Medína revolted against that khalif, and chose 'Abdullah Ibn Zobeyr for their Imám, or leader. The historian At-tábarí, cited by Major David Price, in his "Chronological Retrospect of Mohammedan History," (Lond. 1811-21, vol. i. p. 436.) relates that Mu'awiyah, the first khalif of the house of Umeyyah,

* From *latham*, a triangular veil, or piece of cloth, with two holes for the eyes, with which the Berbers of the tribe of Sanhájah used to cover their faces.

knowing the ambitious disposition of 'Abdullah, and foreseeing that he would dispute the empire with his son and heir Yezíd, had upon his death-bed recommended his destruction. "With respect to 'Abdullah, the son of Zobeyr," said he, "cease not to pursue him until thou hast destroyed him; for while he lays his plans with the subtilty of the fox, he will assail thee with the fury of the lion, whenever he sees his opportunity." No sooner, therefore, had Yezíd ascended the throne than he hastened to follow his father's instructions, and sent against the rebel an army commanded by Moslem Ibn 'Okbah, who in the year 63 (A. D. 681) took Medína by storm, and put to death the chiefs of the insurrection. As the victorious general was proceeding to Mecca, to chastise 'Abdullah, he was suddenly taken ill, and obliged to resign the command of the army into the hands of his lieutenant, Hossayn Ibn Nomayr, who arrived before that city in Sept. A. D. 683. Disdaining to shut himself up within the walls, 'Abdullah led his army against the enemy; but his brother Mundhir having fallen early in the engagement, the people of Mecca were thrown into confusion, and 'Abdullah was reluctantly compelled to withdraw to the city, which was closely invested by the troops of the khalif. The walls were battered by catapultæ, and a huge stone falling on the sacred Ka'bah, demolished part of the building. We are told (Casiri, *Bib. Arab. Hisp. Esc.* ii. 8.) that during this siege the Arabs for the first time made use of the naftah, or Grecian fire, and that an iron globe, filled with that substance, set fire to the silken awning which covered the sanctuary of the Ka'bah, and reduced it to ashes. The death of the khalif Yezíd, which happened on the 9th of September, A. D. 683, being made known at Mecca, 'Abdullah sent a messenger to apprise Hossayn of it, and the siege of Mecca was raised, after it had lasted three months. Yezíd was succeeded by his son, Mu'awiyah II., who reigned only forty-five days, and was replaced by Merwán I., son of Al-hakem, who died of the plague in August, A. D. 685. In the mean time the authority of 'Abdullah had been recognised all through Arabia and 'Irák, as well as in Egypt, and in other provinces of the empire; and nothing now remained to the khalif of the house of Umeyyah except Syria and Palestine. But 'Abdu-l-malek, who had succeeded his father Merwán in the khalifate, was an abler ruler than any of his predecessors, and he swore that he would destroy the rebel or die in the attempt. Having left his capital Damascus at the head of considerable forces, he marched against Mos'ab Ibn Zobeyr, the brother of 'Abdullah, whom he defeated and put to death, near Kúfah, of which city he was then governor. He then gained possession of that important city (Oct. A. D. 690), while his generals re-established his authority in other dis-

tricts of 'Irák, and in Arabia and Egypt. This being accomplished, 'Abdu-l-malek resolved upon pursuing his conquests and penetrating into the Hejáz, where 'Abdullah Ibn Zobeyr was still powerful; but some pressing business having recalled him to his capital, he entrusted to his general Hejáj, the reduction of Medína and Mecca, the only cities which still sided with the rebel. Medína having been speedily reduced by means of the partisans whom he had within, Hejáj proceeded to Mecca, which he closely invested. At first 'Abdullah defended himself with great courage, and repulsed the attacks of the enemy. His mother Asma, daughter of the khalif Abú Bekr, then ninety years old, shared the fatigues of the siege, and with her own hand administered refreshment to the soldiers at the breach. At last, after nine months' siege, the want of provisions having brought on a dreadful famine, 'Abdullah's followers began to abandon him, some submitting to Hejáj, others making their escape to different parts of the Arabian peninsula. Even his two sons, Hamzah and Habíb, left him to his fate, and threw themselves on the mercy of the khalif. Forsaken by all his friends, and seeing the enemy in possession of the city, 'Abdullah asked his mother's advice. "Go and be killed," said she, "and thou wilt wear the crown of martyrdom." "I am not afraid of death," replied 'Abdullah, "but I fear decapitation." "What! thou fool!" retorted his mother. "Does the slaughtered sheep feel the hand of the skinner?" 'Abdullah took an affectionate leave of his mother, and proceeding to the sanctuary of the Ka'bah, he passed the whole night in devotion. The ensuing day he armed himself, and having previously swallowed a pound of musk, in order that his body might be scented after his death, he put himself at the head of five of his companions, who consented to share his fate, and rushed upon the besiegers. After killing many of them with his own hand, he was overpowered and put to death. It is related (Ad-diyárbekrí, *Gen. Hist.*), that as he felt the blood trickle down his face, he repeated this verse of an Arabian poet —

"The blood of our wounds falls not upon our heels, but upon our feet."

The death of 'Abdullah Ibn Zobeyr happened on the 20th of September, A. D. 692. He was then seventy-two years of age, and had reigned nine years. He is said to have been exceedingly avaricious, which gave rise to the common proverb, "there never was a brave man who was not liberal until the times of 'Abdullah Ibn Zobeyr." (Al-makín, *Hist. Sar.* apud Erpenium, 62.; Abú-l-fedá, *Ann. Mus.* i. 412.; Ad-diyárbekrí, *Gen. Hist.* MS.)

P. de G.

'ABDU-L-LATTIF, whose names, as given at length by Wüstenfeld (*Gesch. der Arab. Aerzte*), are, Abú Mohammed Abdu-l-lattíf

Ben Yúsef Ben Mohammed Ben 'Alí Ben Abí Sa'd Ibnu-l-lebbád Muwafiku-d-dín al-Baghdádí, was a celebrated Arabian physician, historian, and traveller: he was born at Baghdád, in Rabi', A. H. 557 (Febr. or March, A. D. 1162). His father, who was a learned expositor of the Korán, placed him under the care of the most eminent teachers at Baghdád, with whom he made great progress in the study of philology and philosophy. He also attended the celebrated college at Baghdád founded by Midham al-Malek, called by Gibbon *Mizam*, and applied himself to alchemy and medicine. In the latter science he chiefly studied Ibn Sina (Avicenna); but the more he read of his writings, the more he disliked them. He went to Mosul, A. H. 585 (A. D. 1189), where he obtained a professorship, and stayed one year. He then proceeded to Damascus, where the Sultán Saláhu-d-din (Saladin) had collected the most celebrated scholars of his time. After visiting Jerusalem, he furnished himself with letters of introduction and repaired to Cairo, where he became acquainted with the famous Músa Ibn Maimún (Maimonides), of whom he gives a favourable character. When the truce was made for three years between Saladin and the Crusaders, A. H. 588 (A. D. 1192), he went to Jerusalem, and received from him an appointment of professor in the grand mosque at Damascus, which he retained till the death of that prince, A. H. 589 (A. D. 1193). He then obtained from his son and successor, Al-Malek Al-'azíz, a similar situation at Cairo, which he continued to hold after Al-Malek Al-'ádel, the brother of Saladin, had seized on the government of Egypt, A. H. 595 (A. D. 1198). It was while he was himself in Egypt, A. H. 597-8 (A. D. 1200-1), that the dreadful famine and pestilence occurred in that country, of which he has given so interesting an account in his "Compendium of the History of Egypt." (tract. ii. c. 23. p. 211. et seq.) See also Abú-l-fedá, (*Ann. Muslem.* iv. 183. 195.) and Reiske, (*Adnot.* 134. 143.) and the horrors of which equal or exceed any thing of the kind in ancient or modern times. The famine was occasioned by the Nile not having risen to its usual height the year before, and it extended over the whole of Egypt. Besides the vices and crimes that usually prevail during such calamities, the extent to which human flesh was eaten is almost incredible. Children and grown up persons were seized and entrapped in all sorts of ways, and the food, which was at first eaten from necessity, grew at last so palatable that it was cooked with spices and sauces of various kinds, and considered as a delicacy. The instances of children being murdered and eaten by their own parents were so frequent, that, though the crime was punished by burning the offenders alive, it could not be prevented; and the nearest relatives claimed as a right

the bodies of their friends, saying that it was fitter they should be eaten by them than by strangers. The whole of these two chapters are well worth reading. 'Abdu-l-lattíf afterwards went to Jerusalem, Damascus, and Aleppo, where he gained much reputation, not only as a lecturer, but also as a practical physician; he also travelled about in Asia Minor. Lastly, he undertook the pilgrimage to Mecca, but died on his way thither, at Baghdád, on the 12th of Moharram, A. H. 629 (Nov. 8. A. D. 1231), aged seventy-two lunar, or sixty-nine solar years. His life was written by Ibn Abí Ossaybi'ah, in his "Fountains of Information respecting the Classes of Physicians," (cap. xv. s. 40.) with whom he had entered into a correspondence late in life, and whom he had promised to visit at Damascus at the time of his death. This life has been published separately, (Oxon. 4to. 1808,) in Arabic and Latin, ed. Jo. Mousley; and it is translated into French by De Sacy, and inserted in his edition of 'Abdu-l-lattíf. Like most of the great Arabic writers, 'Abdu-l-lattíf appears to have been a very voluminous author. Ibn Abí Ossaybi'ah has preserved the titles of a hundred and sixty-six works written by him, of which nearly one fourth related to medical subjects; but of these only one has been published or translated, the "Compendium of the History of Egypt." This is an abridgment, by himself, of a larger work on the same subject, and consists of two parts. The former contains six chapters, treating, 1. Of the General Character of Egypt; 2. Of Plants; 3. Of Animals; 4. Of the ancient Monuments; 5. Of Buildings and Ships; 6. Of the Food of the Egyptians. The second part contains three chapters, treating, 1. Of the overflowing of the Nile; 2, 3. Of the Years 597, 598 (A. D. 1200, 1201.) *i. e.* the years of the famine mentioned above. Almost all of this work is extremely valuable, especially as the author relates nothing but what came under his own personal observation, saying that "the eye is more worthy of credit than the ear." One of the most remarkable passages in it, is that in which he speaks of the great number of inscriptions in an unknown character which were on the outside of the pyramids; an assertion of which the correctness has been doubted by many persons, on account of the almost total silence of other travellers and historians on the subject, but which has been defended by White, and especially by De Sacy, in their notes on the passage. Of this work only a single manuscript is known to exist in Europe, which was brought from the East by Pococke, and is now in the Bodleian Library at Oxford. It was written at Cairo, A. H. 600 (A. D. 1203), and is by some supposed to be the autograph of the author. Pococke intended this work to be edited by his son, and accordingly a few pages were printed off, which are now exceedingly scarce. The de-

sign was interrupted by Pococke's death, in 1691, and it was not till 1789 that an Arabic edition, by Professor White of Oxford, was published in 8vo. at Tübingen, with a preface by Professor Paulus. This edition contains neither translation nor notes, and was followed by another, in Arabic and Latin (4to. Oxon. 1800), edited also by White. Schnurrer (*Biblioth. Arab.* s. 177. p. 153.) speaks rather disparagingly of this edition, and apparently with justice, as the notes are meagre and unsatisfactory, and the translation is often at variance with that by De Sacy. A German translation of not much value was published at Halle, 1790, 8vo. by Professor Wahl; an English one was contemplated and advertised by White, which, however, never appeared. In 1810, De Sacy published a French translation, (Paris, 4to.) which is most valuable, not only for his own critical and explanatory notes, but also on account of the scientific assistance afforded him by the most eminent zoologists and botanists of Paris. The personal character of 'Abdu-l-lattif, as it appears in his work on Egypt, and also in his autobiography inserted by Ibn Abí Ossaybi'ah, in his account of his life, shows itself in a very favourable light; which is still further displayed in a collection of moral and religious apophthegms preserved by his biographer. He also appears to have been a man of learning, as, besides quoting Alexander Aphrodisiensis, Aristotle, Dioscorides, Galen, and Nicolaus (probably Nicolaus Myrepsus), he wrote commentaries and epitomes of several works of Aristotle, Dioscorides, Hippocrates, and Galen.

W. A. G.

'ABDU-L-MA'ALI is the translator of an Arabic work on geography into the Persian language. The original work is entitled "Masàhat ul Ardh," or "Measurement of the Earth." The Persian translation is considerably abridged. (D'Herbelot, *Bib. Or.*) D. F.

'ABDU-L-MALEK IBN ABHAR AL-KENA'NI, a Christian physician and professor of medicine at Alexandria, who is said by Ibn Abí Ossaybi'ah (cap. vii. s. 4.) to have been persuaded by 'Abdu-l-'azíz Ibn Merwán, the governor of Egypt, to embrace Islám, about A. H. 70 (A. D. 689). W. A. G.

'ABDU-L-MALEK IBN HABIB AS-SOLAMI, surnamed Abú Merwán, a celebrated divine and historian, was born at Cordova, A. D. 801. His grandfather Habíb, who belonged to the Arabian tribe of Solaym, was originally from Africa, but he crossed over to Spain soon after the conquest of that country by Músa, and settled in Cordova. 'Abdu-l-malek showed from his early youth a great aptitude for learning. Having left Spain for the East, in order to receive instruction in theology, he met at Medína, the celebrated Imám Málik Ibn Ans, with whom he formed an intimacy, and under whose tuition he made great progress. On his return to Spain he began to preach the religious doctrines of that

theologian [MA'LIK IBN ANS], and contributed to the establishment of the Málekite sect in Spain, and the rejection of that of Al-auza'i, ['ABDU-R-RAHMÁN AL-AUZA'I,] which event, according to the best authorities, took place under the reign of Al-hakem I., third sultan of Cordova of the dynasty of Umeyyah, which lasted from A. H. 180 to 206. 'Abdu-l-malek is said to have written upwards of one thousand volumes, upon various subjects, among which his account of the conquest of Spain by the Arabs, "Dhikr-fatahi-l-andalus," and his history of the sultans of Cordova, are the most valuable. A copy of these two works, and several other treatises on various subjects, are in the Bodleian Library. (Marsh. No. 288.) A work by him on the advantages of the sect of Málik, entitled "Al-wádehatu fí mad' hebi Málik," ("Clear Demonstration on the Sect of Málik"), is greatly praised by Mohammedan writers. He wrote likewise a history of the tribe of Koraysh, in five-and-twenty volumes; a life of Mohammed, in twenty-two; and a philosophical work, "On the Manners and Customs of Nations," in eight parts, or books. His works on medicine, astrology, jurisprudence, the art of war, horsemanship, &c. were equally voluminous, as may be seen in Casiri, (*Bib. Arab. Hisp. Esc.* ii. 107.) 'Abdu-l-malek Ibn Habíb died in the month of Ramadhán, A. H. 238 (March or April, A. D. 853), or, according to Adh-dhobí, in the month of Dhí-l-hajjah, 239 (May, A. D. 854), and not, as Casiri has erroneously stated, in A. H. 289.

P. de G.

'ABDU-L-MALEK IBN HISHA'M IBN AYU'B AL-HIMYARI, surnamed Abú Mohammed, a celebrated Arabian poet and historian, was born at Cairo in the latter half of the eighth century of our æra. He was the author of several works which were held in great estimation by his contemporaries: such as, a genealogical history of the tribe of Himyar and its kings, and a history of the Mohammedan prophet, and of his wars with the infidel tribes of Arabia, entitled "Seyrat rasúl-illah" ("The Life of the Messenger of the God"), which is in the Leyden library, No. 1904. This latter work was commented upon by a Spanish Arab, named Abú-l-kásim As-sohaylí. According to the historian Ibn Khallekán, who gives the life of Ibn Hishám in his Biographical Dictionary, that author died on the 13th day of Rabi', the second of the year 218 (7 May, A. D. 833). (Abú-l-fedá, *An. Musl.* ii. 151.; Ibn Khallekán, *Biog. Dict.*)

P. de G.

'ABDU-L-MALEK IBN KATTAN, or KOTTAN AL-FEHRI, governor of Spain under the khalifs, was appointed to succeed 'Abdu-r-rahmán Al-gháfekí, who fell at the great battle fought between the Arabs and the Franks under Charles Martel, in the neighbourhood of Tours (Oct. A. D. 732). ['ABDU-R-RAHMÁN AL-GHÁFEKÍ.] 'Abdu-l-malek crossed over to Spain from Africa in

Ramadhán, A. H. 114 (Nov. A. D. 732), and led various expeditions against the Christians of Asturias, as well as against the Franks, from which he invariably returned victorious. Being, however, a man of a cruel disposition, and excessively rigorous in his judgments, he gave offence to some powerful tribes, who rose in arms against him, and deposed him, in Ramadhán, A. H. 116 (Nov. A. D. 734). They appointed in his room 'Okbah Ibnu-l-hejáj As-selúli, whose nomination was shortly after confirmed by the khalif. 'Abdu-l-malek is said to have borne his misfortunes with great fortitude, although he did not relinquish the hope of regaining his power. An opportunity soon presented itself. 'Okbah having been summoned to Africa, to assist the Moslems of that country in their wars with the Berbers (A. H. 118), 'Abdu-l-malek, who was then on the frontiers of France, hastened to Cordova, and took possession of the government. But on the return of 'Okbah, who, after defeating the Berbers in several sanguinary encounters, hastened back to Spain (A. H. 120), 'Abdu-l-malek was deserted by his friends, and obliged to throw himself on the mercy of his rival, who not only generously spared his life, but entrusted him with the government of Barcelona, and the command of the troops on the French frontier. 'Okbah had soon reason to repent of his clemency towards 'Abdu-l-malek. In the month of Safar, 123 (Dec. or Jan. 740), that ambitious chieftain, taking advantage of the partial discontent produced by some salutary reforms which 'Okbah had made in the army, marched upon Cordova at the head of his troops, deposed 'Okbah, and soon after had him secretly put to death. Having thus rid himself of his rival, 'Abdu-l-malek despatched an embassy to the khalif Hishám, informing him of what had occurred, describing his predecessor in office as a man totally unfit for the administration of affairs in the Peninsula, and requesting his own appointment to the office, to which he pretended to have been called by the voice of the people. In the meantime he devoted all his attention to introduce order into the administration, and he raised a considerable army for the purpose of invading France, and avenging the death of his countrymen who had perished seven years before at Tours. But whilst he was preparing for the execution of his project, his arms were suddenly diverted by a formidable rebellion of the Berbers, who, no less anxious than their African brethren to shake off the yoke of the Arabs, and to obtain a fair portion of the conquest which they had helped to effect, rose in arms in every corner of the Peninsula, and appointed a king of their own nation. At the news of this rising 'Abdu-l-malek marched against the rebels; but having fallen into an ambush, his army was completely destroyed, and he had the greatest difficulty in escaping. Another army which he raised had a similar fate; and

'Abdu-l-malek, perceiving that the insurrection was daily spreading, and that he could no longer take the field against the Berbers, called in the aid of a Syrian general, named Balj Ibn Bashr, who with 12,000 warriors of his nation was at the time waging war with the Berbers of Africa. He accordingly sent him a message, requesting him to cross over to Spain with his troops and assist him in the subjection of the Berbers, promising as a reward for his services that all the spoil taken from the enemy should be distributed among his soldiers. Fearing, however, lest his allies should feel inclined to take up their abode in the Peninsula, and Balj should be tempted to dispute the command of the country with him, 'Abdu-l-malek stipulated that after the entire pacification of Spain, they should all return to Africa. These conditions being agreed upon, and hostages being delivered on each side, Balj crossed the strait with his Syrians, and landed at Algesiras. He was there joined by 'Abdu-l-malek at the head of his forces; and the two generals marched against the Berbers, whom they defeated in several battles and reduced to submission. When the services of Balj were no longer required, 'Abdu-l-malek called upon him to fulfil his promise and sail for Africa; Balj refused to comply with this request, under various pretexts, and at last openly aimed at depriving 'Abdu-l-malek of the command. Having obtained possession of his person by treason, he confined him in one of the dungeons of the palace of Mugheyth at Cordova, and shortly after, at the instigation of some of his friends, who were the personal enemies of 'Abdu-l-malek, he had him executed outside the walls of Cordova, in the month of Dhí-l-ka'dah, A. H. 123 (Sept. or Oct. A. D. 741). 'Abdu-l-malek left two sons, named Kattan and Umeyyah, who after their father's death took up arms against Balj. He was ninety years old when he died. (Al-makkarí, *Mohammedan Dynasties*; *L'Art de vérifier les Dates*, ii. 324.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 78.; Conde, *Hist. de la Dom.* i. 35.)

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'ABDU-L-MALEK IBN KOREYB AL-BA'HELI, more generally known by his patronymic Al-asma'í, a celebrated Mohammedan doctor, was born at Basrah, A. H. 122 (A. D. 739-40.), under the khalifate of Hishám, son of 'Abdu-l-malek. Having in his early youth gone to Baghdád, he devoted himself to the cultivation of literature in general, but chiefly to the study of divinity and law, on which he wrote several works, which were much esteemed. He excelled principally in his knowledge of grammar, and the works of ancient poets, and was gifted with such a prodigious memory that, according to Ibn Khallekán, he knew by heart upwards of 16,000 poems. A work of his, entitled "Ossúlu-l-kelám" ("the Founda-

tions of the Speech"), in which he laid down the rules of true eloquence, having attracted the notice of Hárún Ar-rashíd, he was summoned to the presence of the khalif, who rewarded him with a large sum of money, and chose him for his preceptor. Al-asma'í died at Baghdád, A. H. 206 (A. D. 821-2.), in the 88th year of his age. He left upwards of thirty different works, chiefly on the manners and customs of the ancient Arabs: he wrote treatises on horses, on camels, on sheep, on tents, on the life of the desert, &c. The celebrated romance of "Antar," which contains undoubtedly the best picture of Arab life, has been attributed to him. (Ibn Khallikán, *Biog. Dict.*; Hájí Khalfah, *Bibl. Dict.* sub voce Ossúl; Ibnu-l-athír, *Moham. Hist.* MS.)

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'ABDU-L-MALEK IBN-MERWA'N, surnamed Abú-l-walíd, fifth khalif of the house of Umeyyah, in the East, succeeded his father Merwán I. in A. H. 65 (A. D. 685). When he ascended the throne, the vast dominions of the khalifs were, through rebellion and other causes, confined to the limits of Syria and Palestine, Kúfah was in the hands of Mokhtar Ibn Abí 'Obeydah and the Shiites, or partisans of 'Ali, who, upon the death of his son Huseyn, in A. D. 630, [HUSEYN IBN ALÍ,] had risen to revenge his death. The Azrakians, or followers of Náfi' Ibn Azrak, had established themselves in the provinces of Fars, Kermán, and Ahwáz; whilst the whole of Arabia and the rich district of Khorássán obeyed 'Abdullah Ibn Zobeyr, who had assumed at Mecca the titles of khalif and imám, or leader of the Moslems. ['ABDULLAH IBN ZOBAYR.] Yet such were the abilities or the superior fortune of 'Abdu-l-malek that, within eight years after ascending the throne, he triumphed successively over all his enemies, and re-established the authority of his family over the Mohammedan world. In the early part of the year 66 (A. D. 686) an army under the command of 'Obeydullah Ibn Zeyyád, one of 'Abdu-l-malek's ablest generals, invaded the territory of Kúfah. Mokhtar advanced to oppose him, and a battle ensued, in which the troops of the khalif were defeated, and their general killed. At the news of this disaster 'Abdu-l-malek in person left Damascus, and marched against Mokhtar at the head of a powerful army. He had, however, proceeded only a short distance when he received the intelligence that his kinsman 'Amru Ibn Sa'd, whom he had left in command of Damascus, had openly revolted against his authority. Immediately returning, 'Abdu-l-malek laid siege to that city, which 'Amru surrendered on condition of being pardoned and his life being spared; but, although 'Abdu-l-malek promised upon his oath that no injury would be done to him, 'Amru was put to death. In the mean time dissension and civil war broke out among the leaders of the insurrection. Mokhtar, the

rebel of Kúfah, having refused to acknowledge the supremacy of 'Abdullah Ibn Zobeyr, this chief sent against him his own brother Mos'ab, who defeated him, put him to death, and took possession of Kúfah (March, A. D. 687). About the same time Muhallib Ibn Abí Sofrah, a general in the service of 'Abdullah Ibn Zobeyr, marched against the Azrakians, defeated them in several encounters, and deprived them of their conquests in the Ahwáz.

Encouraged by the division of his enemies, 'Abdu-l-malek, who saw with anxiety and fear the gradual aggrandisement of 'Abdullah Ibn Zobeyr, resolved upon striking a decisive blow, and he marched upon Kúfah with a considerable force. Mos'ab met him, but his army was completely routed, and himself taken prisoner, and beheaded (Oct. A. D. 690). 'Abdu-l-malek then made his triumphal entry into Kúfah, and received the unanimous submission of the people. The historian Tábarí relates that whilst the khalif was seated in the great hall of the palace of Abú Wakkás at Kúfah to receive the congratulations of the citizens, the head of the unfortunate Mos'ab was laid before him. One of the bystanders, being unable to suppress his feelings, exclaimed, "In this very hall have I beheld the head of the imám Huseyn, son of Ali, laid at the feet of 'Obeydullah Ibn Zeyyád. I have also seen the head of 'Obeydullah at the feet of Mokhtar; and that of Mokhtar at the feet of Mos'ab. I now perceive the head of Mos'ab at the feet of the commander of the Faithful. May this be the last instance which I live to witness of a reverse so fatal and instructive!" 'Abdu-l-malek was touched by the words, and he ordered the palace immediately to be razed to the ground.

The attention of 'Abdu-l-malek was next directed towards Khorássán, where a noble Arab, named Ibn Házem, commanded in the name of 'Abdullah Ibn Zobeyr, the khalif at Mecca. Having bribed one of his principal officers, named Wakíl, to whom he promised the government of that province, if he would rid him of Ibn Házem, Wakíl rose against his general, surprised and killed him, and sent his head to Damascus (A. D. 691). Similar proposals were then made to Muhallib, the governor of Ahwáz, who was still carrying on war against the Azrakians, on behalf of his master 'Abdullah Ibn Zobeyr. 'Abdu-l-malek promised him oblivion of the past, and favour for the future, provided he would immediately submit to his authority. The offer was accepted, and Muhallib having thenceforward prosecuted the war in the khalif's name, succeeded, after exterminating the leaders of the Azrakian insurrection, in reducing the whole of Persia under the sway of 'Abdu-l-malek.

'Abdullah Ibn Zobeyr still maintained himself as an independent sovereign at Mecca, and 'Abdu-l-malek decided upon having him removed at any risk. The command of his

army was entrusted to Hajáj Ibn Yúsof, a man sprung from the lowest ranks, who, it is said, owed his appointment solely to the circumstance of having recently dreamt that he was employed in stripping off the skin of 'Abdullah Ibn Zobeyr. Hajáj was completely successful. After defeating the troops of 'Abdullah in several encounters, he besieged the rebel in his capital; and in the month of Jumáda the first, of the seventy-third year of the Hijra (Sept. A. D. 692), 'Abdullah Ibn Zobeyr met with a glorious death among the ranks of the assailants. ['ABDULLAH IBN ZOBAYR, HAJÁJ.] 'Abdu-l-malek now turned his attention towards the extension of his empire. The infidel king of Cabúl, having refused to pay the customary tribute, his kingdom was invaded and overrun by 'Abdu-r-rahmán Ibn Mohammed. Feuds which soon broke out between that general and Hajáj retarded the conquest of the invaded territory. 'Abdu-l-malek died at Damascus towards the middle of the month of Shawwál, A. H. 86 (Oct. A. D. 705), after a reign of twenty-one years, one month, and fourteen days. He was then sixty years old. He left several sons, four of whom enjoyed the khalifate in succession, viz. Walíd, Suleymán, Yezíd, and Hishám. 'Abdu-l-malek was not wanting in good qualities. He was brave, upright in his judgments, and very strict in performing all the duties of religion. He promoted knowledge in his dominions by causing the works of Persian poets to be translated into Arabic. He was the first who reduced the precious metals to a standard, and established a regular coinage. He was exceedingly avaricious, and the surname of Rashahu-l-hajarah ("sweat of the stone") was given him by his enemies. (As-soyúttí, *Hist. of the Khalifs*, MS. in Brit. Mus. No. 7324.; Al-makín, *Hist. Sar.* translated by Erpenius, p. 59. et seq.; Abú-l-fedá, *Ann. Musl.* i. p. 357. et seq.; Price, *Chronological Retrospect of Mohammedan History*, London, 1811-21, i. 429. et seq.) P. de G.

'ABDU-L-MALEK IBN MOHAMMED, surnamed Ibn Sahibi-s-salát, was an eminent writer of Arabian Spain, of whom little is known, except that he belonged to the tribe of Lakhm, was a native of Beja in Estremadura, and resided at Seville. He seems to have lived about the end of the twelfth century of the Christian æra. He wrote an excellent history of the establishment of the Almohades in Spain, and of their wars with the Almoravides, which is full of detail, and shows the author to have been a man of uncommon learning and sound judgment. It consisted of several volumes, of which the second, containing the narrative of events from A. H. 554 to 568 (A. D. 1159—1172), is in the Bodleian Library (Marsh. 433.) Ibn Sâhibi-s-salát means "the son of the master of the public prayers," and 'Abdu-l-malek was so surnamed because one of his ancestors had been imám, or leader of the public prayers. There is an

abridgment of 'Abdu-l-malek's history, by an author named Abú-l-modhaffer Ahmed Ibn 'Abdillah Ibn 'Omayrah Al-makhzúmi, a native of Valencia in Spain, who lived about the middle of the thirteenth century.

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'ABDU-L-MALEK II., IBN NU'H, ninth and last sultan of Khorássán, of the race or dynasty of the Samánides, succeeded his brother Mansúr, in the month of Safar, A. H. 389 (Jan. or Feb. A. D. 988). Mansúr having been dethroned and deprived of sight by his prime minister, Fayk, and a Turcoman named Bektuzún, who was the general of his armies, 'Abdu-l-malek was easily prevailed upon to assume the supreme command, although in reality the two individuals above mentioned reigned in his name. Soon after 'Abdu-l-malek's accession to the throne, his dominions were invaded by Seyfud-daulah Mahmúd, son of Sebekteghín, king of Ghiznah, who had long coveted the rich district of Khorássán. As the recent violence of the two chiefs furnished him a favourable opportunity of disguising his own ambitious designs, Mahmúd declared war against 'Abdu-l-malek, and under the pretext of avenging the cause of the dethroned sovereign, invaded Khorássán at the head of a formidable army, and encamped in the vicinity of Meru Shajahán, or Meru of the kings, the ancient capital of that province. He was there met by Fayk and Bektuzún, who, in their sovereign's name, made some overtures towards the accommodation of their differences. Mahmúd at first seemed disposed to accept peace; but, offended at some appearance of disrespect on the part of Fayk, he broke off the negotiation. A battle ensued, which terminated in favour of Mahmúd. 'Abdu-l-malek and Fayk fled to Bokhára; Bektuzún went to Nisapúr, but after remaining there for a few days, he also joined his sovereign at Bokhára. Being unable to contend with the superior forces of Mahmúd, Bektuzún advised 'Abdu-l-malek to request the assistance of Eylek-khán, king of Turkestán, to whom a message was accordingly sent, inviting him to Khorássán. Leaving his capital, Kashghar, the Turkish king, directed his march upon Bokhára, declaring that the expedition had been undertaken for the relief of 'Abdu-l-malek. On his entering that city (Oct. 21. A. D. 999), the first object of Eylek-khán was to secure the person of that unfortunate monarch, who had absconded on his arrival, but who soon fell into the hands of his adversary, and was sent in irons to the city of Orkund, where he ended his days in captivity. 'Abdu-l-malek Ibn Núh was the last prince of the family of Samán; for although his son Abú Ibráhim Isma'íl, who had escaped from Bokhára on the entrance of Eylek-khán, continued for nearly six years to wage war against the usurper, at the head of a handful of followers, he never recovered

possession of his capital. (Abú-l-fedá, *An. Mosl.* ii. 603.; Ibnu-l-athír, *Gen. Hist.* MS.)
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'ABDU-L-MALEK IBN 'OMAR, one of the noble Arabs who contributed most powerfully to the establishment of the family of Umeyyah in Spain, was born at Damascus about the beginning of the second century of the Hijra (A. D. 718-19). He was the son of 'Omar, and the grandson of the khalif Merwán Ibn Al-hakem. When the 'Abbássides first appeared in Syria, 'Abdu-l-malek, who was then residing in that country, fled to Egypt; but not considering himself secure there, he soon after (A. D. 757) embarked for Spain, where he arrived accompanied by ten men of his kindred. He there found his relative, 'Abdu-r-rahmán Ibn Mu'awiyah, who the year before had wrested that country from the hands of the 'Abbássides. 'Abdu-l-malek was received by him with great respect; and, as he was a man of experience, and had filled offices of trust under the khalifs of his family, 'Abdu-r-rahmán gave him the government of Seville, appointing also one of his sons, named 'Omar, to that of Moror. In the wars which 'Abdu-r-rahmán had to maintain against Ibn Mughíth, Alfátémí, and other generals of the khalif Ya'kúb Al-mansúr, of the house of 'Abbas, who at different times landed in Spain and attempted to reduce that country under the sway of the Bení 'Abbás, 'Abdu-l-malek was of great service to his master, and by his talents and personal bravery succeeded in giving him the victory over his enemies. ['ABDU-R-RAHMA'N I.] In A. H. 151 (A. D. 768) a general insurrection of the Arabian tribes of Yemen, which had settled in Spain, threatened destruction to 'Abdu-r-rahmán and his empire. The rebels, about thirty thousand in number, after committing great ravages in the neighbourhood of Seville, where 'Abdu-l-malek was at the time, took up a strong position near Carmona, with a view to intercept the communication with Cordova, and prevent 'Abdu-r-rahmán from marching to the assistance of his general. Having left a small garrison in Seville, 'Abdu-l-malek marched with the remainder of his forces against the rebels. When he arrived within a short distance of the enemy's camp, 'Abdu-l-malek sent Ummeyah, one of his sons, with a body of light cavalry for the purpose of reconnoitring. Umeyyah, who had little experience, having suddenly come up with a party of the enemy, charged them, and pursued them within sight of their tents; but a large body of cavalry having advanced to their assistance, he was obliged to wheel round and fly with all speed towards his father's camp. When 'Abdu-l-malek saw his son flying before the enemy, his indignation was roused to the highest pitch. "Coward!" said he, "how camest thou to abandon the post entrusted to thy care? The

people of this country know well how we came hither to escape from death, but thou meetest it." Upon this he struck him with his sword, and the youth fell dead at his feet. He then summoned to his tent his own friends and relatives, and, in sight of the bloody corpse, addressed them thus:—"Are we come here from the East, and have we undergone so many dangers and privations, to be now so sparing of our lives? Let us cast away the scabbards of our good swords, and perish rather than be vanquished." He then placed himself at the head of his forces, and, charging the rebels, gained a complete victory. After the battle was over, 'Abdu-r-rahmán, who had left Cordova at the head of his army, came up; and was so pleased with 'Abdu-l-malek's gallant behaviour, that he conferred on him new honours, assigned him a large pension out of his treasury, and asked for one of his daughters in marriage for his eldest son Hishám, who succeeded him on the throne. 'Abdu-l-malek continued to be the zealous servant of 'Abdu-r-rahmán, as well as the most inveterate enemy of the Bení 'Abbás. Perceiving that notwithstanding the separation of Spain from the East, and the establishment in that country of a hostile dynasty, it was still the custom in Spain to pray for the reigning khalif 'Abú Ja'far Al-mansúr, in his capacity of imám, or ecclesiastical head of the Mohammedan congregation, he advised his sovereign to forbid those prayers; but, as 'Abdu-r-rahmán hesitated to adopt a measure which might alienate his subjects, he came up to him with a dagger in his hand, and said, "If thou refuse to comply with my request, I shall destroy myself in thy presence." Upon which 'Abdu-r-rahmán, moved by his determination, and not choosing to lose so zealous a servant, gave the orders; and from that day the khalif's name was no longer proclaimed from the pulpits of the mosques in Spain. The year of 'Abdu-l-malek's death is not stated; but it is probable that he died before A. H. 172 (A. D. 788), the year of 'Abdu-r-rahmán's death. (Al-makkarí, *Mohammedan Dynasties*; Casiri, *Bib. Arab. Hisp. Esc.* ii. 31.; Conde, *Hist. de la Dom.* i. 198.) P. de G.

'ABDU-L-MA'LIK, fourth sultan of Western Africa, of the dynasty called by the Arabian writers Ash-shorafá al-awaliún, or the first sherífs, to distinguish them from another more recent dynasty, known as the sherífs of Tafielt (Ash-shorafá al-fileliún), was born at Fez, about the beginning of the 16th century of our æra. After the death of 'Abdullah, the second sultan of that dynasty (1574), his son, Mohammed II., surnamed Al-aswad, or "the Black," and Al-muntasser (the assisted by God), who was 'Abdu-l-málik's nephew, succeeded to the throne of Western Africa. No sooner however had he assumed the command, than imitating the ferocious policy of his prede-

cessors he put to death his uncle 'Abdu-l-múmen, and all his relatives who happened to be in Marocco at the time. 'Abdu-l-málik fled to Algiers, whence he despatched a messenger to Philip II. of Spain, imploring his help, and promising to acknowledge him as his liege lord, in the event of his taking possession of the dominions of his nephew. On the refusal of Philip to aid him in his enterprise, 'Abdu-l-málik applied to the grand signior, from whom he obtained a body of 3000 infantry, with permission to raise as many as he could in Algiers and other towns of his African dominions. With this small force, added to some levies which his brother Ahmed had raised in the province of Telemsán, 'Abdu-l-málik boldly marched on Fez. He was met near that city by his nephew Mohammed, at the head of a considerable army. Mohammed was defeated with great loss, and being finally expelled from his dominions, he took refuge at the court of Sebastian, king of Portugal (1576). This youthful and chivalrous prince, who wished for nothing so ardently as an opportunity to invade Africa, immediately proffered his aid to Mohammed, and undertook to replace him on his throne, for which he began to make immense preparations. The news of this armament having reached Marocco, 'Abdu-l-málik offered to make over to Sebastian that portion of his territory which was contiguous to the Portuguese dominions in Africa, on condition that he would abandon the exiled monarch; but Sebastian indignantly rejected the offer, and having sent forward the dethroned sovereign to collect his partisans, set sail from Lisbon, and landed at Arsila on the 10th of July, 1578, and was soon after joined by Mohammed at the head of a small body of cavalry. Instead, however, of penetrating at once into the enemy's country, eighteen days were lost in deliberating on the best plan of operation. It was at last resolved to undertake the siege of Larache, a fortified city about twenty miles from Arsila. In the mean time 'Abdu-l-málik had made ample preparation for the defence of his kingdom; and although he was suffering under an acute disease, which soon after caused his death, he hastened to the shore in a litter. His army, which was greatly superior in numbers to the Portuguese, was soon increased by the arrival of fresh levies, which his brother Ahmed, governor of Fez, brought to his assistance. Determined upon opposing the passage of the Portuguese at the river Lúk (the Lix of Ptolemy, iv. i., and the Lixus of Pliny, v. i.) on their way to Larache, 'Abdu-l-málik posted his troops at the only ford in the neighbourhood. Perceiving, however, that Sebastian, by the advice of his Moorish ally, had desisted from his former project, and was now trying to reach Larache by a more circuitous route, he crossed the river himself and offered him battle in the plain of

Alcasarquivir, near a spot called Al-kantarrah or "the Bridge," by the natives. At first the Christian cavalry, unable to withstand the shock of the Moors, gave way in great disorder; but the ground thus lost was soon recovered by the intrepidity of Sebastian, who, placing himself at the head of a chosen body of infantry, charged the enemy with great fury, and drove them back on their artillery. At this juncture 'Abdu-l-málik mounted a horse, drew his sabre, and leading a body of cavalry, chiefly composed of Spanish Moriscos, made a desperate charge on the centre of the Portuguese army, which, being mostly composed of raw levies, was thrown into disorder. Greater resistance was offered on the right and left wings where the German and Spanish auxiliaries fought, but the rout soon became general, and the Moors remained masters of the field.

This battle, which was fought on the 4th of August, 1578, has become memorable for the death of the three kings who were engaged in the action, owing to which circumstance it is still called, in Africa, Wak'ah thalathi-l-molúk, or "the battle of the three kings." Sebastian fell into the hands of some Arabs, who, being ignorant of his rank, put him to death. His ally, Mohammed, escaped from the field of battle, but he was drowned in attempting to pass a river. 'Abdu-l-málik died during the action, exhausted by the fatigue of the day. By his express order his death was carefully concealed from his troops, that they might not lose courage. He was succeeded by his brother Ahmed. The Spanish and Portuguese historians of the time have called this king Muley Moloc, taking as a part of his name the word "Muley," which means "my lord," a title of honour which all the sherífs of Africa were, and are still, in the habit of prefixing to their names. (Chenier, *Recherches Historiques sur les Maures*, Paris, 1787, 8vo. vol. iii. p. 329.; Gräberg de Hemso, *Specchio Geografico e Statistico dell' Imperio di Marocco*, Genoa, 1834, 8vo. p. 263; Mesa, *Jornada de Don Sebastian à Africa*.) P. de G.

'ABDU-L-MA'LIK, surnamed Al-modhaffer (the Victorious), succeeded his father Abú 'A'mír Al-mansúr, in the office of Hájb, or prime minister to Hishám II. of Cordova. Al-mansúr having died A. H. 392 (A. D. 1002), on his return from an expedition to Galicia, Hishám, who seems to have been as weak in mind as he was in body, entrusted to his son 'Abdu-l-málik the entire management of affairs, whilst he himself led a life of debauchery in his harem. 'Abdu-l-malik had during the lifetime of his father greatly distinguished himself by his courage in the wars of Africa and Spain; but he had neither the virtues nor the abilities of that hero. In his time the Mohammedan empire of Spain, which through the exertions of Al-mansúr had been raised to power and splendour, be-

gan to show signs of decay. During the period of his administration he frequently led his armies against the Christians of Galicia and Asturias. In A. D. 1005 he penetrated as far as Leon, which he took and destroyed: but he was unable to retain his conquests. 'Abdu-l-malik died in the month of Safar, A. H. 399 (Oct. A. D. 1008), on his return from a campaign against Sancho Garcés, Count of Castile. Some writers say that he was poisoned; others, that he died of a quinsy. He was succeeded in the office of Hájib by his brother, 'Abdu-r-rahmán. (Conde, *Hist. de la Dom.* i. 550.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 202.) P. de G.

'ABDU-L-MA'LIK IBN MOHAMMED, surnamed Abú Mansúr Ath-thá'lebí, was born at Nisapúr, A. H. 350 (A. D. 961-2.). Ibn Khallekán, who mentions him in his "Biographical Dictionary," gives no other account of him, except that he dealt in fox-skins, for which reason he was surnamed Ath-thá'lebí, the word "thá'leb" meaning a fox. To judge, however, from his writings, most of which are still preserved in our libraries, it would appear that his trade did not interfere with his literary pursuits. His principal works are these: "Yatímatu-d-dahr fí maháseni ahli-l-'asr" ("the Unique Pearl of the Time; on the Excellences of the People of the Age"). It is a biography of eminent poets, with copious extracts from their verses; copies of this work are in the British Museum (Add. MSS. No. 9578.), and in the Escorial library. (Nos. 348-9.) "Thimáru-l-kolúb fí-l-mudháf wa-l-mansúb" ("The Fruits of the Heart, or a treatise on the adjective and relative noun"), containing an explanation of such proverbial expressions as occur in the writings of poets and orators. (Brit. Mus. No. 9558.) "Nawádiru-l-hakam wa jawámi'-l-kelam" ("the Memorable Sayings of the Wise, and Collection of eloquent Expressions"). This is a collection of sentences, apophthegms, and remarkable sayings of khalifs, kings, wazírs, poets, &c. arranged in alphabetical order. (Brit. Mus. No. 9569.) A collection of proverbs, made by Ath-thá'lebí, has lately been printed, with a German translation by Professor Flügel, Vienna, 1829, 4to. 'Abdu-l-malik died in 429 (A. D. 1037-8). P. de G.

'ABDU-L-MA'LIK SAMARKANDÍ, so called from the place of his birth, Samarkand. He is celebrated as an elegant poet, a general scholar, and a profound theologian. He lived in the time of the great Timúr (Tamerlane), under whom he was promoted to the dignity of sheikh ul Islam, or high priest of his native city. It does not appear that any of his poetical effusions are extant, except those which are preserved in Daulat Sháh's biographical work on the Persian poets. (Daulat Shah's *Lives of the Persian Poets.*) D. F.

'ABDU-L-MA'LIK IBN SHOHEYD, a

celebrated poet and historian, was born at Cordova about the middle of the 10th century of our æra. He was the son of Ahmed Ibn 'Abdu-l-malik Ibn Shoheyd, who was vizír to 'Abdu-r-rahmán III. of Cordova. When young, he had served in the armies of the khalif Al-hakem II., who, to reward his services, appointed him governor of Toledo. After the defeat of the rebel Ghálib by the troops of Hishám II., 'Abdu-l-malik composed a poem to congratulate that sovereign upon his victory. He wrote likewise a díwán, or collection of lyric poems, entitled "Hánútu-l-'attár" ("Repository of Perfumes"); and other works mentioned by Casiri, (*Bib. Arab. Hisp. Esc.* vol. ii. p. 145.) who attributes to him a history of the Spanish Arabs, in 100 volumes. 'Abdu-l-malik was put to death on Sunday the 4th of Dhí-l-hajjah, A. H. 393 (Oct. 3. A. D. 1003) during the reign and by the order of Hishám II. P. de G.

'ABDU-L-MEJÍD IBN 'ABDILLAH IBN 'ABDUN, surnamed Abú Mohammed, an eminent Arabian poet, lived in Spain about the close of the eleventh century of our æra. He was vizír to Abú Mohammed 'Omar Ibn Mohammed Ibn Moslemah, the last king of Badajoz, of the dynasty of the Bení Al-afttas. After the death of his sovereign, who, in A. H. 487 (A. D. 1094), was assassinated, together with his two sons, by the command of Yúsuf Ibn Tashefín, into whose hands he had fallen prisoner, 'Abdu-l-mejíd composed a beautiful Kasidah, or elegiac poem, entitled "Al'-abdúniyyah," in which he relates the events attending the rise and fall of the dynasty of Al-afttas, and draws instructive comparisons from the history of other dynasties. D'Herbelot (*Bib. Or.* voc. "Abdoun") attributes also to him a commentary upon a poem entitled "Ab-besamah." The former work, which consists only of forty-one verses, of the measure called basítt by the Arabs, has been lately published with a Latin translation by Marinus Hoogvliet, in the collection entitled "Specimen ex Litteris Orientalibus exhibens diversos Scriptorum Locos de Regiâ Aphtassarum Familiâ et de Ibn Abduno Poëtâ." Lugduni, 1839, 4to. It is still held in great esteem by the modern Arabs, and has often been made the subject of learned commentaries, among which that of Abú Merwán 'Abdu-l-malek Ibn Bedrún Al-hadhrami, a native of Seville, is considered to be the best. The Escorial library possesses two copies of this commentary (Nos. 274. and 1769.), which is likewise in the Bodleian, in the royal library at Paris (No. 1486.), and in the library of the University of Leyden. About the beginning of the fourteenth century, an author named Ibnu-l-athír, wrote an historical commentary on the "Kassidah" of Ibn 'Abdún, which he continued to his own times, by adding to it fifty-two verses in the same measure and rhyme. [ISMAIL IBNU-L-ATHÍR.] According to Hájí Kalfah (*Kashafu-dh-dha-*

nūn, voc. "tárikh"), 'Abdu-l-mejíd Ibn 'Abdún died in A. H. 518 (A. D. 1125). He used the patronymic Al-yeborí, which would indicate that he was a native of Yeborah, now Eborá in Portugal. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 66.) P. de G.

'ABDU-L-MU'MEN IBN 'ALI', surnamed Abú Mohammed, second sultan of Africa, of the dynasty of the Al-mowáhedún, or Almohades, was born at Tajurá, a town of the province of Telemsán, in A. H. 495. (A. D. 1101-2.) The African historians are divided as to his origin; some say that he was an Arab of the illustrious tribe of Kays-Ghaylán; whilst others, and among them the judicious writer Ibn Khaldún, (*Hist. of Africa*, fol. 104.) assert that he was a Berber of the Zenátah tribe. The most probable opinion, however, seems that of the author of the "Kartás," namely that 'Abdu-l-múmen was an Arab by descent, though a member by incorporation of the clan of Kúmah, one of the many into which the great Berber tribe of Zenátah is divided. 'Alí, 'Abdu-l-múmen's father was a potter; and he brought up his son to the trade, until perceiving that he was fond of learning, and used to attend the lectures delivered in the mosques of his native town, he placed him under the tuition of a learned theologian. Having subsequently become acquainted with the celebrated Mohammed Ibn Tiumarta, surnamed Al-mahdí, who began about that time to preach his new religion, 'Abdu-l-múmen was admitted among his disciples, and proved in time the most zealous apostle of his doctrines. In the wars which ensued between the Almohades and the Almoravides, 'Abdu-l-múmen distinguished himself by his courage and skill, and Al-mahdí appointed him his chief vizír, and intrusted to him the command of his armies. [ABU' 'ABDILLAH AL-MAHDÍ.] On the death of that conqueror (A. D. 1130) without male issue, the sheikhs of the Almohades assembled for the purpose of electing his successor; but, as each tribe aspired to the honour of having the sovereign chosen from among its ranks, considerable time was spent in deliberation, without coming to a decision. It is related that 'Abdu-l-múmen, foreseeing the event, had for some time previously employed himself in tutoring a parrot and a lion to act a part on the occasion. Having summoned the chiefs of the several tribes to his tent, he urged upon them the necessity of naming a successor to their rising empire, and requested them not to separate until they had elected their sovereign. In the midst of their deliberations the parrot perched himself upon one of the poles of his tent, and was heard to pronounce distinctly, "Victory and power be the lot of the khalif 'Abdu-l-múmen, commander of the Faithful!" The lion was then released from his den, and, making way through the terrified assembly, approached his master, licked his hand, and lay down at his feet. Deeply impressed with

this wonder, and the manifest interference of Heaven, the simple Almohades unanimously proclaimed 'Abdu-l-múmen for their sovereign, and on the following morning, which was the fourteenth of Ramadhán, A. H. 524 (August 21. A. D. 1130) he privately received the oaths of the nine sheikhs of the council, of which he himself was one. It was not, however, until nearly two years after, on Wednesday the 20th of Rabi the first, A. H. 526 (February 8. A. D. 1132), that he publicly received the oaths of all classes of his subjects.

No sooner had 'Abdu-l-múmen assumed the supreme command, than he began to make immense preparations to attack 'Alí Ibn Yúsuf the Almoravide, who since A. H. 500 (A. D. 1106-7), had occupied the throne of Western Africa. Though a brave and experienced monarch, 'Alí was by no means adapted to stem the torrent of Almohade invasion: his troops had always been defeated, and the principal towns in his dominions had fallen in succession into the hands of the enemy. In the month of Rabi the second, A. H. 526 (March, A. D. 1132), 'Abdu-l-múmen left his capital, Tinmelel, at the head of 30,000 men. Having traversed rapidly the space between that city and the Atlas, he crossed those mountain barriers, and came suddenly upon Tedla, which he could not reduce; continuing his march, he reached Marocco in the month of Shawwál of the same year (August or September, A. D. 1132). Having made an unsuccessful attempt to take that capital, in which the sultan of the Almoravides was residing, 'Abdu-l-múmen retreated to Tedla, which he besieged a second time, took, and destroyed, and thence marched to Salé. The garrison of this place made a stout resistance; but after a month's siege, the city was taken by storm, and the inhabitants were put to the sword. In commemoration of this victory 'Abdu-l-múmen caused a city to be built in its neighbourhood, which was called "Rebátt al-fatah" (the station of the victory), and is the modern Rabát, close to Salé. 'Abdu-l-múmen's next expedition was directed against Tezzá, a populous city and district not far from Fez, which he entirely overran, and wasted. In A. H. 537 (A. D. 1142-3), 'Alí Ibn Yúsuf died, and was succeeded by his son Táshefín. This prince, whose exploits in Spain had obtained him some celebrity, determined to strike a blow for the defence of his empire. At first he was successful; and the Almohades were compelled to retreat for a time to their possessions beyond the Atlas; but in the ensuing campaign Táshefín was defeated with great loss near Telemsán, and obliged to shut himself up in the citadel of that place, which was immediately invested by 'Abdu-l-múmen. Táshefín defended himself with vigour; but perceiving that he could not hold out long against the superior numbers of the besieging army, he sallied out at night with a chosen

body of cavalry, and having cut his way through the enemy's camp, succeeded in reaching Orán. Here he was immediately besieged by 'Abdu-l-múmen, who, having heard of his escape, started off in pursuit of him, leaving a portion of his army to prosecute the siege of Telemsán. Táshefín made a vigorous and protracted defence; but considering his cause as entirely ruined in Africa, and expecting no assistance from any quarter, he resolved upon crossing over to Spain. One night he issued from the citadel with a view to gain the port where his ships were at anchor; but in his way thither, over some rough ground, his horse took fright and threw him down a deep ravine. (A. D. 1145.) The city of Fez, where the relics of the Almoravides had taken refuge, was next besieged and taken, by a stratagem of 'Abdu-l-múmen's own device. The waters of the river Sebú, which traverses that city, were diverted from their channel, and dammed up by means of huge pieces of timber, brought from the forests of the Atlas, so as to form a lake in the neighbouring valley. When the waters had thus been raised to a sufficient height, a new outlet was cut, and the inundation was suddenly directed against the ramparts. The effect was awful; a great portion of the walls crumbled down with a tremendous crash, and, in the midst of the confusion, the Almohades, sword in hand, penetrated through the breach and made a general massacre of the inhabitants.

Marocco, where Is'hák Abú Ibráhim, son of Táshefín, commanded, was still faithful to the Almoravides. After a siege of several months that capital was taken by storm, in Shawwál, A. H. 541 (March, A. D. 1147). Is'hák was made prisoner, and brought to the presence of 'Abdu-l-múmen, together with his family and relatives, and the principal sheikhs of the Almoravides. The conqueror at first seemed disposed to mercy; but the unsubdued spirit of one of the Almoravide chieftains turned the scale. As Is'hák was kneeling before the savage conqueror, and entreating him to spare his life, the intrepid Almoravide spat in his face, and said, "Wretch! dost thou imagine that thou art addressing a kind and affectionate parent, who will listen to thy prayer with compassion? Learn to suffer like a man, for that wild beast," said he, pointing to 'Abdu-l-múmen, "is neither to be soothed by tears nor satiated with blood." This impudent language sealed the fate of Is'hák. Not only were he and his relatives immediately executed, but a general massacre of the surviving inhabitants was ordered, in which 7000 persons are said to have perished.

Master of Western Africa, from Cape Nún to Telemsán, and from Tangiers to the desert, 'Abdu-l-múmen carried his arms into that part of the country known to the Romans under the name of Mauritania. After reducing Tunis, Cairwán, Sifaks (Sfax), and

Súrah (A. D. 1159), he besieged and took the city Mahdiyyah, which since A. D. 1140 had been in the hands of the Genoese. But the campaign of Eastern Africa had well nigh proved fatal to 'Abdu-l-múmen. Dissatisfied with the long absence from their homes, the Almohades began to complain of his ambition; and a conspiracy was formed to assassinate him, while asleep. The generous self-devotion of one of his sheikhs, who was in the secret, saved the life of the khalif. Having obtained permission to occupy the royal couch on the night of the expected treachery, he fell under the blows of the conspirators, and saved his master's life, at the expense of his own. 'Abdu-l-múmen was not ungrateful. Having dressed the corpse of the sheikh in his grave-cloths, he caused it to be placed on the back of a horse, which was then let loose without a driver; and on the spot in which the animal first rested, a splendid mausoleum and a city, called Bateha, were erected to his memory. Whilst 'Abdu-l-múmen was occupied in the subjection of Africa, his generals were wresting Spain from the Almoravides. Ibnu-l-ghániyyah, who on the departure of Táshefín for Africa, A. H. 532 (A. D. 1137-8), had remained governor of their dominions in the Peninsula, made a brave defence; but nothing could withstand the fury of the enthusiastic Almohades: his armies were defeated, and his best towns taken in succession. Abdu-l-múmen in person crossed over to Spain in A. H. 556 (A. D. 1161). Although he did not move from Gibraltar, the point at which he landed, and where he caused a strong fortress to be constructed, his presence was sufficient to strike his enemies with terror; and the whole of Mohammedan Spain acknowledged his authority. The remainder of 'Abdu-l-múmen's reign was passed in war with the Baraghwátah, a sect of heretics inhabiting the gorges of the Atlas, or in suppressing rebellions in various parts of his extensive dominions. He was at Salé preparing to cross over to Spain a second time, for the purpose of checking the victorious career of Alphonso VIII., when he was stricken with the disease which caused his death, on a Friday of the month of Jumáda the second, A. H. 558 (May, A. D. 1163), at the age of sixty-three. Before dying, 'Abdu-l-múmen altered the order of the succession, and designated his son Yúsuf Abú Ya'kúb to be his heir, instead of his eldest son Mohammed, who had some time previously been publicly recognised as such. He had reigned thirty-four years. He assumed the title of Khalif, which his successors retained. (Ibn Sáhibi-s-salát, *Hist. of the Almohades*, Bib. Bodl. Marsh. No. 434. fol. 54.; Ibn Battúttah, *Hist. of Marocco*; Ibn Khaldún, *Hist. of the Berbers*; Conde, *Hist. de la Dom.* ii. 249.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 140.; Moura.) P. de G.

'ABDU-L-WAHHA'B, called by some

authors Mohammed Ibn-'Abdi-l-wahháb, founder of the sect of the Wahhábites, was born at Al-'aynah, a village of that part of Arabia called Nejd, about the beginning of the twelfth century of the Hijra, or the year 1691 of our æra. His father, who belonged to the tribe of Temím, and to the clan called the Bení Wahháb, was the sheikh, or governor of his village. Wishing his son 'Abdu-l-wahháb, whom he destined to succeed him in that dignity, to receive the necessary instruction, he sent him to Basrah to complete his education. After spending some years in the schools of that city, where he made rapid progress in divinity, 'Abdu-l-wahháb made his pilgrimage to Mecca and Medina, and settled at Horeymalah, where he married. Soon after having become impressed with the idea that the primitive faith of Islám, or Mohammedanism, had become totally corrupted by abuses, he began to preach a reform, and to inveigh against the vices of the Turks, whom he regarded as heretics. These doctrines, however, were not approved by the inhabitants, who expelled him from the village, and obliged him to seek shelter among his own tribe. Far from being discouraged by the failure of his preaching, 'Abdu-l-wahháb prosecuted his purpose of reform; and, having at last made some converts, so excited them against the Turks, that a powerful man of that nation, on his way to Mecca, was ill-treated by his zealous proselytes. Intelligence of this outrage having reached the governor of Al-hassá, 'Abdu-l-wahháb was again compelled to quit his abode. This time he betook himself to Deráyah, the residence of the powerful clan of the Messálikh, a branch of the Walad 'Ali. Mohammed Ibn Sa'úd, who was their sheikh at that time, received 'Abdu-l-wahháb with great kindness, married his daughter, and soon became a convert to his doctrines, no doubt with a view to his own personal interest. The example of the chief was speedily followed by the whole tribe, and a few months after his arrival at Deráyah, 'Abdu-l-wahháb was at the head of numerous followers. With the exception, however, of a few slight incursions made by Ibn Sa'úd, who retained the temporal command, into the neighbouring districts for the purpose of compelling the inhabitants to become Wahhábís, little or nothing was done at first towards the diffusion of the new sect in Arabia. In 1765 Ibn Sa'úd died, and was succeeded by his son 'Abdu-l-azíz, under whose rule the sect spread to the most remote corners of Arabia.

The doctrines preached by 'Abdu-l-Wahháb were not, as it has often been stated, (Rousseau, *Description du Pachalic de Bagdad*,) those of a new religion. His efforts were directed only to reform abuses, and to disseminate the knowledge of Islám among the Beduins, who, though nominally Moslems, seem to have been at the time as ig-

norant of the religion as they were indifferent to its observances. He acknowledged the Korán and the 'sunnah,' or traditionary law, to be the fundamental principles of religion; but the opinions of the best commentators on the Korán, though respected, were not to be followed implicitly. He reproached the Turks with indulging in pleasures prohibited by the text of the Korán, such as the use of tobacco, silken robes, &c., with honouring the Prophet in a manner bordering upon adoration, and with doing also the same to the memory of their saints. He declared that all men were equal in the sight of God; that even the most virtuous could not intercede with him, and that it was consequently a great sin to invoke departed saints, or to honour their mortal remains more than those of other persons. Wherever the Wahhábís carried their arms, they destroyed the domes and ornamental tombs: at Mecca, not a single cupola was suffered to remain over the tomb of any renowned Arab; and even those which covered the birth-place of the Prophet at Mecca, and his tomb at Medina, were destroyed. 'Abdu-l-wahháb died on the 29th day of Shawwál, A. H. 1206 (June 14th, A. D. 1787), at the age of ninety-five. Though the temporal empire which he founded in Arabia has since disappeared, 'Abdullah Ibn Sa'úd the last amír of the Wahhábís having been dethroned by the present Pachá of Egypt, and beheaded at Constantinople on the 19th of November, 1818, his religious doctrines still continue to be professed by a great many tribes. (Mengin, *Hist. de l'Egypte sous Mohammed Aly*, Paris, 1823, i. 378.; Burckhardt, *Materials for a History of the Wahabys*, London, 1830; *Voyages d'Ali Bey*, Paris, 1814.) P. de G.

'ABDU-R-RAHMA'N I., surnamed Abú-l-modhaffer and Abú Suleymán, founder of the dynasty of the Bení Umeyyah, in Spain, was born at Deyr Hinná, close to Damascus, in A. H. 110 (A. D. 728-9). He was the son of Mu'á wiyah, and the grandson of the khalif Hishám. On the overthrow of the house of Umeyyah, in the East, he was one of the few members of that unfortunate family who escaped the general massacre ordered by the usurper As-seffáh. After many adventures, which are variously related by the Arabian historians, 'Abdu-r-rahmán succeeded in reaching eastern Africa, accompanied by his sister Ummu-l-asbagh, and by two freed men, named Bedr and Selim. Finding that an old mauli, or adherent of his family, named Ibn Habíb Al-fehrí, was then governor of Barkah, he repaired thither, in the hope of meeting with a friend. Instead, however, of finding a protector, 'Abdu-r-rahmán soon perceived that the governor Ibn Habíb, though he owed his fortune to the Bení Umeyyah, was disposed to serve the interests of the 'Abbássides. Not thinking himself secure within the limits of his government, he

fled to a Berber encampment near Maghílah, where he was hospitably received by the chief of the tribe, named Abú Korrah Wánesús. One night a troop of horsemen, sent by Ibn Habíb, surrounded the tent of Abú Korrah, and 'Abdu-r-rahmán would have been discovered, if the wife of the Berber chief had not concealed him under some cloths. As a longer residence among the hospitable tribe would have been dangerous both to himself and his friends, 'Abdu-r-rahmán resolved upon seeking an asylum elsewhere. After a fatiguing journey through boundless plains, he reached Tihart, a city in that part of Africa called Maghreb al-ausatt, or Central West, by the Arabs. Thence he visited the encampments of various Berber tribes, by whom he was hospitably entertained; and at last he fixed his quarters at a place not far from the sea, in the territory of the Berber tribe of Zenátah. By this tribe 'Abdu-r-rahmán was enthusiastically received, owing to the circumstance of his mother, Ráha, being the daughter of the Berber chief. All the youth of the tribe having sworn to maintain his cause, and to take up arms for the restoration of his empire, 'Abdu-r-rahmán formed the ambitious design of wresting Spain from the hands of the 'Abbássides. To this end he despatched to that country his trusty servant Bedr, with instructions to leave no means untried to create a party in his favour. An opportunity soon occurred for carrying his plans into effect. The Peninsula was at the time a prey to anarchy and civil war; the convulsions which had lately agitated the Mohammedan world had been felt there no less than in the East; and the tribes of Modhar and those of Yemen were at open war with each other. As Yúsuf Ibn 'Abdu-r-rahmán Al-fehrí, who governed the country for the 'Abbássides, belonged to one of the tribes of Modhar, those of Yemen, among whom were several adherents of the family of Umeyyah, gladly embraced the offers of Bedr, and sent a deputation to Africa to invite 'Abdu-r-rahmán to come among them. 'Abdu-r-rahmán landed at Almuñecar, on the coast of Granada, in the month of Rabí the second, A. H. 138 (September or October, A. D. 755). No sooner was the news made known through the country than all those who were in the secret flocked to his standard. On his march from Granada to Malaga, and from Malaga to Seville, he was hailed with universal acclamations; and the surrounding towns hastened to send him their submission, and to offer their services. These tidings were received by Yúsuf with the greatest indignation; and, after wreaking his vengeance on some prisoners lately taken, whom he suspected of favouring the cause of the pretender, he prepared to oppose his rival. Instead, however, of following the advice of his vizír Samíl, and marching at once on

Seville, where 'Abdu-r-rahmán was strengthening his party, Yúsuf committed the mistake of going to Cordova, and spending nearly a month there in preparations for the ensuing campaign. Meanwhile 'Abdu-r-rahmán, seeing his forces considerably increased, left Seville, and marched on Cordova. He was met by Yúsuf on the road to that city, at a place where the Guadalquivir separated the two hosts. The river being then impassable, owing to the heavy rains, the armies remained in presence of each other until 'Abdu-r-rahmán, despairing of engaging the enemy, suddenly struck his camp, and proceeded by forced marches towards the capital. Yúsuf retraced his steps, and returned to Cordova by the opposite bank, watching the movements of his adversary. At last 'Abdu-r-rahmán, having crossed the Guadalquivir, engaged Yúsuf in the plain of Musárah, five miles west of Cordova, and on the 15th May, A. D. 756, gained a most complete victory over his rival, whose eldest son, 'Abdu-r-rahmán Al-fehrí, remained a prisoner in his hands. Whilst the relics of the discomfited army under Yúsuf and Samíl fled to the provinces, 'Abdu-r-rahmán made his triumphant entry into the capital, where he was on the ensuing day proclaimed sovereign of Mohammedan Spain. After spending a few days in Cordova, he left it, determined upon crushing his rival Yúsuf, who, having recovered from his defeat, was still at the head of considerable forces in the province of Granada. Having accordingly left a portion of his army under Abú 'Othmán, to guard the capital during his absence, 'Abdu-r-rahmán proceeded to Granada; but Yúsuf manœuvred so well as to place himself between 'Abdu-r-rahmán and Cordova, and having, by forced marches, approached that capital, took it by surprise, and besieged the governor, Abú 'Othmán, in the tower of the mosque, where he had hastily thrown himself with part of the garrison. Abú 'Othman made a stout resistance, and thus gave 'Abdu-r-rahmán time to come to his aid. Proposals of peace having been made by Yúsuf, 'Abdu-r-rahmán accepted them, and a treaty was concluded in Safar, A. H. 139 (July, A. D. 756), by which Yúsuf and his vizír, Samíl, were to remain in possession of their property, on condition of living in Cordova, and presenting themselves before their sovereign once every day. No long time elapsed before Yúsuf infringed the treaty. In A. H. 141 (A. D. 758-9) he fled secretly from Cordova, and retired to Merida, where he had still numerous partisans. As numbers of discontented fled to him from all parts of the country, Yúsuf was soon at the head of considerable forces, with which he made an attack upon Seville; but he was defeated near that city by 'Abdu-l-malek Ibn 'Omar, one of 'Abdu-r-rahmán's generals, and soon after taken and put to death (A. D. 759).

[YU'SUF AL-FEHRI.] Samíl shared a similar fate. Suspected of being in communication with that chief, he was cast into prison by order of 'Abdu-r-rahmán, and secretly despatched by poison. [SAMI'L.]

On the death of Yúsuf, two of his sons, named Abú-l-aswád, and Kásim, took up arms to revenge him. They were both defeated, and taken prisoners to Cordova: the eldest, Kásim, was beheaded; Abú-l-aswád was confined to a dungeon, from which he soon after contrived to escape. [ABU'-L-ASWA'D.] 'Abdu-r-rahmán was next menaced by an enemy more formidable than any which had yet assailed him. Notwithstanding the rapid success of his arms, the Abbássides had not given up all hopes of re-establishing their sway over Spain, and crushing their dangerous rival. Abú Ja'far Al-mansúr, who then occupied the throne of the East, had secretly fanned the fire of civil war, and he assisted with money and arms the sons of Yúsuf, and other rebels who had risen against 'Abdu-r-rahmán. He now sent peremptory orders to his lieutenants in Africa to dispossess the usurper. Accordingly Ibn Mughíth, governor of Cairwán, landed on the western coast of Spain, took possession of Beja, the Pax Julia of the Romans, and caused the khalif Abú Ja'far to be proclaimed sovereign of the country. Having then issued a proclamation inviting all true Moslems to join in dethroning the usurper, he proceeded to Merida, and thence to Seville, which he besieged. Near that city he was met by 'Abdu-r-rahmán at the head of his army, and in the battle which ensued the 'Abbáside general and 7000 of his followers lost their lives. In order to strike terror into his enemies, 'Abdu-r-rahmán caused the head of Ibn Mughíth to be secretly conveyed to Mecca, where the khalif Abú Ja'far was at the time, and to be placed at night at the door of his palace, with the following inscription: "Thus does 'Abdu-r-rahmán, the successor and avenger of the Bení Umeyyah, punish those who revolt against his authority." 'Abdu-r-rahmán was not less fortunate in his wars with the Christians. Although in A. D. 778 Charlemagne in person crossed the Pyrenees, and, with the assistance of some revolted Wális, succeeded in reducing Pampeluna, Saragossa, Huesca, and other important cities, he was obligad to recross the mountains in haste, and he lost the greatest part of his army at the pass of Roncesvalles. [BERNARDO DEL CARPIO.] No sooner had Charlemagne evacuated Spain, than 'Abdu-r-rahmán recovered Saragossa and the other places which had surrendered to that monarch. With the Christians of Asturias 'Abdu-r-rahmán was seldom at war. Fruela, and his successor, Aurelio, were too weak, and their territory too insignificant, to undertake any thing of importance. Indeed, if we are to believe the Arabian writers, (Casiri, *Bib. Arab. Hisp. Esc.* ii. 104.) those kings purchased peace on

very humiliating conditions. In the short intervals of peace which the success of his arms allowed him, 'Abdu-r-rahmán gave his attention to the improvement of his capital, and to the erection of works of public utility. One of his first acts was to supply Cordova with water from the neighbouring mountains, by means of a splendid aqueduct, a portion of which still remains. By stupendous embankments he narrowed the bed of the Guadalquivir; and the ground thus rescued from the waters he converted into a most delightful garden, in the centre of which was a magnificent palace, called Munyat Ar-rusáfah, after one built near Damascus, by his grandfather, the khalif Hishám. He is said to have been the first who transplanted the palm-tree into the congenial soil of Spain; besides a species of pomegranate, still called "Zafarí," the apricot, the peach, and several other plants and fruits of the East. He surrounded Cordova with new fortifications, and began the building of the great mosque, which was not finished till the reign of his grandson, Al-hakem I. After a long and prosperous reign, 'Abdu-r-rahmán died at Merida, on the 24th day of Rabi the second, A. H. 172 (Sept. 30. A. D. 788), at the age of sixty-two, and was succeeded by Hishám I. The Arabian writers designate him generally under the surname of Ad-dák-hel, that is "the enterer," or "the conqueror," because he invaded Spain, and subjected it to his rule, and "Sakru-l-koraysh" ("the hawk of Koraysh"), owing to the rapidity and steadiness of his movements. The dynasty which he founded lasted for about three centuries, when Hishám III., the fifteenth and last sultan of his posterity, was dethroned by the people of Cordova, and Jehwar was elected in his room. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. in the Bod. Lib. Hunt. No. 464. fol. 17.; Casiri, *Bib. Arab. Hisp. Esc.* vol. ii. pp. 30. 198; Conde, *Historia de la Dom.* part ii. chap. i.; Rodericus Toletanus, *Hist. Arabum*, p. 17.) P. de G.

'ABDU-R-RAHMA'N II., fourth sultan of Cordova, of the dynasty of the Bení Umeyyah, succeeded his father Al-hakem I. in Dhí-l-hajjah, A. H. 206 (May, A. D. 822). Soon after his accession to the throne, 'Abdu-r-rahmán had to contend against his grand uncle, 'Abdullah, who disputed the empire with him. 'Abdullah was the eldest son of 'Abdu-r-rahmán I.; but this monarch having preferred to him his brother Hishám, he had risen in arms against him, and attempted to deprive him of the power. Being at last defeated by Hishám, 'Abdullah threw himself on his brother's mercy, and was pardoned. On the accession of Al-hakem, Suleymán and 'Abdullah again prepared to assert their right of primogeniture, but without success. Near Valencia they were signally defeated by Al-hakem in person, and Suleymán was left dead on the field. (A. D. 799.) Again was 'Abdullah pardoned on condition of removing to Tangiers,

and leaving two of his sons, Kásim and Asfah, as hostages for his good behaviour. [AL-HAKEM]. On the death of Al-hakem, 'Abdullah resolved to make a last attempt to seize on the empire. Having lavished all his treasures on the Berber tribes in the neighbourhood of Tangiers, he raised a formidable army, at the head of which he landed at Algesiras (A. D. 823.). He was defeated by 'Abdu-r-rahmán, who pursued him closely, and compelled him at last to take refuge within the walls of Valencia. This place the aged 'Abdullah seemed at first disposed to defend; but yielding to the prayers of his two sons, who were in the sultan's army, he sent his submission to his kinsman 'Abdu-r-rahmán, who not only granted him a complete pardon, but appointed him governor of Tadmír, with the sovereignty over that province during his own life. (A. D. 824.) 'Abdullah died the following year. In his transactions with the Christians of Asturias and Catalonia, 'Abdu-r-rahmán was more fortunate than any of his predecessors. Neither Alphonso, nor Ramiro, who reigned in Oviedo, at the time, were able to gain any advantage over him. In 827 the Franks took Barcelona, but it was soon recovered by the Moslems; and in 839 a Mohammedan fleet, fitted out in the port of Almeria, spread devastation along the coast of France, and burned the suburbs of Marseille. Most of his expeditions against the Basques and Navarrese were attended with success, owing to which his subjects conferred on him the title of "Al-mutref," or "Al-mudhaffer" (the Victorious).

Though prosperous in his foreign wars, 'Abdu-r-rahmán was seldom free from internal enemies. The inhabitants of Merida revolted twice, on the pretext that the burdens imposed on the city were intolerable; but in reality owing to the turbulent spirit of its motley population, chiefly consisting of Christians and Jews. No sooner had the people of Merida been brought to submission, than those of Toledo revolted, and sustained a blockade of nine years against the royal forces. In the meantime bands of Scandinavian pirates ravaged the shores of Lusitania, massacred the inhabitants without distinction of sex, and, before the royal troops could come up with them, fled with their booty to their ships. In this manner they landed near Seville, and laid one of its suburbs in ruins. At last, 'Abdu-r-rahmán having marched against them at the head of his army, whilst a fleet equipped at Tarragona was sailing up the Mediterranean in search of them, they embarked on board their ships, and returned to their country.

'Abdu-r-rahmán II. was undoubtedly one of the ablest and most enlightened monarchs of his family. While there is scarcely a sultan of his race to whom some act of wanton cruelty or brutal revenge cannot be attributed, his whole conduct was a pattern of moderation and justice; and, although he

had to suppress many rebellions, and occasionally to inflict punishment on criminals, not a single act of unjustifiable rigour can be charged to his memory. A lover of literature and science, which he himself cultivated with success, he invited to his court the learned of every country, and retained them there by his unbounded liberality. Having heard that Zaryáb, the celebrated singer and musician, was dissatisfied with the rank which he occupied at Baghdád, he sent a messenger to him, and prevailed on him to settle in Cordova (A. D. 822). Poets, physicians, astronomers, and historians were daily invited to partake of his meals, and to converse on subjects of science; the education of his four sons was intrusted to the theologians who were most eminent for their piety or their learning. The works of Greek philosophers were by his orders purchased in the East, brought to Cordova, and translated into Arabic. 'Abdu-r-rahmán died at Cordova, on Thursday the 27th of Safar, A. H. 238 (Aug. 18. A. D. 852), at the age of sixty-five, after a reign of upwards of thirty-one years. He was succeeded by his son Mohammed I. (Ibn 'Abdi-r-rabbihi, *Hist. of the Dynasty of the Bení Umeyyah in Spain*, Bodl. Lib. Laud. No. 292.; As-soyúttí, *Hist. of the Khalifs*, MS. Brit. Mus. No. 7324. fol. 147.; Conde *Hist. de la Dom.* i. 250.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 199.; Abú-l-fedá, *Ann. Musl.* ii. 139.) P. de G.

'ABDU-R-RAHMA'N III. [AN-NA'SSIR.]

'ABDU-R-RAHMA'N IV., surnamed Abú-l-motref, seventeenth sultan of Cordova, of the dynasty of Umeyyah, was the great grandson of An-násir-lidín-illah. He was born in the month of Dhí-l-ka'dah, A. H. 392 (Sept. A. D. 1002). During the usurpation of the khalifate by the Bení Hamúd (A. H. 407-14), 'Abdu-r-rahmán led a very retired life, enjoying the society of literary friends, and writing poetry. In A. H. 414 (A. D. 1023), when the people of Cordova rose against Al-kásim Ibn Hamúd, and expelled him from their city, the principal inhabitants determined upon restoring the empire to the Bení Umeyyah. Among the descendants of that family who resided in Cordova at the time, 'Abdu-r-rahmán was the most conspicuous for his virtues and his talents. He was accordingly elected, and proclaimed khalif on the 13th day of Ramadhán, A. H. 414 (Nov. 28. A. D. 1023), at the age of twenty-two. On his accession to the khalifate, 'Abdu-r-rahmán took the honorary surname of Al-mustadh'her-billah (he who implores the assistance of God). His reign, however, was not of long duration. About six weeks after his election, a relative of his, named Abú 'Abdi-r-rahmán Mohammed, revolted against him in the capital, and, having besieged him in his palace, took him prisoner, and put him to death, on Feb. 10. A. D. 1024. 'Abdu-r-rahmán was a patron of science, which he cultivated with success: he left several short

poems, which are contained in the works of Al-homaydí and Ibnu-l-abbár. (Al-makkarí, *Moh. Dyn.* vol. ii. app. p. xiv.; Conde, *Hist. de la Dom.* i. 607-10.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 207.) P. de G.

'ABDU-R-RAHMA'N, son of Al-mansúr, succeeded his brother 'Abdu-l-málik, in the office of hájib, or chamberlain, of Hishám II., khalif of Cordova. As he united in that capacity the command of the forces and the civil administration, he assumed all the powers of government, leaving nothing to his sovereign Hishám, except the mere titles of royalty. Although by no means possessed of the talents of his father and brother, 'Abdu-rahmán surpassed them in ambition. Not content with reigning in his sovereign's name, he aimed at the throne itself, and prevailed upon the imbecile monarch to appoint him his successor. The ceremony was performed publicly at the palace of Az-zahrá, 'Abdu-rahmán assuming on the occasion the surname of Al-muhdí (the directed by God), and taking the title of Walí-l-ahd (presumptive heir to the empire). This rash conduct having brought on him the enmity of the people, who were already disgusted with his tyranny and his excesses, a conspiracy was formed against him in Cordova, at the head of which was a prince of the blood named Mohammed Ibn Hishám Ibn 'Abdi-l-jabbár, who afterwards reigned under the name of Mohammed Al-muhdí. Being joined by the greater part of the army, and by the citizens of Cordova, the rebels attacked the royal palace, and after a gallant defence succeeded in securing the person of 'Abdu-rahmán, who was immediately beheaded, and his body nailed to a stake on the banks of the river, on the 18th of Jumáda the second, A. H. 399 (February 16. A. D. 1009). 'Abdu-rahmán left a son named Al-mansúr, who was governor of Valencia. His administration lasted only a few months; his enemies gave him the surname of Shanjúl (the Fool). (Conde, *Hist. de la Dom.* i. 556.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 97.) P. de G.

'ABDU-R-RAHMA'N IBN 'ABDILLAH ALGHA'FEKI, governor of Spain under the khalifs of Damascus. Having accompanied Músa Ibn Nosseyr to the conquest of Western Africa, he fought under that general for several years, and followed him to Spain. On the departure of Músa for the East (A. D. 713), 'Abdu-rahmán preferred settling in the conquered country, and fixed his residence at Seville. After the massacre of As-samh and his army, near Toulouse, on the 11th May, A. D. 721, 'Abdu-rahmán rallied the relics of the once formidable host, and safely effected a retreat to Narbonne. There the grateful soldiers invested him with the government of Spain, and the election was immediately confirmed by the viceroy of Africa, of which country Spain was then a dependency. 'Abdu-rahmán entered upon the duties of his office with all the

zeal and ardour which distinguished the first Arabian conquerors. Knowing that to wage war against the infidels was one of the duties imposed on a good Moslem, and being anxious to revenge the massacre of the faithful, he attacked the Franks, over whom he gained some slight advantages. The inhabitants of Jaca, in Aragon, having revolted, he marched against them and compelled them to submit to the rule of Islám. The spoils collected in these expeditions were divided into five portions, four of which he distributed among the troops, and the remainder he reserved for the khalif. His courage and his liberality made him the idol of his army. A chief, however, named 'Ambasah, whom As-samh had intrusted with the internal administration of the Peninsula previous to his French campaign, succeeded, by criminal intrigues, and wilful misrepresentations to the viceroy of Africa, in procuring the deposition of 'Abdu-rahmán, and his own nomination (A. D. 724). 'Abdu-rahmán was too virtuous a man to offer any opposition; he resigned the government into the hands of 'Ambasah, and continued to serve the cause of Islám as zealously as ever. The administration of 'Ambasah was not of long duration; he died shortly after, on the frontier of France, (Dec. A. D. 725,) and was succeeded by 'Odhráh.

In A. H. 110 (A. D. 729), 'Abdu-rahmán was again appointed governor of Mohammedan Spain. He began his second administration by punishing such local governors as had been guilty of injustice, by restoring to the Christians the property of which they had been unjustly deprived by his predecessor, and by making extensive preparations for the invasion of Gaul. In addition to the troops which Mahomedan Spain could furnish, 'Abdu-rahmán obtained from Ibnu-l-hajáb, governor of eastern Africa, a body of Berber cavalry, under the command of Arab officers. Before he began his march, he sent orders to 'Othmán Ibn Abí Nes'ah, his lieutenant in Gothic Gaul, to lay waste the province of Aquitaine; but 'Othmán, who had married Lampegia, one of the daughters of Eudes, duke of that country, and concluded a long truce with him, had no disposition to execute the order. [EODES.] Having acquainted the governor with that circumstance, he was censured in the most severe terms for concluding a truce without the sanction of his superior, and ordered to prepare for war. In this emergency 'Othmán acquainted Eudes with the meditated invasion. Informed of 'Othmán's connection with the enemy, 'Abdu-rahmán sent a body of cavalry under the command of one of his officers, who surprised 'Othmán as he was flying through the Pyrenees, and put him to death. This obstacle being removed, 'Abdu-rahmán penetrated into Gaul at the head of 80,000 men. In vain did Eudes, duke of Aquitaine, strive to arrest his progress by disputing the passage of the

Dordogne: he was defeated, and obliged to leave his dominions to be wasted by the Arabs. City after city was taken and sacked, and the victorious army arrived before the walls of Tours. All France now rose in arms; and the command of all the forces devolved upon Charles Martel, duke of Austrasia. It is uncertain whether 'Abdu-r-rahmán took Tours before the arrival of the Moslems; the Arabian writers (Conde, i. 87.) assert that he did; the Christians are silent. The site even of the battle is far from being ascertained: some say that it took place close to Poitiers, whilst others place it near Tours. However this may be, in October, 732, the two armies met in the extensive plain between Tours and Poitiers. After six days' skirmishing, the action became general. The utmost bravery was displayed by the two armies; and all that skill and courage could suggest or achieve was effected by the generals on both sides. But the light cavalry of the Arabs could make no impression upon the iron clad masses of the German infantry; and after many unsuccessful charges, the Arabs gave up the attempt, leaving the plain covered with their dead, in whose number was 'Abdu-r-rahmán himself. At break of day the Christians, who had passed the night under arms, prepared to renew the contest; but though the tents of the Arabs covered the plain as far as the eye could reach, no enemy sallied out to meet them. The Moslems had abandoned their camp during the night, leaving behind them all the plunder which they had amassed in their march through the province of Aquitaine. This far-famed victory, which saved Europe from the yoke of the Arabs, was fought, according to the historian Adh-dhobí, on a Saturday of the month of Ramadhán, A. H. 114 (Oct. A. D. 732). The government of 'Abdu-r-rahmán had lasted nearly four years, including his two periods of administration. He is reckoned by the Arabs in the number of their Tábi's, or followers of the companions of the Prophet, because, when young, he had been the friend of 'Abdullah, son of the khalif 'Omar Ibnu-l-khattáb, who was one of the Assáhib, or companions of the prophet Mohammed. (Conde, *Hist de la Dom.* i. 74—88.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Dom. Bouquet, *Historiens des Gaules*, iii. 310.) P. de G.

'ABDU-R-RAHMAN IBN 'ABDU-L-KERI'M, a physician of Sarakhs, a city of Khorássán, who is mentioned by Abú-l-faraj (*Hist. Dynast.* p. 299.) as having hospitably received the famous Fakhr-u-d-dín Ar-Rází on his way to Bokhára, A. H. 580 (A. D. 1184). For this service the latter composed for his use, and dedicated to him, his commentary on the Kanún of Avicenna, in the preface to which work he spoke highly in his praise. [FAKHR-U-D-DÍN AR-RÁZÍ.] W. A. G.

'ABDU-R-RAHMAN IBN 'ALI IBN AHMED. [IBN ABÍ SSADEK.]

'ABDU-R-RAHMA'N IBN MOHAM-

MED IBN KHALDU'N AL-HADHRAMI, a celebrated African historian, was born at Tunis, on the first day of Ramadhán, A. H. 732 (May 26. 1332). His family, who were known in Spain as the Bení Khaldún, were originally from Hadhra-maut, a province of Arabia. They entered Spain shortly after the conquest, in the suite of Balj, the Syrian, and settled at Seville, where they held the first rank by their birth and their riches. One of them, named Karíbah Ibn Khaldún, became in the ninth century the leader of a formidable insurrection against 'Abdullah, sultan of Cordova, and was put to death in 897, together with two of his brothers. Another, Mohammed Ibn Khaldún, was chief vizír to Al-mu'tamed Ibn 'Abbád, king of Seville; and lastly, 'Abdu-r-rahman's grandfather, Yahya Ibn Khaldún, played a distinguished part during the siege of Seville by Ferdinand III., being one of the members of a council which the inhabitants appointed to administer their affairs. On the taking of that city, which happened on the 23rd of November, A. D. 1248, Yahya migrated to Africa, and settled in Tunis, where he died, leaving a son, named Mohammed, who was the father of 'Abdu-r-rahmán, and of Abú Zakariyyá, also an historian, though not so celebrated as the one whose life we are writing.

Having lost both his father and mother by the plague, in A. H. 749 (A. D. 1348-9), 'Abdu-r-rahmán, who was then seventeen years old, and had just completed his studies, obtained a situation under government. His duties, as he himself informs us, in his work, consisted in writing in a large hand the words "Ash-shakr lillahi" (praise to God) at the bottom of all letters or diplomas issued in the name of Abú Is'hák Ibráhim Ibn Abí Bekr, fifth sultan of the dynasty called by the African historians Bení Abí Hafss. In A. H. 784 (A. D. 1382-3) Ibn Khaldún left Tunis for the purpose of performing his pilgrimage. After spending some time at Granada, in Spain, he arrived at Alexandria, whence he proceeded to Cairo; but the troubles which arose in Syria about that time deterred him from prosecuting his journey, and he returned to Cairo, where he settled. Having made himself known in that city by his works, as well as by his acquaintance with civil and ecclesiastical law, he was brought to the notice of the sultan Barkúk, then reigning in Egypt, who appointed him kadhí-l-kodhá, or chief justice of the Malekite sect; but soon after, his exemplary justice, and unflinching severity to all classes of delinquents, gave offence to the courtiers, and he was removed in A. H. 787 (A. D. 1385-6). On the death of Barkúk, which happened in A. H. 801 (A. D. 1398-9), he was restored to his office. Having followed to Syria the sultan Al-malek An-násir Faraj, who was marching to defend his territory, that was invaded by Timúr, he was made prisoner at

the taking of Damascus. Being introduced, like other theologians and judges, to the presence of that conqueror, Ibn Khaldún addressed him in most humble terms in the name of all his comrades, and so disarmed his anger, that although he had already issued orders for the execution of the most conspicuous among them, he spared the lives of all. Ibn Khaldún became the favourite of Timúr, who liked to converse with him. One day he said to him, "I am told that thou hast written a history of the world, wherein thou treatest at length of Bokht Nasr (Nebuchadnezzar), what sayest thou to my having a place in it? If Bokht Nasr conquered the world, I also conquered it." "Thy exploits, like those of Bokht Nasr," answered Ibn Khaldún, "are well deserving the attention of the historian." Timúr was so pleased with this answer, that he admitted Ibn Khaldún to his privacy, and granted him a considerable pension from his treasury. However, the life of a Tartar camp not being much to the taste of Ibn Khaldún, he decided, if possible, upon obtaining his liberty. One day he entered the tent of Timúr, and said to him, "If there is any thing in my present condition to give me sorrow, it is my having left in Cairo an historical work, in the composition of which I have spent the best part of my life. Were it to fall into the hands of that fool (meaning the sultan Faraj), or were I to die now, the light which I intended to throw upon thy illustrious deeds and praiseworthy administration would be lost to mankind; for I am sure there is nobody in thy service who has laboured so assiduously to that end as I have done; if thou givest me leave to go thither, I promise thee to come back immediately, and spend the remainder of my days in thy service." Deceived by these words, Timúr granted his request; but Ibn Khaldún did not keep his word; and in those parts of his work wherein he treats of Timúr, he paints him in the darkest colours, as a ferocious and blood-thirsty conqueror. On his return to Cairo, Ibn Khaldún was again raised to the office of kádhí-l-kodhá, which he filled till his death. He died suddenly, on the 25th of Ramadhán, A. H. 808 (March 15. A. D. 1406), at the age of upwards of seventy-six Arabian or lunar years. His piety and his theological learning gained him great reputation in Egypt, as well as in Syria, where he was generally known by the honorary surname of Waliyu-d-dín (friend of religion). Ibn Khaldún is the author of a general history, in several volumes, entitled "Tarjemánu-l-'ibar wa diwánu-l-mubtadá wa-l-khabar fí iyámi-l-'arab wa-l-barbar wa min 'ásarahum mín dhawi-l-sultáni-l-akbar." ("The Interpreter of the instructive Records, and the Collection of the Subject and the Predicate on the History of the Arabs, of the Berbers, and of those among their Contemporaries who had extensive Empires.") It contains a detailed account of the various Moham-

medan dynasties in Asia, Africa, and Europe, from the propagation of Islám to the author's own times; and may safely be pronounced to be the most complete as well as the best written history that ever came from the pen of an Arabian writer. It was dedicated to Abú-l-'abbás Ahmed, surnamed Al-mutawakkel-billah (he who relies on God), sultan of Africa, of the dynasty of the Bení Abí Hafss. Prefixed to it is a lengthy introduction, under the title of "Mukaddamát" ("Prolegomena"), in which Ibn Khaldún treats of the origin and progress of society, of the rise and fall of empires, and of the causes leading thereto, in a style and with a criticism not unworthy of the best historians of antiquity. This work was first made known in Europe by some extracts published by Mr. Silvestre de Sacy, with a French translation, in his "Chrestomathie Arabe." (Paris, 1806, 8vo.) Mr. Noel de Bergers next published the account of the conquest of Sicily by the Arabs, and the history of Africa under the khalifs of Damascus, from the same work, with a French translation and excellent notes. Some fragments have also appeared from time to time in the "Nouveau Journal Asiatique" (vol. i. ii. iv.); and the Abbate Arri of Turin has published an Italian translation of a portion of the work which treats of the Arabs. (Torino, 1839.) Lastly, an edition of the entire original work, with a French translation by the Baron Mac Guckin de Slane, is said to be in course of publication. Ibn Khaldún wrote besides a commentary on the "Bordah," a well-known poem by Sherefú-d-dín Al-busírí; a treatise on logic, for the use of a son of Mohammed V. of Granada; a work on arithmetic; and a collection of legal decisions. (De Sacy's *Chrest. Arab.* i. 390.; Hájí Khalfah, *Tabulæ Chronolog.* p. 101.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105.) P. de G.

'ABDU-R-RAHMA'N IBNU-L-KHATH-TI'B AL-KHATH'AMI' AS-SOHAYLI', surnamed Abú Zeyd and Abú-l-kásim, a celebrated divine and poet, was born at Sohayl, a small town in the neighbourhood of Malaga, in A. H. 508 (A. D. 1114-15). He was a direct descendant of a noble Arab of the tribe of Khath'am Ibn 'Ammár, who was present at the conquest of Spain by the Arabs. Having made himself known by his works, he was appointed Imám of the great mosque of Malaga, and some time after was invited to Marocco by the reigning sultan, Abú Ya'kub Yúsuf, who distinguished him above all the poets of his court, and loaded him with presents. As-sohaylí died in that city, on Thursday the 26th of Sha'bán, A. H. 581 (Nov. 21. A. D. 1185). He left the following works:— 1. "Raudhu-l-anaf" ("Untouched Garden"), or a commentary upon the "Seyrat" ("The Life of the Prophet"), by Ibn Hishám. [ABDU-L-MALEK IBN HISHÁM.] 2. "Natáiju-l-fakar" ("The Conceptions of the Mind"), being a selection of prose and verse from

the works of ancient writers, with occasional remarks. 3. "Al-awáyilu-r-raudhah" ("The Premises of the Garden"). 4. A work explaining the names of obscure persons mentioned in the Korán. 5. A "Diwán," or collection of his poems. (Al-makkarí, *Moh. Dyn.* i. 154. 434.; Ibn Khallekán, *Biog. Dict.*) P. de G.

'ABDU-R-RAZZA'K, founder of the dynasty of the Sabardárians, was born at Bashteyn, a village of the province of Sebbuzwár, or, as the name is written by other authors, Sebzwar, where his father, Shehábu-d-dín Fadhlullah, held the first rank by his birth and riches. Having in early youth entered the service of Abú Sa'id Khodabundah, ninth sultan of Khorássán, of the race of Jenghiz Khán, he distinguished himself by his courage and abilities, and was promoted to the government of Kermán; but being soon after accused of peculation, and of having appropriated a considerable portion of the revenue of that province to his own use, he was dismissed from the service, in A. H. 736 (A. D. 1393). On the death of the sultan Abú Sa'id, which happened in May of the same year, 'Abdu-r-razzák returned to his native village, where a circumstance had just occurred which paved the way for his ambition. An agent of the government of Khorássán residing at Bashteyn had made himself exceedingly obnoxious to the inhabitants by his exactions and tyrannical conduct. Having once gone so far as to offer indignities to a female of the family of Hamzah, one of the most powerful in the village, the relatives of the insulted woman had repaired to his dwelling and sacrificed him to their just vengeance. On the receipt of this intelligence the vizír 'Aláu-d-dín, who after the death of Abú Sa'id presided over the affairs of Khorássán, despatched one of his officers to the village with an order for the guilty parties to appear at court, to answer for their conduct; and it was whilst the villagers were devising some pretext to evade the summons that 'Abdu-r-razzák arrived amongst them. Having advised them to resist, he was appointed leader of the insurrection; the royal officers were expelled from the village, and a detachment of fifty horsemen, which the vizír 'Aláu-d-dín sent to Bashteyn to re-establish his authority, were either massacred or made prisoners by the insurgents. Fearing the consequence of such an act, 'Abdu-r-razzák summoned the chief inhabitants of the village, and, having represented to them the magnitude of their danger, he told them that it was a thousand times better, like brave men, "to see each other's heads fixed upon the stake," than, like dastardly cowards, to be butchered without resistance. From this circumstance arises the appellation of Sarbadáran, or "those whose heads are devoted to the stake," which the historians of the East give to the dynasty afterwards founded by 'Abdu-r-razzák. D'Her-

belot (*Bib. Or.* sub voce "Sarbedar,") says that they were so called because, soon after the outbreak, 'Abdu-r-razzák caused a gallows to be erected out of the village, and had several turbans suspended from it, as indicative of his revolt. However, in a very short time the insurrection spread to the neighbouring villages. An army sent by 'Aláu-d-dín was cut to pieces, and the vizír himself having been taken prisoner in his way to Asterabád, was put to death by the insurgents, in A. H. 737 (A. D. 1336-7). 'Abdu-r-razzák then advanced towards the city of Subbuzwar, which he entered without resistance; and having subdued the whole of the neighbouring districts, he founded a small empire, over which there reigned after him eleven monarchs of his dynasty (Sarbadárians); the last of them, Khojah 'Ali Muyyed, was deprived of his dominions by the conqueror Timúr, in A. H. 783 (A. D. 1381-2).

Seven months after his accession to power 'Abdu-r-razzák was put to death by one of his brothers, named Mas'úd, who succeeded him. M. de Sacy has published a short notice of this dynasty, translated from the Persian of Daulat-Shah. See Not. et Ext. des MSS. vol. iv. p. 252. (D'Herbelot, *Bib. Or.* sub voc. "Sarbedar," "Fadhlullah," "Abdelrazac," &c.; *Kholássatu-l-akhhbár*, or the general history by Khondemir, MS. in Brit. Mus.)

P. de G.

'ABDU-S-SELA'M IBN JINGKI-DU'ST RUKNU-D-DIN AL-JABALI', a learned physician of Baghdád, who, as we are told by Abú-l-faraj (*Hist. Dynast.* 295.), so much excited the envy of his enemies, that they accused him of heresy. His philosophical books were seized, and, by the command of the khalíf Násir Lidíni'llah, were brought into a public square at Baghdád, where one of his bitterest opponents, the physician Ibnu-l-Maristania, mounted a platform, and made a violent speech against philosophers. Upon this, his books were all burnt, and he himself was thrown into prison, from which he was released A. H. 589 (A. D. 1193). (Wüstenfeld, *Gesch. der Arab. Aerzte.*) W. A. G.

A'BECKET, THOMAS. [BECKET.]

ABEDNEGO. [DANIEL.]

ABEILLE, GASPARD, a lyric and tragic poet of the second order, and a contemporary of Racine, was born at Riez, in Provence, in 1648. He was bred to the church, and coming early to Paris, found his way to Marshal Luxembourg, then in the height of his reputation, who advanced him both in civil and ecclesiastical employments, and made him known to the Prince of Conti. His gaiety of conversation and dramatic humour had already acquired him reputation, when in his twenty-fifth year he began to write for the stage, an unusual pursuit in a churchman, which exposed him to public censure. His first performance was "Argelie, Queen of Thessaly," a tragedy in five acts, published in 1673. It

was followed by "Carislan," another tragedy, which was performed twenty nights successively, and is said to have impressed Racine with a favourable opinion of the author's tragic powers. "Lyncée," also a tragedy, was his next production, after which he ceased to write in his own name, and gave his subsequent pieces to the world under that of La Tuillerie, an actor of that day, a fact mentioned by Voltaire, and which has contributed to the obscurity of the Abbé Abeille's name. His tragedies of "Hercule" and "Solyman" were both published as the performances of La Tuillerie. He now attempted other species of composition, and printed poetical epistles on Happiness, Friendship, Hope. His odes (for he attempted lyric poetry also), of which valour, prudence, and constancy form the subject, have some resemblance to those addresses to personified passions which were common in England during the last century. In 1704 the Abbé Abeille was elected a member of the French Academy, by which, more than by his writings, his name has become known to posterity; for he thereby acquired a place in the "Eloges" of D'Alembert. He became secretary to Marshal Luxembourg, who was governor of Normandy, and resided with him at Rouen. He was also prior of Notre Dame de la Mercy. He died at Paris in 1718.

The character of Abeille as an author requires little observation. When he wrote, Corneille had brought the French tragic drama to perfection, and fixed the taste of his nation on the Greek model as the standard of theatrical excellence. Abeille, as a tragedian, may be described as a very faint reflection of Corneille, whose heroic plays he has feebly imitated. A rigid observance of the Greek model, a strict limitation of the action to a single event, stately sentiment, and solemn declamation, without the energy of thought or language necessary to sustain that species of composition, and an attempt to support the epic grandeur of the leading personage on the stage, rather by avoiding diversified scenes and the tumult of human passions, than by force of conception, compose the character of this languid dramatist. He never reaches poetry, and rarely attains eloquence. In his lyric pieces, Abeille seems seldom to have attempted any thing higher than that naïveté which early appeared in the Provençal lays, the native melodies of his own land, and which before he wrote had received its last refinement in the verses of Voiture. The structure of his verse is neither soft nor smooth, but sometimes sinks into a sullen languor which lulls the reader. In verbal modulation, and in that airy graceful style of versification which he attempted, and which descended from the troubadours, he is inferior to Voiture. When he hazards a higher flight, he reminds us of Malherbe, in whom France still venerates the father of her lyric poetry, and of whom he falls still

further short. He contributed nothing either to the force or refinement of the French language. (*Lettres de Voltaire; Eloges de D'Alembert.*)

H. G.

ABEILLE, LOUIS PAUL, a French writer, was born at Toulon, in 1719. He was one of the earliest members of the Society of Agriculture, Arts, and Commerce for the States of Brittany, founded in 1757. One of his earliest works was published under the auspices of this society, in 1761, entitled, "Corps d'Observations de la Société d'Agriculture, de Commerce, et des Arts établie par les E'tats de Bretagne." In this work all those subjects were treated on, that could lead to the increase of the commerce and wealth of the district to which it referred. Suggestions were given for the improvement of the various branches of manufacture, the state of agriculture and rural economy was reviewed, and a general survey of the arts and commerce of the district was given: the whole was carefully prepared, and was the result of much observation. In 1768 he published a work under the title, "Principes sur la Liberté du Commerce des Grains." He was an active member of the Royal Society of Agriculture of Paris. In 1790 he was appointed, with others, on a committee to draw up a report on the subject of the uniformity of weights and measures. In 1791, in conjunction with Messieurs l'Abbé Le Febvre and l'Abbé Tessier, he presented a report to the same society, on the question, "L'Usage des Domaines Congéables est-il utile ou non au Progrès de l'Agriculture?" In 1796 he edited a work, in 2 vols. 8vo., by Malascherbes, entitled "Observations on the Natural History of Buffon." He was for many years inspector-general of the manufactures of France, and general secretary to the council of the department of commerce. He died at Paris, on the 28th of July, 1807. (*Biog. Univ.*, and the works cited.) E. L.

ABEILLE, LUDWIG, composer and pianoforte player, was born at Bayreuth in 1765, and was for many years Maestro di Capella to the duke of Wirtemberg at Stuttgart. He wrote many instrumental compositions of great merit, and his Klavierkonzert for four hands (*Op. vi.*), may be especially noticed as a work of sterling excellence. Under his direction, the members of the reigning family were accustomed to produce and perform in the "Hoftheater" many little musical dramas. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ABEILLE, SCIPION, was born at Riez, in Provence. He was surgeon to the French military hospitals in Flanders, and as surgeon-major of a regiment accompanied the French army in two expeditions into Germany. He died in 1697. He acquired a taste for poetry from his brother Gaspard; and he endeavoured to render his books on anatomy and surgery more agreeable to the students, for

whom they were chiefly written, by interspersing them with short digressions, moral, comic, and didactic, in verse. The strangeness of this combination alone renders his writings remarkable; for the anatomy and surgery are superficial, and the poetry is inelegant and pointless. His first publication is entitled "Nouvelle Histoire des Os, selon les Anciens et les Modernes." (Paris, 1685, 12mo.) It is scarcely more than an enumeration of the chief features of each bone. His other work, entitled "Le parfait Chirurgien d'Armées" (Paris, 1696, 12mo.) consists of four parts, which were also published separately, and are named, "Traité des Playes d'Arquebusades;" "Chapitre singulier tiré de Guidon;" "Le parfait Chirurgien d'Armées;" and "L'Anatomie de la Tête et de ses Parties." None of them possesses any scientific merit. (Eloy, *Dictionnaire Historique de la Médecine*.) J. P.

ABEL (in Hebrew אָבֶל, i. e. *vanity*; in the LXX. and N. T. Ἀβελ; in Josephus, Ἀβελος; and in the Vulg. *Abel*. Josephus interprets the name Abel by πένθος, "sorrow," as if he had read the Heb. אָבֶל not אָבֶל), the second son of Adam and Eve. He was a keeper of sheep, and "in process of time" (or, as the Hebrew has it, "in the end of days"), he brought an offering to God, of the firstlings of his flock and their fat (or, as Grotius and Le Clerc think, of their milk, the Hebrew being ambiguous); while his brother Cain brought an offering of the fruit of the ground, which he tilled. Abel's offering was accepted, and Cain's rejected; and it appears that this was indicated by some divine token, for the distinction was fully recognised, at least by Cain. The ground of distinction is not clearly stated in the sacred narrative; but there are intimations given that it was the faith and righteousness of Abel, and the wickedness of Cain. (*Gen.* iv. 7., where, however, see the LXX.; *Matt.* xxiii. 35., where Abel is characterised as "the righteous;" *Heb.* xi. 4. and 1 *John*, iii. 12.) This point has been made the subject of much theological discussion. The reason assigned by Josephus is curious: he says God was better pleased "when he was honoured with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground." (*Ant. Jud.* i. 2. s. 1.) Philo assigns as a reason for Cain's rejection, that he was not sufficiently prompt in offering, and offered only the fruits of the ground, not the first-fruits.

The jealousy of Cain was so excited by the preference given to his brother, that "he rose up against him, and slew him." It has been a very common impression that this murder was committed at the time of the sacrifice, or at least immediately after. But this is not countenanced by the scriptural narrative; and it seems unlikely that such a crime

would have been committed immediately after the communication in which God had remonstrated with Cain on his sullenness. The Scripture narrative has some appearance of mutilation. What our translators have rendered, "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him," should rather be, "And Cain said unto Abel his brother And it came to pass," &c. The Samaritan Pentateuch, the LXX., the Vulgate, the Jerusalem Targum and the Targum of Jonathan, and the Syriac version insert the clause, "Let us go into the field," or "Let us go abroad:" but these words have evidently the appearance of a supplement, and are not given by the Targum of Onkelos or the versions of Symmachus or Theodotion: part of the original passage must therefore be considered as lost.

The date of this murder has been commonly fixed about the year of the world 129, inasmuch as Seth was born (according to the present Hebrew text of *Gen.* v. 3—5.) in A. M. 130; and Eve, his mother, regarded him as given to her "instead of Abel, whom Cain slew." (*Gen.* iv. 26.) But the Hebrew text is liable to suspicion of having been corrupted, for the date of Seth's birth is fixed by the LXX., and by Josephus (*Ant. Jud.* v. 3. s. 4.) in A. M. 230, and the inference derived from it is at best doubtful. Many years may have elapsed between the death of Abel and the birth of Seth.

The Jews had, according to Jerome, a constant tradition that Abel was murdered in the plain of Damascus; and his supposed tomb has been, in later days, pointed out on a hill a few miles north-west of Damascus, on the road to Baalbek. (*Gen.* iv.; Josephus, *Jewish Antiq.* i. 2. s. 1.)

The conjectures of theologians and rabbis respecting Abel have been numerous, and some of them sufficiently absurd. They are noticed by Calmet (*Dictionnaire de la Bible*), and by Bayle and his English editors (*General Dictionary*, A. D. 1734). One of these is, that Abel died in a state of celibacy; and this tradition appears to have been of considerable antiquity; as in the time of the emperors Arcadius and Honorius, when celibacy was increasing in estimation, a sect called Abelites arose in Africa, of whose discipline it formed a striking feature.

J. C. M.

ABEL, a king of Denmark, was the second son of Waldemar II., and brother of Erik VI., who succeeded Waldemar in 1241. Abel was entrusted with the government of Schleswig and Jütland; but his ambition led him to form a conspiracy against Erik, in which the other younger brothers of Erik also took part. Abel at the same time entered into a close alliance with Adolphus, count of Holstein. Thus strengthened, he made war upon

his brother. But Erik defeated the rebels and concluded a peace with Abel, who acknowledged himself to be his brother's vassal. The count of Holstein, however, refused to give up Rendsburg to the king, who in order to compel the count, set out with an army against him in 1250. On his road through Jütland he was invited by Abel to an entertainment, when he was made prisoner, and delivered to a Dane whom Abel had hired to murder the king. The crime was carefully concealed, and Abel got witnesses to prove that the king had died of an accident. As Erik had no male issue, and the Danes believed that Abel was innocent, they elected him king of Denmark, 1250. Having thus gained the object of his ambition, he endeavoured to appear to his subjects as a humane prince, and to make himself popular by granting them greater liberties than they had possessed under his predecessors. But the usurper did not long enjoy the fruits of his crime. The Frisian peasants were discontented with his rule, and thought themselves too heavily taxed. The king refused to lighten their burdens, and they rose in arms. In 1252 he marched against them and gained a victory, but the next morning the Frisians returned to the charge, attacked the king in his camp, and slew him. (Krantz, *Chron.* vii. 21.) L. S.

ABEL (אַבֶּל), an Italian Jew, who was converted to Christianity, wrote a book called "Le Settimane di Daniello" ("The Weeks of Daniel"), in which he demonstrates that the Messiah is already come. Doni (*libraria secunda*, p. 16.) says he saw this work, and that it was written with great elegance, and with great attention to the chronology and other points necessary in such a work. Doni does not say where this work was published, or, indeed, whether it appeared in print at all; but he adds that Abel had conceived great hopes of converting the Jews by means of it. As Doni's book is not often met with, and the passage is rather curious, we give a translation of it: "This Abel, then, thinking himself eloquent, has written a work, showing how that the Messiah is come, and he hopes thereby to convert all his brother Jews. I laughed at it when he showed it me; seeing which, he said, 'Don't make a jest of my labours, trifling though they be; for Euripides is of opinion that by words we may do all things which the enemy can do with the sword.' 'Go on, and prosper, then,' said I, 'and if your literary labours don't avail you, take up the carnal weapon, and then we shall see which is the strongest.' The work, however, is really excellent, and most accurate, with the times of the fulfilment of the prophecies computed, and other admirable reasonings, and he calls it 'The Weeks of Daniel.'" (Wolfius, *Biblioth. Hebr.* iii. 228.) C. P. H.

ABEL, CASPAR, a voluminous German writer of the eighteenth century, who was

distinguished for his diligent and accurate researches into history and antiquities, especially those of Germany. He was born at Hindenburg, on the 14th of July, 1676, where his father Joachim Abel was minister. He studied at St. Martin's school at Brunswick, and the university of Helmstädt, with the view of obtaining a professorship of law; but he was compelled by his circumstances, much against his will, to take orders, and never rose to any higher preferment than the pastorate of Wesdorf, near Aschersleben, to which he was presented in 1718, and where he died, on the 10th of January, 1763, not, as has often been stated, in 1752. Those who are curious about more particulars of his life, which was chiefly a series of disappointments, may find them related at some length, evidently by himself and in a querulous tone, in the supplement to the "Vollständige Universal Lexicon." A list is there given of thirty-two of his works, to which Adelung's supplement to Jöcher supplies some additions. The most important are as follows:—"Preussische und Brandenburgische Staatshistorie," 2 vols. 1710; with additions 1735: "Preussische und Brandenburgische Staatsgeographie," 2 vols. 1711; with additions, 1735; with still further additions, 1747: "Deutsche Alterthümer," 1729; "Sächsische Alterthümer," 1730; "Hebräische Alterthümer," 1736; "Griechische Alterthümer," 2 vols. 1738. The first two were published at Leipzig, the others at Brunswick. Another work, on the monarchies of the ancient world, was considered of such value by Leibnitz, on account of the new views which it contained, that he induced the author to publish a Latin translation of it, with additions, "Historia Monarchiarum Orbis Antiqui," 1718. A chronicle of the principality of Halberstadt, 1754, and a new edition of Meibomius's "Chronicle of Waldeck," 1749, both in German, complete the list of Abel's works which are worthy of notice. His translations of Boileau's "Satires," and Ovid's "Heroides," and his original poetry, chiefly satirical, are of no value. (*Vollständige Univ. Lexicon*, supp. i. 118—121.; Hirsching, *Historisch-literarisches Handbuch*, i. 4.; Döring, *Allgemeine Deutsche Biographie*, i. 5.) T. W.

ABEL, CLARKE, M. D., was the principal medical officer and naturalist to the embassy of Lord Amherst to China, in 1816. The work which he published on his return to England, entitled "A Narrative of a Journey in the Interior of China," 4to. London, 1818, possesses considerable merit, and enhances the regret which must be felt at the loss of almost all his valuable specimens of plants and animals by the wreck of the *Alceste*. Much praise has been bestowed by competent judges on the eleventh chapter, which treats of the geology of the Cape of Good Hope. This science appears to have been a favourite pursuit with Abel, who had previously pub-

lished a paper on the geology of the Himalaya Mountains, in the Calcutta "Asiatic Memoirs."

When Lord Amherst assumed the governor-generalship of India, Dr. Abel was appointed his physician. He died of fever, at Cawnpore, on Nov. 24. 1826, whither he had gone in the suite of that nobleman.

Robert Brown gave the name of *Abelia* to a new species of plants, which was brought by Abel from China. (*Gentleman's Magazine*, Dec. 1827; and *Asiatic Journal*, May 1827.)

C. W.

ABEL, ERNST AUGUST, a painter of Zerbst, who lived about 1780. He painted portraits, in miniature, crayon, and in oils; he was the pupil of Rudolph la Fontaine, and practised some years in London, Paris, and Hamburg, where he finally settled, and painted chiefly miniatures, in which branch he was most successful.

There have been several obscure artists of this name: Malvasia mentions a French painter of the name of Abel, who received, in 1650, a hundred Roman scudi for a copy of the celebrated "Communion of St. Jerome," by Domenichino, for which that great painter, a short time before, had been paid only fifty scudi, about ten guineas. (Füssli, *Allgemeines Künstler-Lexicon*.)

R. N. W.

ABEL, GOTTLIEB FRIEDRICH, a German engraver, born in 1763. He was the pupil of J. G. Von Müller, and obtained considerable reputation. He was appointed engraver to the King of Würtemberg, at Stuttgart. His most important works are 125 plates, furnished for the celebrated work of Reiter and others, descriptive of the various kinds of trees of Germany. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ABEL, HANS, a painter of Frankfort, who lived about 1494. He probably executed some of the beautiful paintings on glass which adorn the cathedral and several of the principal churches of Frankfort. (Hüsken, *Nachrichten von Frankfurter Künstlern und Kunstsachen*.)

R. N. W.

ABEL, JOSEPH, a distinguished German painter, of the present century, was born near Linz on the Danube, and was educated in the academy of Vienna under Füger. The date of his birth is unknown. He was much employed in his youth by the Czartorysky family in Poland, and early distinguished himself. In 1802 he visited Rome, where he remained six years, and acquired considerable reputation by several pictures which he painted there, of a high class, consisting of several designs from the Iliad; Antigone kneeling before the body of her brother Polynices; Klopstock in Elysium; Prometheus chained; Cato of Utica, about to destroy himself, taking his sword from a boy; Socrates, modelling his group of the three Graces; and Socrates pleading for his friend and disciple Theramenes. In Vienna he painted many

portraits, and some large historical pieces; amongst the latter, a large picture of St. Ægidius for the church at Gumpendorf; and a Flight into Egypt. He also painted a drop scene for the new theatre at Pesth, and the beautiful group of the great drop scene of the Royal Theatre of Vienna, after the design by Füger. Abel died at Vienna, in 1818. A criticism upon his pictures appeared in the "Zeitschrift," for London, Paris, and Vienna, vol. i. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ABEL, KARL FRIEDRICH, was born at Coethen, in 1725, and in the early part of his life was a member of the royal band at Dresden, while it was under the direction of Hasse. When the poverty consequent upon war had rendered it necessary for Augustus III. king of Poland to reduce his band, Abel quitted Dresden with a few dollars in his pocket, and played his way through Germany to England, where he arrived in 1761, and soon obtained patronage. The Duke of York, who was his early and chief friend, procured for him the situation of director of the queen's band, with a salary of 200*l.* per annum. In 1763, Abel, in conjunction with John Christian Bach, then a resident in London, commenced a series of subscription concerts. The attempt was not altogether novel, for Festing had established some concerts in Brewer-street about 1738, which were superseded by those which Geminiani conducted at the house of Mrs. Cornelys, in Soho-square. But the enterprise of Bach and Abel was the boldest, and for awhile the most successful of its kind. They were both composers of celebrity, and both performers of the highest rank—the first on the harpsichord, the second on the viol di gamba, an instrument then popular, but which has since been wholly superseded by the violoncello. Their talents supplied the concerts with new compositions of repute performed in a style of excellence, to which the public had been unaccustomed, and the result was a long career of profit and popularity. But the records of our metropolitan concerts show the fickleness of fashion, and the absence of correct taste or just principles of criticism on the part of those who frequent them. They are crowded for a time; but satiety begets indifference, and the appetite must be stimulated by some novelty, which, in its turn, palls, and is superseded by another—it may be better or it may be worse than that which preceded it. Thus it was with the concerts of Bach and Abel, which, after enjoying nearly twenty years of popularity, ceased to attract public attention, and the partners lost, in unavailing efforts to support their station, the profits of their days of prosperity. Bach died in 1782, and Abel soon after went to Germany, where his performance on his favourite instrument ensured him some notice from his countrymen. He

returned to London by way of Paris, and died there, in 1787. Burney, who was intimately acquainted with him, thus speaks of Abel as a performer and a composer: "His performance on the viol di gamba was perfect and complete. He had a hand which no difficulties could embarrass, a taste the most refined, and a judgment so correct, that he never suffered a note to escape him without meaning. His manner of playing an adagio soon became the model of all our young performers on bowed instruments, among them Barthelomon, Cervetto, and Crosdill. His musical science and taste were so complete, that he became the umpire in all musical controversy, and was consulted like an oracle." This might be true at the time; and that Abel was a good practical musician, as well as a finished player, there is no doubt. He was on a level with most continental, and superior to most English composers of his time, but he is now known rather historically than from his works. He had little invention and less vigour, and was fitted to take a respectable place as the disciple of a school rather than to form one. His instrumental compositions were admired in their time, but when the sinfonias and quartets of Haydn made their appearance, they were thrown aside. Like his instrument, they died with him. But if his musical fame be extinct, it will not be forgotten that he was the instructor of John Cramer. His published works were chiefly overtures, in eight parts, quartets for stringed instruments, and sonatas for the harpsichord, partly printed by Bremmer in London, and partly by Hummel at Berlin. (Gerber, *Lexicon der Tonkünstler*; Burney, *History of Music*; *Harmonicon*.) E. T.

ABEL, NIELS HENRIK, was born August 5. 1802, in Norway, at Findøe, in the diocese of Christiansand, of which parish his father was then minister. He was sent in 1815 to the cathedral school of Christiania, where he did not show any remarkable sign of progress, until 1818, when M. Holmboe, a newly-appointed professor of mathematics, afterwards the writer of Abel's life, and editor of his works, discovered his talent for mathematics, and aided him in pursuing those sciences beyond the elements. In July, 1821, he went to the university of Christiania, where, his father having died and left him without the means of continuing his studies, he was first maintained by a subscription of the professors, and afterwards, for two years, by a pension from the government. His earliest mathematical essay was an attempt at the old question of the solution of the equation of the fifth degree, in which, after discovering his own failure, he determined either to find a solution, or to show the impossibility of finding any; and produced his celebrated paper on the last point, of which we shall presently speak. In July, 1825, he

obtained an increased pension from the government, to enable him to travel. He first went to Berlin, where he formed an acquaintance with Crelle, which became an intimate friendship. The mathematical journal, now so well known, which bears the name of the latter, was commenced in 1826, and Abel was one of the earliest and principal contributors. Abel continued his travels through Germany, Italy, and Switzerland: he arrived at Paris in July, 1826, where he made acquaintance with the most distinguished French mathematicians. He returned home by way of Berlin, in January, 1827, and continued his private studies (which his journey had not interrupted) with an activity of which there is the most extraordinary evidence. In December, 1828, he went to the iron founderies of Froland, near Arendal, where resided the family of a lady to whom he was betrothed. He was there seized with illness, in January, 1829, and died of consumption on the 6th of April of the same year. M. Holmboe gives the most direct contradiction to the statement which has several times been made, that Abel was neglected by the Swedish government, and died in extreme poverty. He was, when he died, pro tempore professor of mathematics, during the absence of Hansteen in Siberia, and would have succeeded to the first vacant chair. A few days after his death, a most honourable invitation arrived from the Prussian government, to remove his residence to Berlin. In the obituary published by Crelle, in his "Journal," he states distinctly that the large number of important memoirs which Abel had ready for publication was the immediate reason of the "Journal" being undertaken.

The Swedish government published the works of Abel in 1839, in two volumes, 4to. and in the French language; this last circumstance will make them well known all over Europe in a much shorter time than usual. The first volume contains all that he published himself (in "Crelle's Journal" and elsewhere, mostly in German), translated, as just remarked. The second volume contains all that he left in manuscript, finished or unfinished. Nothing can be a severer trial to a mathematician's character than the publication of his loose papers; but, however crude the speculation, Abel is never lowered. He had read comparatively so little, that all which he has left bears the stamp of his own most original power; and there is not much which fails to leave the impression made on Legendre by his treatment of elliptic functions, as expressed in the following extract of a letter from that noble-minded man to Abel himself: "La fin de votre lettre me confond par la généralité que vous avez su donner à vos recherches sur les fonctions elliptiques, et même sur des fonctions plus compliquées. Il me tarde beaucoup de voir les méthodes

qui vous ont conduit à de si beaux résultats ; je ne sais si je pourrais les comprendre, mais ce qu'il y a de sûr, c'est que je n'ai aucune idée des moyens que vous avez pu employer pour vaincre de pareilles difficultés. Quelle tête que celle d'un jeune Norvégien !"

The great point to which Abel turned his attention was the theory of elliptic functions. Legendre, who had devoted a large part of his life to the development of these functions, and to the formation of tables by which to use them, found himself, when his toil was just finished, completely distanced by the young Norwegian, of whom no one had ever heard, and also, though not to the same extent, by Jacobi, who is still alive to maintain the reputation which he then acquired. The frankness of the acknowledgment made by Legendre, and the spirited manner in which the old man set to work to incorporate the new discoveries into his own books, will never be forgotten by any biographer of Abel. It is unnecessary to specify the particular methods of the latter ; all who study the subject of elliptic functions are fully aware how much is due to him.

The number of different ways in which Abel turned aside from this subject into questions of development, definite integration, &c., makes the sum total of his labours an astonishingly large quantity, if the age at which he died be considered. He appears to have fully developed in his own mind the subject of the separation of symbols of operation and quantity, not indeed to the extent of founding its results upon an algebraical theory, but to that of giving the theory a wider amount of application. He was a daring generalizer, and sometimes went too far : had he lived, he would have corrected some of his writings. And yet he appears to have been deeply impressed with the notion that a great part of mathematical analysis is rendered unsound by the employment of divergent series.

The celebrated attempt at the proof of the impossibility of representing under one formula the five roots of an equation of the fifth degree involves some rather obscure considerations. It can hardly be said to be generally admitted ; perhaps it has not been generally read ; for proofs of negative propositions, when complicated, are not usually of a high order of interest. Sir W. Hamilton (*Trans. R. I. A.*, vol. xviii.) has examined Abel's proof at great length, and arrives at the same conclusion, though with some degree of departure from his principal. We will not hazard any opinion upon what ought to be the final conclusion ; we were unconvinced by Abel's original proof ; and though we do not see any specific objection to the manner in which Sir W. Hamilton has treated the subject, yet we feel satisfied the matter is not one which ought to be hastily decided.

A. de M.

ABEL, THOMAS, a distinguished divine of the early part of the sixteenth century, and one of the persons put to death by King Henry the Eighth, for having opposed his divorce, and denying his supremacy. Anthony Wood found that he took the degree of M. A. in the university of Oxford, which is the first known date in his history : but as he was employed in the instruction of Catherine the queen, in music and in languages, the probability is, that before that date he was esteemed a person of learning. A Catholic writer says of him, that he was " vir longe doctissimus." He was probably connected afterwards, as chaplain with the queen's household. When the divorce was in contemplation he wrote a treatise against it. He was one of the persons, of whom there were many, who gave an importance which they did not deserve to the wild speeches of Elizabeth Barton, called by some the Holy Maid of Kent, who uttered expressions deemed treasonable when the control over the organs of speech was suspended by the disease, of rare but occasional occurrence, to which she was subject. Abel was attainted, with her, of misprision of treason ; and finally, some years after, was convicted under the statute which made denying the king's supremacy, in matters ecclesiastical, high treason. He was executed in Smithfield, on the 30th July, 1540. (*Ath. Oxon.*) J. H.

ABELA, GIOVANNI FRANCESCO, a Maltese writer of the beginning of the seventeenth century. He was born in Malta, in the year 1582, of a noble family, which became extinct in him. His parents, on observing his taste for study, decided on making him a priest, and entered him as " one of the conventual clergy of justice of the holy order of Jerusalem," or knights of Malta, " in the language of Castile, in the priorate of Portugal." He afterwards pursued his studies at the university of Bologna, where, observing that no provision had been made by the statutes for the appointment of a councillor for the students of Malta, by which they were altogether deprived of a voice in the affairs of the university, he brought the matter forward in such a way that the councillors unanimously resolved on appointing one, and he was the first person chosen to the office. After returning to Malta and taking holy orders, he made several voyages in the galleys of the knights, in the capacity of prior, and was sent as secretary of embassy to the courts of Rome, Spain, and France. At the election of the grand master Lascaris, in 1636, he had the honour of being chosen one of the three electors, according to the custom of the order, and Lascaris afterwards appointed him vice-chancellor. He kept up a correspondence with some of the most distinguished learned men of his time, among whom, in his work, he particularly mentions Lucas Holstenius, and Peiresc. He collected a small museum of Maltese anti-

quities at his country house of Santo Jacomo, and bequeathed both to the Jesuits; but the house became so ruinous that they abandoned it, leaving it in the care of a single priest, and some "honourable thieves," as Abela's biographer Ciantar calls them, no doubt from respect for their taste, took advantage of the circumstance, and carried off some of the finest specimens. Abela died on the 4th May, 1655, in the seventy-third year of his age.

His work on Malta, which is the foundation for all that has been written on that subject, was composed in advanced life, and first published in the year 1647, at Malta, in folio. Having become very rare, it was reprinted in Malta in 1782, in four volumes, with additions, corrections, and continuations, by Count Giovanni Antonio Ciantar. It is in Italian, and bears the title of "*Malta Illustrata, con le sue Antichità ed altre Notizie.*" The four books into which it is divided treat of the topography of Malta and Gozo, of the general history of these islands, of their ecclesiastical history and topography, and of the biography of eminent natives and governors, and the history of the distinguished families. On all these subjects Abela pours forth a copious stream of learning. Burmann points out, in the preface to the 11th volume of the "*Thesaurus Antiquitatum Siciliæ*," that he shows too much credulity as to the spurious epistles of Phalaris (it must be remembered, however, that Burmann lived after Bentley, and Abela before him), the fragments of Berosus, and other works which are now generally allowed not to be genuine; but he adds, that these trifling faults are more than counterbalanced by very great merits. There is a Latin translation of the "*Malta Illustrata*," by J. A. Seiner, which was first printed separately, and afterwards republished in the 15th volume of the Sicilian "*Thesaurus*." (Life by Ciantar, prefixed to the 1st vol. of *Malta Illustrata*, edit. of 1782, i. 7—13.; Mazzuchelli, *Scrittori d'Italia*, i. 21, 22. Most of the dates and particulars are taken from Ciantar, and were unknown to Mazzuchelli and all preceding writers.) T. W.

ABELARD. [ABAILARD.]

ABELIN, or ABELING, JOHANN PHILIPP, a voluminous German author of the seventeenth century, of whom less appears to be known than his merits deserve. He is supposed to have been born at Strassburg, from having affixed to his name the epithet Argentoratensis, and to have died about the year 1646, from the circumstance that about that time his literary activity came to a close: but these are almost the only purely biographical particulars that have yet been collected of him. He was employed by the De Brys, the engravers and publishers of Frankfort on the Main, and by Matthew Merian, who had married the daughter of Theodore de Bry, to prepare the text for several of their extensive publications. As many of these

related to contemporary history, he was led to assume, in some of his publications, the pseudonyme of Johann Ludwig Gottfried, Gothofredus, or Godefroy; and he was probably led by the reputation this gradually acquired him to make use of it in works of a less obnoxious character. It is at least certain that his own name is of much less frequent occurrence on his title-pages than that of Gottfried. He was one of the continuators of a series pointed out by George Chalmers as the first periodical record of contemporary history that ever appeared, the "*Mercurius Gallo-Belgicus*," the first volume of which, by Jansson, a Frisian, was published at Cologne in 1596. A doubt is, indeed, expressed in the "*Vollständige Universal-Lexikon*," if the continuator was not another individual of the name of Abel; but the question may be set at rest by an examination of the volumes in the library of the British Museum. In the 17th vol. (published at Frankfort, in 1628,) we find on the title-page the words, "*Auctore Johanne Philippo Abeleo Argentoratensi*;" in the 18th the same words, with the change of "*Abelino*" for "*Abeleo*," thus satisfactorily establishing the identity. The "*Mercurius Gallo-Belgicus*," which is in the Latin language, was in high esteem at the time of its publication, and is alluded to in some passages of the Elizabethan dramatists as a popular work of reference in England. Abelin was the author of the first and second volumes of a similar work on a larger scale in German — the "*Theatrum Europæum, oder Ausführliche und warhafftige Beschreibung aller und jeder Denckwürdiger Geschichten so sich hin und wider in der Welt zugetragen haben*," published at Frankfort, by Merian. It is indeed said by Christian Gryphius that the second volume was the production of J. G. Schleder, whose name is affixed to the sixth and seventh; but this appears a mere oversight, and that Abelin had not so soon withdrawn from the work, is proved by the fourth volume bearing his initials. The work was continued for a century, and the whole series extends to twenty-one folio volumes in double columns, of about 1500 pages each, embracing the history of the hundred years from 1618 to 1717, a vast body of contemporary history, the value of the earlier volumes of which is increased by numerous illustrations by Matthew Merian. Those portions of it by Abelin, and by Schleder, and Schneider, two of his continuators, are considered of superior merit. The others are pronounced by Gryphius, and after him by Meusel, to be clumsy compilations from the newspapers; but even these may now have their value. It was as an introduction to this work that Abelin composed his "*Historische Chronik bis auf das Jahr 1619*" (exclusive), a compendium of universal history up to the period at which the "*Theatrum Europæum*" commences, in one thick volume, folio, copiously illustrated with

spirited engravings by Merian. The "Chronicle" was first published at Frankfort in 1633, and again in 1674, 1682, 1710, and 1743, the last edition continued up to the date of its publication, and extending to three volumes folio. A Dutch translation by J. Le Meurs was published at Amsterdam in 1660. Another work of similar extent, and also lavishly illustrated, the "Archontologia Cosmica," a general description of the world, with views of the principal cities by Merian, may be considered a companion to the "Historische Chronik," but is not original, being taken from a French work by D. T. V. Y. (D'Avity), called "Estats, Empires, Royaumes, et Principautés du Monde," published at Paris in 1626. The "Archontologia" appeared in German at Frankfort in 1628, in Latin at the same place in 1629, and other editions in German in 1638, 1646, and 1695. The name of the translator of this work, and the author of the "Chronik," is given as Gottfried, and there is no indication to raise a suspicion of its being pseudonymous. The same name occurs frequently as the compiler or translator of portions of the great collection of voyages to the East and West Indies by the De Brys, the bibliographical history of which is so complicated as to have given occasion for the quarto of Camus, devoted almost exclusively to the subject. In addition to all these labours, Abelin published, under the name of Gottfried, a description of Sweden, entitled "Inventarium Sueciæ oder Beschreibung des Königreichs Schweden und dessen Königen," in one volume, folio, with plates by Merian, Frankfort, 1632, and a compilation of voyages to America, under the title "Die Newe Welt," illustrated as usual with numerous plates (one of them a spirited one of a mermaid), Frankfort, folio, 1631 and 1655, which, combined with some of his other compilations, appears to have given rise to the great collection of voyages by Van der Aa, who calls him in his preface the celebrated Gottfried. Two works of a different kind remain to be added: "P. Ovidii Nasonis Metamorphoseon plerarumque historica, naturalis, moralis, ἑκφρασις;" an explanation of the Metamorphoses of Ovid, accompanied with fine engravings by Theodore De Bry, Frankfort, 1619, 8vo., and "Kauffungs-Plagium," a German translation of a Latin comedy by Daniel Cramer, Frankfort, 1627, 8vo. In the dedication of the former, he calls himself Ludovicus Gottofridus; in the title of the latter Johann Philipp Abel, a modification of his name, which he has been already shown, by the instance in the "Mercurius Gallo-Belgicus," to have occasionally adopted. It is, perhaps, deserving of notice, that in the "Historia Antipodum," a duplicate ninth part of the collection of De Bry's voyages, published by Merian, he adds to the name of Gottfried the epithet Ambergensis. This circumstance, as well as many others

connected with the life and works of Abelin, will, in all probability, never be satisfactorily elucidated till he has been made the subject of a monograph, for which there are, no doubt, ample materials scattered in the publications of the time. (Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 19. under Abelin, and ii. 1093, under Gottfried; Adelung, *Fortsetzung zu Jöchers Gelehrten-Lexico*, i. 41.; *Vollständige Universal-Lexicon*, Supp. i. 123. under Abel, and 124. under Abelin; Gryphius, *De Scriptoribus Historiam Seculi xvii. illustrantibus* p. 18.; Struvius, *Bibliotheca Historica, a Meuselio amplificata*, i. 108, &c.; Camus, *Mémoire sur la Collection des grands et petits Voyages*, p. 31. 183, &c.; the *Theatrum Europæum*, &c.)

T. W.

ABELL, JOHN, a gentleman of the Chapel Royal in the reign of Charles II., celebrated for his fine counter-tenor voice, and for his skill on the lute. He was a Roman Catholic, and at the accession of William III. lost his place, and went to reside on the Continent, where he maintained himself, sometimes in great luxury and sometimes with difficulty, by his singing and playing. He was a profligate man, little solicitous how he obtained money or how he spent it. During the reign of Queen Anne he was at Cambridge with his lute; but his powers of attraction seem to have ceased, and he died in poverty at an advanced age. Two of his songs will be found in the "Pills to purge Melancholy." (Hawkins, *Hist. of Music*; Tom Brown's Works.) E. T.

ABELLY, ANTOINE, an eminent French ecclesiastic, born at Paris, A. D. 1527. He entered early into the order of Dominican or preaching friars. He was banished to Troyes, A. D. 1561, in consequence of a dispute, from some unascertained cause, with his superior; but, having been restored, was made vicar-general of his congregation, and became one of the most eminent preachers of his day. The queen mother, Catherine de Médicis, made him her preacher and confessor; and having passed from the order of St. Dominic to that of St. Augustin, he became abbot of the Augustinian monastery of Livry, near Paris, on the road to Meaux. The queen mother's death, in 1589, cut off the prospect of attaining the episcopal dignity which she had designed to procure for him. The year of Abelly's death is not known; he was still living A. D. 1594.

His works are—1. "La Manière de bien prier, avec la Vertu et Efficace de l'Oraison prouvée par l'Exemple des Anciens; ensemble une brève Explication de l'Oraison Dominicale, &c.; dédiée au Roi très Chrestien Charles IX." 8vo. Paris, 1564. 2. "Sermons sur les Lamentations du Saint Prophète Hierémie, faites en la presence de la Reine Mère du Roi, &c., dédiés à elle-même," 8vo. Paris, 1582. 3. "Lettre de Frère Antoine Abelly

à la Reine Caterine de Médicis," printed A. D. 1563. (*Scriptores Ordinis Prædicatorum*, by Queti & Echard ; *Biographie Universelle*.)

J. C. M.

ABELLY, LOUIS, a French ecclesiastic, born at Paris, of respectable parents, A. D. 1603. After taking his degree as doctor in the faculty of theology, in Paris, he became, A. D. 1662, parish priest of St. Judocus, or St. Josse, in Paris. In 1664 he was made bishop of Rodez ; but not liking the seclusion of his diocese, after being accustomed to mingle in the literary circles of the metropolis, he relinquished his bishoprick, after holding it for about two years, A. D. 1666, and returned to Paris, where he fixed his residence among the priests of the congregation of missions, in their house of St. Lazare, and devoted himself to literary pursuits. He died October 4. 1691, aged 88.

His works are very numerous. The list given by Nicéron notices thirty-three distinct publications, the following are the principal :—1. "Medulla Theologica ex Sacris Scripturis, Conciliorum Pontificumque Decretis et sanctorum Patrum ac Doctorum placitis expressa," 2 tom. 12mo. Paris, A. D. 1650. It afterwards went through many editions, but exposed the author to the sarcasms of Boileau and others, and to the graver censures of the Jansenists. 2. "Tradition de l'Eglise, touchant la Dévotion des Chrétiens envers la S^{te} Vierge," 8vo. Paris, 1652. This work gave a handle to the Protestants against the more moderate and guarded Roman Catholics, as it countenanced the most extravagant notions relating to the worship of the Virgin. Several other of Abelly's works relate to the same subject. 3. "De l'Obéissance et Soumission qui est due à notre S. P. le Pape, en ce qui regarde les Choses de la Foi," 8vo. Paris, 1654. This work, as well as several others, was the fruit of the author's zeal against Jansenism. 4. "La Vie du vénérable Serviteur de Dieu, Vincent de Paul," &c. 4to. Paris, 1664. The remarks on Jansenism in this work displeased several persons, and many passages were retrenched in subsequent editions. It was also attacked in a work entitled, "Défense de feu M. Vincent de Paul contre le faux Discours de sa Vie, publié par M. Abelly." Abelly published a reply to this attack, which called forth a rejoinder from the author of the "Défense," &c. 5. "Les Vérités principales et plus importantes de la Foi et de la Justice Chrétienne;" dernière édition, 4to. Paris, 1675. 6. "Couronne de l'Année Chrétienne, ou Méditations sur les plus importantes Vérités de l'Evangile," 4 vols. 12mo. Paris, 1679. This appears not to have been the first edition. Abelly's works were many of them practical and devotional; others were in defence of the doctrines of Catholicism; and a few were lives of saints. Some of his works went through more than one edition.

(Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres*, vol. xli. Paris, 1740.)

J. C. M.

ABEN ALPHANGE (אַבְנֵן אֶלְפָּנָה), a Moorish Jew, of the kingdom of Valencia in Spain, who was converted to Christianity. He wrote a history of Rodrigo Diego de Bivar, surnamed the Cid, the great captain of the age, about the year 1094, which was the year in which the Cid entered the city of Valencia as a conqueror. This work has been translated into Spanish, though by whom is not known; nor can we find, in any work which has yet fallen in our way, in what language, whether Hebrew or Arabic, the original was written; but most probably it was the Moorish Arabic. Peter Anthony Beuter, in the prologue to his History of Spain, says that Aben Alphange was a minister or privy councillor of the Cid; and Gaspar Escolano, in his History of the Kingdom of Valencia, (book vii. c. 24. s. 4.) also praises his History of the Cid. (N. Antonius, *Biblioth. Hispana Vetus*, ii. 3.; Wolfius, *Biblioth. Hebr.* iii.)

C. P. H.

ABEN BITAR. [IBNU-L-BEYTTAR.]

ABEN CHASDAI. [CHASDAI KRESKAS.]

ABEN EZRA, R. ABRAHAM BEN MEIR (אַבְנֵן עֶזְרָא), was born at Toledo, it is supposed in the year 1119. He excelled in every branch of knowledge. As a commentator on the Scriptures, his contemporaries placed him in the first rank, and subsequent ages have confirmed this judgment. Maimonides, in a letter to his son, advises him zealously and exclusively to study the pure, concise, and elaborate productions of this great author. He was distinguished as an astronomer, mathematician, philosopher, physician, linguist, and poet. Aben Ezra acquired a sound method of expounding the sacred Scriptures from Japheth, a Karaite, whom he frequently quotes in his expositions, but whose sect he openly attacks. Distressing circumstances, he tells us, in his prefatory poem to the commentary on Ecclesiastes, and in the introduction to that on the Lamentations, had banished him from Spain, his native land. Urged by his thirst for knowledge, he visited several parts of Europe and the island of Rhodes. His writings bear the respective dates of Mantua, Lucca, London, (*Igereth Hasabbath*, "the Letter on the Sabbath," written in 1159) Rome, and Rhodes. He is said to have died in the seventy-fifth year of his age, and to have applied to himself, in his last moments, the words of Genesis, xii. 4.: "Abraham was seventy-five years of age when he left Charan:" this is a play on words, for Charon means the "grievances of life." The year of his death is a matter of dispute. It was probably 1194, as stated by De Rossi, according to a Vatican codex, which agrees with the authority of Abraham Zacuth. The Hebrew chroniclers say that his remains were interred in the Holy Land,

whence it must be inferred that they suppose him to have died there.

The works of Aben Ezra prove him to be a most acute and perspicuous writer; yet this powerful reasoner, who made truth and the acquisition of knowledge the sole objects of his life, was given to astrology, on which he wrote several books. He directs his severest censures against those who sacrificed sense to mere words; but his attempt to attain a concise style often betrays him into obscurity, which he censures in others.

He wrote on different subjects: — "Perushim," or commentaries on the twenty-four books of Holy Writ, parts of which were translated into Latin by Seb. Münster, Seb. Lepusculus, G. Genebrard, S. Pontacus, and others. He also wrote "Sodoth Hathorah" ("Mysteries of the Law"), a cabbalistical treatise; "Igereth Hasabbath" ("The Letter on the Sabbath"), and "Sod Moreh," a theological work. The last two were written in England.

His grammatical works are, "Mosne Halaschon" ("The Balance of Language"), "Sapha Berurah" ("The Pure Speech"), and "Sachoth Halaschon" ("The Elegance of Language"). "Reschith Chakhmah" ("Element of Wisdom") is a known astrological work. His poem on the game of chess was translated into Latin by Thomas Hyde, under the name of "Shahiludium," Oxford, 1667 and 1694. The Portuguese Machsor contains many prayers of his composition. Besides the above-mentioned works, he wrote on logic, mathematics, theology, philosophy, and astrology. The MSS. of these and of many others of his unpublished works are in the libraries of Oxford, Rome, Nürnberg, Dresden, Parma, Paris, and Leyden. (Bartoloccius, *Biblioth. Mag. Rabb.* i.; Wolfius, *Biblioth. Hebr.* i. iii.; De Rossi, *Dizionario Storico*; Juchasin, 98. b. edit. Amst.; *Zemach David*, 38. edit. Frankf.; *Bikure Haithim*, 1826 and 1828.)

A. L.

ABEN JACHIJA. [GEDALIA ABEN JACHIJA.]

ABENDANA. [JACOB AND ISAAC ABENDANA.]

ABENDANON. [SEADJA BEN MAIMON.]

ABENGNEFIT. [IBN WAFID.]

ABENGUEFIT. [IBN WAFID.]

ABERCROMBIE, JOHN, was born near Edinburgh, in 1726, where his father was a market gardener. He received his education at a grammar-school, and at the age of fourteen commenced learning his father's business. In 1747 he came to London, and was successively engaged by several noblemen as a practical gardener. In this capacity he was employed at Kew, at Leicester House, and also by Dr. Munro of London, who was an able botanist. He commenced business as a gardener for himself, near London, in 1770; and at about this time, at the request of Davis the publisher, he com-

menced his first work on gardening, called "Every Man his own Gardener." He was to have been assisted by Oliver Goldsmith, who was at that time writing for Davis, but he never had Goldsmith's assistance. When the work was finished, Abercrombie had so modest an opinion of himself that he gave Mr. Mawe, gardener to the Duke of Leeds, twenty pounds to induce him to allow the work to be published in his name. Being the production of a man practically acquainted with the subject, the work had a great sale, and for many years an edition of 2000 copies was annually printed.

The success of his first work induced Abercrombie to publish many others on particular departments of horticulture. Of these the most important are "The British Fruit Gardener;" "The Wall-tree Pruner;" "The Gardener's daily Assistant;" "The Gardener's best Companion;" and "The Gardener's Vade Mecum." Most of these works have gone through a large number of editions.

During the latter part of his life Abercrombie lived at Newington and Tottenham Court, where he carried on the business of a nursery and seedsman. He died at an advanced age, in the year 1806. (Abercrombie's *Practical Gardener*, 2nd ed. by J. Mean.)

E. L.

ABERCROMBY, ALEXANDER, a Scotch judge, youngest brother of Sir Ralph Abercromby, was born 15th October, 1745. After going through the ordinary course of classes in the university of Edinburgh, he was admitted advocate in 1766. Soon after he was called to the bar he was appointed sheriff-depute of Stirlingshire. During several years he was much addicted to gay society; but a speech which he delivered in a case of some nicety having created a strong sensation in Edinburgh, he seems to have been seized with the ambition of distinguishing himself in his profession. With this view he resigned in 1780 his appointment of sheriff, which precluded him from business arising in the county of Stirling, where he had many connections both from acquaintance and relationship, and accepted the more precarious situation of depute-advocate, with a view to the opportunities which it afforded him of appearing in public and criminal cases. He was appointed a judge of the Court of Session in May 1792, and in the December following was called to a seat in the Court of Justiciary on the death of Lord Hailes. He did not long enjoy his promotion, being attacked in the summer of 1795 with a breast complaint which terminated his life on the 17th of November of that year. Lord Abercromby was one of the gentlemen who co-operated with Henry Mackenzie in setting on foot the "Mirror," published at Edinburgh in 1779-80; and subsequently the "Lounger," published also at Edinburgh, 1785-86. Lord Abercromby contributed

ten papers to the "Mirror" and nine to the "Lounger." They are in general characterised by ease and simplicity, an unaffected pathos, and leave a favourable impression of the disposition of the author. ("Account of Lord Abercromby," by Henry Mackenzie, in the fourth volume of *Transactions of the Royal Society of Edinburgh*.) W. W.

ABERCROMBY, DAVID, a Scotch physician, who lived about the middle of the 17th century. His parentage and birthplace are unknown, and little of his personal history can be gleaned from his writings. He appears, however, to have spent a considerable part of his early life on the Continent, in France, Germany, and Holland, and while at Amsterdam, was received a member of the College of Physicians in that city. It seems probable, likewise, from the dedication of one of his books to Dr. Whistler, who was president of the College of Physicians in London in 1684, that he practised medicine in the metropolis. Two of his works were dedicated to Robert Boyle, and the exaggerated panegyric with which he mentions the name of Boyle on all occasions would lead to the inference that he was dependent on that philosopher, or at least that he was indebted to him for some great favours.

His medical works consist of four short treatises, which originally appeared separately, but were collected under the title of "Opuscula Medica," and published at London, in 1687. Two of these treatises are on the cure of syphilis; another is a somewhat fanciful essay on distinguishing the virtues of different medicinal plants by their taste. His opinions are not new, but, as the reviewer of the tract in the "Acta Eruditorum" for 1687 states, are precisely similar to the notions published a century before, by J. B. Montanus in his "Medicina Universa," pars iii. p. 731, 732. His third treatise, on the pulse, is by far the most valuable of his medical writings. It displays considerable ingenuity and talent for observation, especially in the remarks on the varieties of the pulse, and the pulse in disease.

Abercromby did not confine himself to subjects connected with his profession, but wrote on various other topics. A complete list of his works is given in Watt's "Bibliotheca Britannica." It is sufficient to mention here, "A Moral Discourse on the Power of Interest," London, 1690, in which he refers the conduct of men in almost all cases to a feeling of self-interest; "A Discourse of Wit," London, 1686 (the word wit is used by him in its old signification, as synonymous with mental faculties); and lastly, "Fur Academicus," Amstelodami, 1689. This last book shows much learning, wit, and talent. The author supposes a conclave of Apollo and the Muses to have met on Parnassus, at which many of the most famous men of ancient and modern times are accused by

others of having taken from them without acknowledgment, and as being therefore *Fures Academici*. This plan gives him an opportunity for comparing ancient and modern philosophy, in doing which he shows himself well acquainted with the progress of physical science during the sixteenth century, and pays court to Boyle by laboured eulogies on his discoveries.

The medical works of Abercromby are noticed in the "Acta Eruditorum," Lips., for 1685-7, at pp. 24-215. and 509. C. W.

ABERCROMBY, SIR JOHN. The second son of Sir Ralph Abercromby. He served under his father in Egypt, and is mentioned with praise in the despatches of General Hutchinson. He rose to the rank of general, and was created a knight of the Bath. He was appointed commandant at Bombay, and subsequently governor of Madras. In 1810, while holding the last-mentioned appointment, he took the island of Mauritius from the French. He appears to have died at Marseille, in 1817. (MS. communication; *Biographie des Contemporains*.)

W. W.

ABERCROMBY, PATRICK, M.D., was the third son of Alexander Abercromby, of Felleneir, in Aberdeenshire, whose eldest son Francis married the Baroness Sempil, and was himself afterwards, in 1685, created by James II. Baron Glassford for life. (*Douglas's Peerage of Scotland*, by Wood, i. 626.) George Chalmers, generally an accurate inquirer into such matters, says, in his "Life of Ruddiman," (p. 58.) "they were all Roman Catholics, who partook of the misfortunes of James II. Patrick Abercromby spent his youth in foreign countries, as he tells us himself, and was probably educated in the university of Paris. He returned to Scotland in the reign of Queen Anne, and busied himself in promoting the interest of the abdicated family." Another account, which is repeated from preceding editions of the "General Biographical Dictionary" in the last edition edited by Alexander Chalmers, is, that he was born at Forfar, in Angus-shire, in 1656; that he was educated at the university of St. Andrews, where he took his degree of M. D. in 1685; that, having gone abroad before the revolution, he returned to Scotland while James was still on the throne, and, having renounced Protestantism at his request, received the appointment of one of the court physicians, which however he lost on the downfall of his royal patron. These two accounts would almost seem to refer to different individuals. However this may be, Abercromby in 1711 published at Edinburgh, in folio, the first volume of the work which has preserved his name, his "Martial Achievements of the Scots Nation; being an account of the lives, characters, and memorable actions of such Scotsmen as have signalised themselves by

the sword at home and abroad, and a survey of the military transactions wherein Scotland or Scotsmen have been remarkably concerned, from the first establishment of the Scots monarchy to this present time." The work was encouraged by a numerous subscription, and G. Chalmers supposes that it may possibly have been published with the design of exciting the national feeling in the Stuart cause. The second volume, completing the work, now described on the title-page as "being a full, complete, and genuine history of Scotland from the year of God (meaning from the year of our Lord) 1329 to the year 1514, with a clear and demonstrative confutation of the errors of former writers, whether domestic or foreign," appeared in 1715. This volume was partly printed by the learned Thomas Ruddiman, who was, like the author, a zealous Jacobite, and his obligations to whom, both for superintending the press and correcting the copy, Abercromby acknowledges in his prefaces to both volumes. "But for this first specimen of his typographical labours," adds Chalmers, "our printer was probably never paid, as Dr. Abercromby died about the year 1716, leaving a widow in distressed circumstances. The doctor is often mentioned in Ruddiman's accounts as his debtor, even as late as October, 1735." A new edition of "Abercromby's Martial Achievements," embellished with copper-plate engravings, was published at Edinburgh in 2 vols. 8vo. in 1762. The work was certainly scarcely worth reprinting. Pinkerton, in the Introduction to his "Inquiry into the Early History of Scotland," justly characterises it as "full of gross fables, and bitter railing against the Irish writers;" but he adds, "in the second volume, the use of Rymer's 'Fœdera' enabled the author to illustrate some points in our genuine history." Gough, in his "British Topography," (ii. 681.) mentions a translation by Dr. Abercromby of "that exceeding rare book," Beaugué's "Histoire de la Guerre d'Escoffe" (Paris, 1556), under the title of "The History of the Campagnes 1548 and 1549; being an exact account of the martial expeditions performed in those days by the Scots and French on the one side, and the English and their foreign auxiliaries on the other; done in French by Mons. Beaugué, a French gentleman; with an Introductory Preface by the Translator." 8vo. 1707. Watt, in his "Bibliotheca Britannica," also assigns to the author of the "Martial Achievements" two tracts; the first entitled, "The Advantages of the Act of Security compared with those of the intended Union; founded on the Revolution Principles published by Mr. Daniel De Foe;" the second, a "Vindication" of the same against De Foe; both quarto, Edin. 1707. Watt makes Abercromby to have died about 1720; the "General Biographical Dictionary," in 1726.

G. L. C.

ABERCROMBY, SIR RALPH, was born at Menstry, in the county of Clackmannan, in October, 1734. His grandfather, Alexander Abercromby, was the second son of Sir Alexander Abercromby, of Birkenbog, baronet, and succeeded to the estate of Tullybody, now in the possession of his descendant, on the death of his cousin George Abercromby. The father of the subject of this sketch married the daughter of his neighbour, Mr. Dundas of Manour; he resided constantly on his property, was much esteemed and highly respected, on account of his active and vigorous understanding, and of the extensive knowledge which he had acquired. He died in his 96th year, very shortly after his son had been appointed to his command in the Mediterranean, and retained his faculties and his interest in passing events with singular freshness and integrity to the hour of his death. His son Ralph was first placed under the tuition of the Rev. Mr. Syme, and then sent to the school of Mr. Moir, at Alloa, whence he was removed to Rugby, where he remained until he was 18 years of age. He passed the summer of 1752 at home, and is described by a contemporary as having been at that time manly and sensible beyond his years, and with very engaging manners. In the autumn of 1752 he was entered at the university of Edinburgh, where he attended several of the classes, and in 1754 was sent to Leipzig, to attend a course of lectures on civil law, it being the wish of his father, who had formed high expectations from his abilities, that he should be called to the Scotch bar. He remained fifteen months at Leipzig, and on his return he made his father acquainted with his desire to substitute the military for the legal profession. This was a great disappointment to his father; but seeing that his son's inclination was fixed, he yielded promptly, and purchased for him a cornetcy in the Third Dragoon Guards. In the year 1758, the young soldier's regiment was sent to Germany, to reinforce the army of Prince Ferdinand of Brunswick. He was zealous in the discharge of his military duty, and derived advantage from having had a liberal education, and acquired more knowledge than most of his brother officers. He was selected by Sir William Pitt to be one of his aides-de-camp, and remained some years on his personal staff. At the close of the war, the Carbineers (now the Sixth Dragoon Guards), in which a company had been purchased for him in 1762, returned from the Continent, and was immediately sent to Ireland, where it remained as long as he continued in it. In November, 1767, he married Mary Anne, second daughter of Mr. Menzies of Fernton, in the county of Perth. He became lieutenant-colonel of the Carbineers in 1773, and commanded it for eight years. In 1780, he raised a regiment in Ireland, which was called the 103rd, or

King's Irish infantry, which was disbanded at the peace in 1783. During the time that elapsed between Colonel Abercromby's return from Germany and the disbanding of the 103rd, his time was divided between his military duties in Ireland and visits to his family in Scotland. He was elected member of parliament for his native county in 1773. In the period which elapsed between the breaking of his regiment, in 1783, and his return to active service on the commencement of the war with France, Sir Ralph passed the first years wholly in the country; latterly a portion of each year was spent in Edinburgh. In the country he found occupation in the management of a moderate farm, in reading, and in maintaining cordial relations with his neighbours and friends. He lived in retirement till the commencement of hostilities between France and England in 1793. In that year, at the ripe age of sixty, his public career may be said to have commenced. He did not serve, as is erroneously stated in some biographies, in the revolutionary war of North America.

The events in his public career are—his campaigns in Holland, under the Duke of York, 1793-5; his campaign in the West Indies, 1795-7; his brief command in Ireland, 1798; his campaign in Holland, under the Duke of York, 1799; and the expedition in which he terminated his life, 1800-1.

In 1793 the English army was weak, from the absence of all system. It was weak in every arm, but more especially weak from the want of officers of sufficient rank to take the command, in whom the country had confidence. This was probably the main inducement to place the Duke of York at the head of the contingent sent to Holland. It was hoped that the good advice of the generals under him might have supplied the defects of the chief. Under no circumstances could such an arrangement lead to a brilliant result; and, unfortunately, the experiment was tried just at the time that the revolutionary government of France had discovered that mere enthusiasm without military science, though it might occasionally win battles, could not bring wars to a successful termination. A nominal commander was opposed to generals, some of whom had been trained to arms under the old system of the French army, some of whom had learned the art of war in the field, all of whom were animated by the consciousness that success would be rewarded with promotion, and supported by the high ministerial talents of Carnot. It is true that the English force of 20,000 British, and 10,000 Hanoverian and Hessian soldiers, was merely a contingent, and that, in this capacity, no general could have effected anything of importance; but a dispassionate examination seems to render the conclusion unavoidable, that the faults of the Prussian and Austrian commanders were the faults of

military pedants; those of the British commander, the faults of one ignorant in the art war. In a force so unfavourably circumstanced, Abercromby had the local rank of lieutenant-general in the Low Countries conferred upon him. (He had been since 1787 major-general.) Holding a subordinate command, it was not in his power to gain much reputation; but what he could, he gained. His conduct during the earliest part of the expedition is mentioned with the warmest commendation in the despatches of the Duke of York, particularly his gallantry at the battle of Cateau, on the 26th of April, 1794; and in the general attack on the French posts on the 17th of May following. But it was during the disastrous retreat through Holland, in the winter of 1794-5, after the Duke of York, thinking the campaign terminated, had repaired to England, that he most distinguished himself. The charge of bringing up the rear devolved upon Abercromby, and by his promptitude, fertility in resources, inostentatious daring, and above all his humanity, he won universal approbation. He gained the confidence of the army, and more especially of the common men.

The war in the West Indies was of a peculiar character. Victor Hugues, and some others of the French leaders in the West Indies, were men of great energy, and a rude, natural talent for war, but they were more demagogues than soldiers. It was less the conflict of armies than an army attempting to keep in check an inflamed population, scarcely raised above the savage state, for it was mainly by the Caribs and the people of colour that the French were supported. Though Sir Ralph Abercromby had the chief command on this occasion, he was thwarted in many ways. The elements warred against him. The equinox of 1795 was allowed to arrive before the ships were fit to put to sea; the fleet was dispersed, and did not reunite in the West Indies till March, 1796. Abercromby's desire, on the breaking out of war between this country and Spain, was to have obtained the concurrence of the English government to an expedition for the liberation of South America, which, as he expressed it, "should be undertaken without any view to conquest, to exclusive commerce, or to plunder." This extensive scheme was thrown aside, ostensibly because it was inconsistent with the anti-revolutionary principles of the British government; in part, at least, because it was on too great a scale for the minds which devised the petty partisan system of effectless operations which Great Britain so long persisted in. Another obstruction he encountered, from government having sought to economise its forces by directing him to fill up his complement of men by raising some regiments of free blacks in the West Indies. This arrangement, the local legislatures, with the example of St. Domingo before their eyes, not unnaturally

refused to consent to. Retarded by the elements, cramped by the directions of government, thwarted by the pardonable apprehensions of the planters, no wonder the expedition was frittered away. With the exception, however, of the attack upon Puerto Rico, Abercromby succeeded in everything that he found himself in a condition to undertake. In March, 1796, he took Grenada; soon after, Demerara and Essequibo yielded to a detachment which he sent against them; Ste. Lucie and St. Vincent next surrendered; and finally he took Trinidad, important from its position, if he should at any future time receive the sanction of government for his South American enterprise; and he appointed Sir Thomas Picton governor, as the person of the best abilities he could find, and most likely to appreciate and second his views on terra firma.

On his return to England he found that he had been created a Knight of the Bath, and promoted to the rank of lieutenant-general. He obtained the command of the 2d or North British Dragoons, and was made general of the Isle of Wight. Not long after he was appointed commander of the forces in Ireland. His remonstrances against the policy of government towards that country occasioned his being superseded by Lord Cornwallis; the pretext being, that government thought it expedient to combine the offices of lord-lieutenant and commander of the forces in one person. A letter from Abercromby to Colonel Lorenzo Moore, written in January, 1799, expresses forcibly his opinions on this matter; the conclusion is almost prophetic:

—“The vices of the government infect the manners of the people. If I find a peasantry cunning, deceitful, lazy, and vindictive, I cannot attribute it, without impiety, to the hand of God; it must come from the hand of man. Although the French revolution and Jacobin principles may have been the immediate cause of the events which have lately taken place in Ireland, yet the remote and ultimate cause must be derived from its true origin, the oppression of centuries. Do not imagine that I am weak enough to believe that a few effusions of lenity and benevolence are to soften the minds of a people which have been hardened by oppression. It will require the wisest system you can devise, and length of time to effect it. In the mean time, you must trust to the due execution of the laws and to a powerful and well-disciplined army for your protection. The Irish peasantry are not a thinking people: they have strong prejudices, however, and people will think for them: till a new system has begun to take effect, they will remain the tools of a foreign enemy, or of domestic agitators and demagogues.” Whatever the government might feel regarding Abercromby's disapprobation of their policy, they could not dispense with his services. He was appointed to the com-

mand of the forces in Scotland, and in 1799 was appointed second in command to the Duke of York in the expedition to the Helder.

In June, 1799, a convention was entered into between England and Russia, for a joint expedition against Holland. The object of this enterprise, to use the words of Mr. Secretary Dundas, “was threefold: first to rescue the United Provinces from the tyranny of the French; secondly, to add to the efficient force of the country, and diminish that of the enemy, by getting possession of the Dutch fleet; thirdly, to divert the attention of the enemy from its projected pursuits in general.” Our business is only with the part taken in the expedition by Abercromby. The first division under his command sailed from Deal on the 13th of August, but, owing to stormy weather, was unable to land till the 21st. The debarkation was effected with resolution and promptitude, in the face of an opposing force advantageously posted. On the 22nd Sir Ralph, with his 10,000 men, got possession of the Helder. On the 27th he was reinforced by 5,000 men, under General Don. On the 10th of September the French and Batavians, anxious to make an impression on the British troops before they should be farther reinforced, attacked Sir Ralph, who repulsed them, and took up a strong position on a canal which connects the Zuyder-zee with the North Sea, some miles in advance of his original position. On the 13th the Duke of York arrived. On the 19th, by order of the Duke, a general attack was made on the enemy. Abercromby was directed to advance and take possession of Horn on the left; the Russian troops were ordered to advance along the sand-hills on the coast; the centre was to advance upon Alkmaar. The centre, by hard fighting, obliged the French to fall back a few miles; the Russians were repulsed; Abercromby alone completely effected what was given in charge to him; and he was obliged, after doing this, to march back, on account of the failure on other parts of the field. On the 2nd of October the Duke again marched forward. The part formerly allotted to the Russians was entrusted to Abercromby, who succeeded where they had failed, mainly by his strenuous exertions in setting an example to the troops. He had on this occasion two horses killed under him. It began to be apparent, that with so difficult a country, and so obstinately defended, it would be impossible to reach or take Haarlem before the winter set in; and unless that were accomplished, the army could not maintain its ground. On the 6th the Duke at last consulted his officers, who advised him to fall back upon the position in which he found Abercromby. The termination of the expedition is well known. The Duke of York entered into a convention, in virtue of which 8,000 French prisoners, at that time safe in England, were to be set

at liberty, in return for his being permitted to carry his army out of Holland. In the magnificent language of Dundas, when defending the convention in the House of Commons — “I think the Duke of York was perfectly right in signing the convention; nor could he be wrong in giving up 8,000 lumber of French troops from our overloaded prisons.” During the short time that Abercromby was left to act at his own discretion, the operations of this expedition were characterised by promptitude and success; and even after he became the mere executor of the directions of another, success uniformly crowned the part of the enterprise entrusted to him. An anonymous biographer says — “No failure ever produced a stronger sensation on the Continent than this; but while the British military character was exposed to the severest reproach, Sir R. Abercromby was always mentioned with respect, and with an undisguised confidence, that had he commanded in chief, the result would have been very different. That this respect and confidence were general in Germany, from the prince to the peasant, the writer of this rude sketch testifies from his own experience, for he was in the North of Germany at the time, and heard the subject canvassed in every company.” The retreat of the winter of 1794-5 had not been forgotten.

After his return from Holland, Sir Ralph was appointed to the command of an expedition sent into the Mediterranean; but the British government do not seem to have had any very precise notion of what they meant it to do there. At last, on the 25th of October, 1800, orders arrived from England to undertake an expedition against Egypt. After touching at Malta, the fleet rendezvoused in the Bay of Marmorica. While detained there by negotiations with the Porte, Abercromby was anxiously engaged in practising the soldiers and the crews of the fleet in the manœuvre of landing. The fleet sailed on the 23rd of February, and anchored in the Bay of Aboukir on the 2nd of March. On the 7th the commander-in-chief, in a boat, reconnoitred the shore in person. On the morning of the 8th the first division was assembled in the boats for the purpose of landing, and before mid-day the British troops were in possession of the steep and well-defended sand-hills that commanded the shore. The whole of the army was landed before nightfall. On the 13th the enemy were driven within the lines of Alexandria. On the 20th an Arab sheikh informed Sir Sidney Smith, by letter, that Menou had entered Alexandria; that all the French troops in Egypt were now within the lines of that town; and that it was intended to surprise the British camp next morning. On the morning of the 21st the British army was, as usual, under arms at three A. M. At half-past three, a slight fire of musquetry and a few cannon shot were heard on the left wing.

A brief interval of silence succeeded, and then were heard loud shouts in front, on the right, followed by a roar of musquetry. Favoured by the darkness of the night, and the broken ground in front of the British position, almost the whole force of the French army burst upon the extreme right of the British, which occupied some ruins on the shore and a redoubt erected in front of them. The British regiments were separated by the superior numbers of the enemy; the 42nd was overwhelmed, and every individual soldier who survived forced to fight unsupported. British obstinacy, even under these disadvantages, maintained its ground till fresh troops came up. At the first alarm Sir Ralph Abercromby mounted his horse, and hurried to the scene of action. One by one he despatched his aides-de-camp to different brigades, and when he approached the ruins he was left alone. Some French dragoons made a dash at him; he was thrown from his horse; one of the assailants made a cut at him, but Sir Ralph seized and wrested the sword from his hand, and his antagonist was bayoneted by a soldier of the 42nd. The French having been by this time beat back, Sir Ralph walked to the redoubt, from which he could command a view of the field of battle. In the rencontre he had been wounded in the thigh, but so long as the battle raged he did not heed it, and continued to pace the platform of the redoubt, giving his commands, regardless of the incessant fire of artillery kept up on his position by the French. At length the enemy retreated, and the spirit of the British veteran, when exertion was no longer necessary, yielded to exhaustion.

“He was placed,” says Sir Robert Wilson, “in a hammock, and borne to the dépôt, cheered by the feeling expressions and blessings of the soldiers as he passed.” He had deserved them; for, reckless as he was in exposing himself, he was anxiously careful not to expose his soldiers to any unnecessary danger. A passage in the first general orders issued by General Hutchinson is strikingly illustrative of the confidence the troops reposed in Abercromby: — “The army will judge of the feelings of General Hutchinson by their own. It will, however, considerably diminish their regret when they are informed that the superintending care of the commander-in-chief still watches over them.” Sir Ralph was conveyed on board Lord Keith’s ship. The ball could not be extracted; a mortification ensued, and he died on the evening of the 28th, in his 68th year.

It would be to misconceive this great and good man to view him merely as a soldier. He was characterised by benevolence, superiority to prejudice, a nice sense of honour, and a degree of sagacity which almost amounted to genius. There was nothing melodramatic about his character; but there

was much tranquil power. As a military man, he combined great circumspection with promptitude and unbounded daring, when the time for action arrived. He was eminently distinguished in that peculiarly British class of military operations in which military and naval forces are combined. Sir Ralph Abercromby married Ann, daughter of John Menzies of Fernton, who was created after his death Baroness Abercromby of Aboukir and Tullibody. By her he had four sons and two daughters: the present Lord Abercromby; Sir John, of whom a brief notice is given above; Lord Dunfermline; and Alexander, a lieutenant-colonel in the army. (MS. communications; *Records of the British Army*, prepared for publication under the direction of the adjutant-general; Wilson's *History of the British Expedition to Egypt*; *London Gazette*.) W. W.

ABERCROMBY, SIR ROBERT, a younger brother of Sir Ralph. He served with reputation in the American revolutionary war. He was appointed governor of Bombay on the 15th of August, 1789, and assumed the government 21st January, 1790. He quitted the presidency on the 26th November, 1792, having been appointed commander-in-chief in India, which he quitted on the 30th April, 1797. In Cornwallis's campaigns against Tippoo Saib, Sir Robert Abercromby twice led an auxiliary force across the Ghauts from Bombay, and on both occasions evinced the same care of his troops which was characteristic of his distinguished brother. His campaign against the Rohillas, while commander-in-chief in India, was rendered successful by the rapidity and decision of his movements. After his return to England, Sir Robert was a member of the Parliament which effected the union with Ireland, but he took no part in the debates. He is understood to have died in 1827.

Besides the three generals of the name of Abercromby, of whom notices have been given, there is another, who by an anachronism has sometimes been confounded with them; Major-General Abercrombie, who commanded in America in 1758. Little is known of him beyond his unsuccessful attack upon Ticonderoga. Horace Walpole speaks of him as "a man who signalled himself neither before nor after his advancement." Franklin's "Memoirs," and Marshall's "Life of Washington," corroborate this slighting opinion. A Major Abercrombie was on the staff of Sir Jeffrey Amherst at the taking of Montreal, after the death of Wolfe; and a Colonel Abercrombie, apparently the same person, fell at Bunker's Hill. He is mentioned merely on account of his having been sometimes confounded with Sir Ralph, and sometimes called his brother. The mistake is not greater than that of the "Biographie des Contemporains," which out of the leading events in the lives of Sir Robert and Sir John Abercromby has manu-

factured a biography of a General Sir John Robert Abercromby. Both General and Major Abercrombie were members of the family of Glascough, in Banffshire, which, like the family of Sir Ralph, was a younger branch of the family of Birkenbog. (MS. communications; Mill's *History of British India*.) W. W.

ABERLI, or AABERLI, JOHANN LUDWIG, a Swiss landscape painter and engraver or etcher, was born at Winterthur, in 1723. He was placed by his father for three years with a landscape painter of his native place, of the name of Meyer, from whom he learnt little. His inclination soon led him to attempt original pictures from nature, and by the assistance of an artist of the name of Grimm, at Bern, he shortly acquired considerable skill in drawing views from nature, in water colours and in oil; and he got considerable employment also in portrait painting. In 1759 he visited Paris, where he remained a year. After his return to Switzerland, he commenced a series of views in an original manner, which he carried to great perfection; and the style has now become very common. He first made a light etching upon copper from an original sketch, of the view that he intended to represent, and afterwards tinted in a very elegant manner impressions from the plate, to the number that he might be enabled to dispose of, and this with comparatively little trouble. Among Aberli's imitators were his scholar and friend Rieder, König, and Bidermann. This style is also now much practised in Switzerland. Aberli died in Bern in 1786. His best plates, coloured in the manner described, are views of Wimmis, the snow mountains of Muri, Cerlier, Yverdun, and a set of six costumes of Switzerland; they command high prices at auctions. Aberli's friend and scholar Rieder wrote a biographical notice of him, which was published in the "Helvet. Journ. für Litt. und Kunst, 1—3." (Füssli, *Geschichte der Besten Künstler in der Schweiz*; Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ABERNETHY, REV. JOHN, an eminent Irish dissenting divine, was born on the 19th of October, 1680, at Coleraine, in the county of Derry, where his father, the Rev. John Abernethy, who appears also to have been a man of superior talents and attainments, was minister of a presbyterian congregation. His mother was a daughter of Walkinshaw of Walkinshaw in Renfrewshire. When the war of the revolution broke out in Ireland, in 1689, young Abernethy chanced to be living with a relation at Ballymenagh, who, to escape from the confusion and danger, crossed over to Scotland, and carried the boy with him, a temporary expatriation to which he probably owed the preservation of his life, for his mother having taken refuge in Londonderry with her other children, lost them all in the privations

and miseries of the famous siege. Her husband chanced to have gone to London, on some mission from the clergy of his connection. Young Abernethy remained in Scotland, where he was put to school, for three years before he revisited Ireland; and in 1693 he was sent back to the College of Glasgow, where he continued till he had taken his degree of M. A., and then, in obedience to his father's wish, proceeded to Edinburgh to study divinity, although his own inclination at this time, we are told, was to follow the medical profession. Returning to Ireland when he had finished his course, he was licensed to preach before he was quite twenty-one. He was immediately invited to become their pastor by presbyterian congregations both in Dublin and in Antrim, and also, after some time, by the congregation at Coleraine, on the death of his father; but at last, by the decision of the synod, he was settled at Antrim, in August, 1703. For some years he appears to have been remarked only for the diligence with which he performed his pastoral duties, the superior ability which he displayed in his discourses, and in the discussions of the church courts, and the general respect in which he was held by his congregation and his clerical brethren. He had married when he first came to Antrim, and the death of his wife, to whom he was strongly attached, in the end of the year 1712, probably had some share in changing the habits of his life, and impelling his mind to seek for occupation out of the routine course of duties and studies with which it had hitherto been satisfied. We are told that from this time he began to keep a diary of his life, setting down very exactly not only every event that befel him, but the whole course of his moral, intellectual, and religious progress. Of this record he left at his death six large quarto volumes, closely written in a very small hand. If the manuscript still exists, some portions of it at least might be worth publishing, and might throw some light upon the history of protestant sectarianism in Ireland in the earlier part of the last century. It was not long after he began his diary that Abernethy made his first appearance in print. The earliest of his publications is stated to have been "A Sermon, on occasion of the Accession of King George I., on Psalm xx. 6." This was followed by "A Sermon before the general Synod, on Daniel xii. 4.," preached when he was moderator or president of that supreme judicatory of the Presbyterian Church in the north of Ireland. About the year 1716 he engaged with much zeal in an attempt to convert the poorer classes in Antrim and the neighbourhood from popery; but it is admitted that his success was far from answering his expectations; and after persevering for some time, and being joined by several other clergymen, he seems to have abandoned the project as impracticable. It

may have been, however, that his zeal and activity were now carried away in another direction. He had of late been led to certain new views, principally by his perusal, it is said, of the publications in the Bangorian controversy, and had gone fully along with Dr. Hoadly, if not beyond him, in the positions upon the right of private judgment laid down in his famous sermon "on the Nature of the Kingdom of Christ," and in subsequent writings. The first manifestation which Abernethy gave of his changed opinions was in the desire he freely expressed for the abolition among the Irish presbyterians of the practice of exacting subscription to the Westminster Confession of Faith as a passport to the office of the ministry. A society which he and some friends, mostly of the same way of thinking, had established under the name of the Belfast Society, from its meetings being usually held in that town, ostensibly for their general improvement in useful knowledge, by bringing all things, as they said, to the test of reason and Scripture, was soon converted into an engine for the accomplishment principally of that one particular object, and, losing its first appellation, came to be known by that of the Non-Subscribers' Society. Abernethy's next proceeding was still more daring: in the year 1717 he received calls, or invitations, to be their pastor, from a congregation in Belfast, and also from one in Dublin: he desired to remain at Antrim: the synod, which had always exercised an absolute authority as to such matters, directed that he should go to Dublin; after some little consideration, he flatly refused to obey. A long contention followed, which at last, in 1726, produced a schism, or division of the synod and the church into two unconnected and hostile bodies. Dr. Kippis, who devotes ten ample pages of his edition of the "Biographia Britannica" to his life, suppresses the fact; but the truth is, that their opposition to subscription, and denial of the authority hitherto exercised by the church courts, were not the only things laid to the charge of Abernethy and the other professors of the new light (as it was popularly called): they were also accused of doctrinal heresy, of Arianism, or something like it. In short, Abernethy was supposed to have imbibed the principles, not only of Hoadly's "Kingdom of Christ," but also of Clarke's "Scripture Doctrine of the Trinity." It was this imputation that had the chief share in occasioning the current of the popular feeling to set so strongly against him and his associates, and in inducing many of his congregation to leave him, notwithstanding his eminent qualifications and universally admitted worth of character. After striving with these adverse circumstances for some years, he at length, in 1730, accepted a call from a congregation of Protestant dissenters in Woodstreet, Dublin. After his removal to Dublin, we are told, he altogether changed his style

of preaching: instead of speaking extemporaneously, as he had been accustomed to do, or from a composition committed to memory, he now always wrote out his discourses at full length, and read them; and he and his followers, who eventually came to be called the Rational Dissenters, also carefully eschewed, it seems, all appeals to the affections of their hearers, thinking to accomplish everything by merely addressing their reason; "a notion," remarks Kippis, "which in every view of it is absurd; and peculiarly so" (why this should be is not quite apparent) "in men who are engaged in keeping up a separation from the Established Church." Abernethy also married again soon after taking up his residence in Dublin. In 1731, and the two or three following years, he took a leading part in the agitation of a repeal of the Test Act, the failure of which is attributed in a great measure to a biting pamphlet of Swift's, his "Reasons humbly referred to the Parliament of Ireland for repealing the Sacramental Test in favour of the Catholics." Abernethy died of an attack of gout, to which he had long been subject, in the beginning of December, 1740.

His publications, besides the two sermons already noticed, are, "Religious Obedience founded on Personal Persuasion; a Sermon preached at Belfast, Dec. 9. 1719, on Rom. xiv. 5." "Seasonable Advice to the Protestant Dissenters in the North of Ireland," Dublin, 1722. "A Reply to the Rev. Mr. Masterton, in defence of the Seasonable Advice." "A Sermon preached at Antrim, Nov. 13. 1723, at a Fast observed in the Presbyterian Congregations in Ulster, by agreement of their Ministers, on account of Divisions, on 1 Cor. iii. 5." Belfast, 1724. "The Nature and Consequences of the Sacramental Test considered," Dublin, 1731. "Reasons for the Repeal of the Sacramental Test, in five numbers," Dublin, 1733. "Persecution contrary to Christianity; a sermon preached in Wood-street, Dublin, Oct. 23. 1735, being the Anniversary of the Irish Rebellion, on Matt. v. 44." All these, except the sermon at Antrim, in 1723, and the reply to Masterton, are contained in "Scarce and Valuable Tracts and Sermons occasionally published by the late Rev. and learned John Abernethy, M. A.;" 8vo. London, 1751. The above publications are chiefly deserving of mention as illustrating the sketch that has been given of the author's life. But Abernethy's principal works are, his "Discourses concerning the Being and Natural Perfections of God," in 2 vols. 8vo.; the first published in 1740, the second in 1743, after his death; and his "Sermons on various Subjects," in 4 vols. 8vo.; the first two published in 1748, the two others in 1757. Prefixed to the first volume is a life of the author (understood to be by Dr. Duchal), extending to 92 pages. The

former of these two works, in particular, often designated "The Discourses on the Divine Attributes," has been much admired, both for the acuteness of the reasoning, and the clearness and neatness of the style, and has been regarded as a standard work by theologians of eminence who did not share the sectarian opinions of the author. (Life by Duchal, prefixed to *Sermons*; Life in *Biographia Britannica*; *Sermon on Death of Abernethy*, by John Mears, M. A. 8vo. Dublin, 1741; Bennet and Bogue's *History of Dissenters*, iv. 76, &c.) G. L. C.

ABERNETHY, JOHN, was born in London, in 1765. He was descended from a presbyterian family in the north of Ireland, and was grandson of the Rev. John Abernethy. His early education was limited to the ordinary instruction of a day-school in Lothbury. He was apprenticed to Mr. (afterwards Sir Charles) Blicke, one of the surgeons to St. Bartholomew's Hospital, and attended the lectures on surgery and anatomy of Mr. Pott, another of the surgeons of that Institution, and of Mr. Hunter and Sir W. Blizard. On the retirement of Mr. Pott, in 1787, Mr. Abernethy was elected assistant-surgeon to the hospital, and twenty-eight years afterwards he became full surgeon. Soon after receiving the former appointment he began to lecture on anatomy and surgery; and on the death of Dr. Andrew Marshall, at that time a very esteemed teacher of those sciences, he rapidly rose to the highest celebrity, and became, what he continued to the last, the most popular medical teacher, and one of the most eminent surgeons, of his day. He died at Enfield, in 1831.

No one has exercised a greater influence than Mr. Abernethy upon the character of modern English surgery. The doctrine of the "Constitutional Origin and Treatment of Local Diseases," which he taught so much more generally than his predecessors, that he appears like a discoverer of it, is more or less involved in the daily practice of every surgeon; and now that its bearings are more accurately laid down than they were by him, it supports one of the soundest principles in the treatment of local diseases. As enunciated by him, first in 1806, in his *Surgical Observations*, Part II. "On the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany Local Diseases and obstruct their Cure," and afterwards in an extended form, as "Observations on the Constitutional Origin and Treatment of Local Diseases," the doctrine is briefly this:—"Local irritation acting on the nervous system may affect the digestive organs by a kind of reflected operation," through the brain, "in a very serious manner, and thereby create great general disorder of the system, which is afterwards alleviated in proportion to the amendment that ensues in those viscera." (*Surgical Observations*, ed. 1815, vol. i.

p. 12.) The digestive organs are also frequently affected, when the general powers of the constitution have been weakened, and in persons who have naturally a weak or irritable state of the nervous system; and, in return, a disordered state of the same organs, "consisting in a weakness and irritability, accompanied by a deficiency or depravity of the fluids secreted by them, and upon the healthy condition of which the due performance of their functions seems to depend," "may produce in the nervous system a diminution of the functions of the brain, or a state of excitation, causing delirium, partial nervous inactivity or insensibility, or the opposite state of irritation and pain. It may produce in the muscular system weakness, tremors, and palsy, or the contrary affections of spasm and convulsions. It may excite fever by disturbing the actions of the sanguiferous system, and cause various local diseases by the nervous irritation which it produces, and by the weakness which is consequent on nervous disorder or imperfect chyli-fication. Or, if local diseases occur in a constitution deranged in the manner which I have described, they will become peculiar in their nature and progress, and difficult of cure. Affections of all those parts which have a continuity of surface with the stomach, as the throat, mouth, lips, skin, eyes, nose, and ears, may be originally caused or aggravated by this complaint." (*Ibid.* p. 62.)

This essay exhibits all the excellence and all the defects of Mr. Abernethy's scientific character. It gives proof of a power of observing the general features of diseases and of conceiving bold ideas of their nature with an accuracy which, considering the limited number of the facts, and the great extent of the generalisation, has rarely been equalled; but it shows that this power was combined with an unwise disregard of the distinction of those several parts of a general truth, a knowledge of which is equally necessary to accuracy in its enunciation, and to safety in applying it. In the details of his system, Mr. Abernethy scarcely attempted to find or point out any of the subordinate principles, which, in a number still untold, are involved in the general rule which he established; and in his lectures and practice, which had much more influence than his writings in promulgating his opinions, he simplified them still more; for he seemed to hold only that all local diseases, which are not the immediate consequence of accidental injury, are the results of disorder of the digestive organs, and are all to be cured by attention to the diet, by small doses of mercury, and by purgatives. Yet there is no doubt, that in the study of the general or constitutional relations of apparently local diseases, of which he made so simple a matter, there are involved the greater number of all those diverse facts of sympathy through the medium of the

nervous centres, and of the influence of changes in the state of the blood, out of which years of observation will still be necessary for finding the real expression of the general truth. In short, Mr. Abernethy's system was entirely one of deduction from a happily conceived idea; for the observation of particular facts, and for the strict induction of general truths from them, his mind was altogether unsuited; for he was naturally indolent, and early success rendered industry unnecessary.

The facility of the principles and practice of this doctrine, however, would have made it acceptable, though it had been supported by far less truth than it really contained; and yet, though it was in all its characters admirably adapted for popularity, and though Abernethy's writings were singularly clear and impressive, it may easily be imagined that when he comes to be considered only in relation to the part which he bears in the history of medical science, when his person, his eccentricities, his wit, and eloquence are forgotten, men will wonder why he so greatly influenced the characters of his contemporaries and successors. It was in the lecture-room and in private life that he so fascinated all who heard him, that they could not help first believing him, and then imitating him. His style of lecturing was simple, positive, and often eloquent; and he so acted what he described, and so illustrated all the dullest questions with good stories admirably told, that few hearers could be either inattentive or strictly critical. He had, besides, a singular art of satisfying his pupils of the perfection of what he taught; so that, although his lectures were for the most part confined to the mere surface of anatomy and surgery, "we never," says Dr. Latham, "left his lecture-room without thinking him the prince of pathologists, and ourselves only just one degree below him." (*Lectures on Clinical Medicine*, p. 76.) To these qualities as a teacher, he added many that made him very estimable as a friend — honesty, liberality, wit, kindness, and ready sympathy; so that it is hard to find one among his friends who can speak impartially even of his scientific character. His eccentricities and occasional roughness of deportment were his greatest weakness; and though, judging by what is commonly said of him, one might suppose that to them alone he owed his popularity, it is probable that they aided him only by attracting men within the sphere of the influence of his better qualities, and by obtaining for him the opportunities of exercising his great talents for the private practice of surgery.

The part of Mr. Abernethy's works already considered is far the most important; the chief results of his other labours may be rapidly passed over. In his paper on aneurisms, he strongly urges the necessity of the simplest

mode of operation, and lays down the principles in accordance with which a method more simple than that which he himself employed, is now adopted. Here also he describes the cases in which he tied the external iliac artery : on which, as well as on the common carotid artery, he was the first who placed a ligature. By his essay "On Injuries of the Head" (first published in 1797), he contributed greatly to prove how rarely the application of the trephine (which in Mr. Pott's time was used in nearly every such case) is necessary ; and first pointed out the chief signs attendant on different degrees of injury to the brain. His "Classification of Tumours," as far as the expressed scope of the essay is concerned, exhibits a singular proof of his defective mode of treating particulars ; but the practical observations, and especially the applications of his peculiar doctrine to this class of diseases, are of great value. In the paper on lumbar abscesses, which was published in his first work in 1793, he describes the new method of discharging their contents through a valvular opening in the skin, so as to prevent the admission of air into the cavity ; a plan which experience has proved to be very useful in prolonging life.

Mr. Abernethy's physiological writings are of much less importance than his surgical works. He was an unquestioning disciple of John Hunter. His chief lectures are devoted to the inculcation of the general principles and the hypotheses which that great physiologist had sketched out ; and the service which his eloquence rendered by making them seem intelligible to dull or inactive minds, was certainly enough to compensate for the damage which they had nearly suffered by his neglect of the great mass of facts on which Hunter had constructed them, and more especially by the unwise energy with which he tried to prove an identity or close resemblance between the vital principle of Hunter and electricity.

Mr. Abernethy collected an excellent museum of preparations illustrative of surgical pathology, which, together with Mr. Stanley's, formed the nucleus of that now attached to the school at St. Bartholomew's Hospital. Of this school indeed, as he was the first who delivered lectures on anatomy in the Hospital, Mr. Abernethy may be regarded as the founder.

For many years, also, he was a member of the council of the London College of Surgeons, and both took an active part in the government of its affairs, and always warmly defended its constitution and privileges. (See, in proof of this, a letter by him, signed, "A Professional Friend," in the *London Medical Gazette*, Dec. 19. and 26. 1829.) In this office he made the Hunterian Museum an especial object of his care ; he exerted all his influence in maintaining it in a manner worthy of its founder, and all his eloquence

in illustrating its contents ; for he saw that it contained "the principal records of the deeds and opinions" of his great master in physiology. (*Physiol. Lectures*, 1817, p. 2.)

The following is a complete list of Mr. Abernethy's writings : —1793. "Surgical and Physiological Essays" —Part I. on the Lumbar Abscess ; on the Composition and Analysis of Animal Matter. —Part II. on the Nature of the Matter perspired and absorbed from the Skin ; on the ill Consequences sometimes succeeding to Venesection. —1797. Part. III. on Injuries of the Head ; supplement to the essay on the Lumbar Abscess ; on Irritability ; Surgical Cases, and Remarks on Aneurism, Emphysema, and Mercurial Fumigation. These three form one volume ; the surgical essays appeared afterwards in an extended form. —1793. "Two Instances of uncommon Formations in the Viscera of the Human Body" (*Philosophical Transactions*). —1796. "Some Particulars in the Anatomy of the Whale ;" in the same. —1798. "Observations on the Foramina Thebesii of the Heart ;" in the same. —1800. "Account of a singular Disease in the upper Maxillary Sinus" (*Transactions of a Society for Improvement of Medical and Surgical Knowledge*). —1804. "Surgical Observations," Part I. containing a Classification of Tumours ; an Account of Diseases which strikingly resemble the Venereal Disease ; and various Cases illustrative of Aneurism, puncturing the Urinary Bladder, and the Removal of loose Substances from the Knee-joint. —1806. The same, Part II. containing the essays on Disorders of the Health, &c. ; on Diseases of the Urethra, and on the Treatment of one Species of the *Nævi Materni*. The surgical portions of all these works extended, and with a few additions, were published as the "Surgical Works of John Abernethy, F.R.S.," in 2 vols. 8vo. London, 1811, and in subsequent editions. —1806. "On a Diminution in the Area of the Aperture by which the left Auricle of the Heart communicates with the Ventricle ; with an account of a Disease of the Ovary." (*Medico-Chirurgical Transactions*, vol. i.) —1815. Introductory lectures exhibiting some of Mr. Hunter's opinions respecting life and disease. Two of these three lectures were published in 1814, with the title of "An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life." —1817. "Physiological Lectures exhibiting general views of Mr. Hunter's Physiology, &c." 8vo. —1819. "The Hunterian Oration for 1819." —1831. "Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology," 8vo. These four works form one volume. —1830. "Lectures on the Theory and Practice of Surgery," 8vo. This volume contains only the doctrinal part of the course. The lectures were reported, as delivered, in the "Lancet," 1824, 1825, and reprinted in one volume, 8vo. 1828. There are also a few anonymous

papers, but they cannot be certainly referred to. J. P.

ABES. [AARON ABHAS.]

ABESCH, ANNA BARBARA, a Swiss painter on glass, was the daughter of Peter Anton Abesch, also a painter on glass. The celebrated Benedictine monastery of Muri, in the canton of Aargau, contains many specimens of her ability in this description of painting. She died in 1750. (Fiorillo, *Geschichte der zeichnenden Künste in Deutschland*; Füssli, *Künstler-Lexicon*.) R. N. W.

ABESCI, ELIAS. [HABESCI.]

ABGARUS or ACBARUS (Ἀβγαρος, Ἀβγαρος, Ἀκβαρος), the name of several princes or kings of Edessa, the capital of the district of Osrhoene in Mesopotamia. There are medals of several of these princes with Greek inscriptions: they are given in the work of Bayer, "Historia Osrhoena et Edessena ex Nummis illustrata." Petropol. 1734, 4to.

1. The chieftain who drew Crassus into an unfavourable position just before his defeat by the Parthians [CRASSUS] is called Augarus the Osrhoenian by Dion Cassius, (xi. 20.) and Akbarus a chief of the Arabians, in the Parthian history ascribed to Appian; but Ariamnes, by Plutarch. (*Crass.* c. 21.)

2. Eusebius states (*Hist. Eccles.* 13.) that Abgarus, prince of Edessa, being ill, and having heard of the fame of Christ, sent a letter beseeching him to come and cure him. Christ sent back a letter, promising that one of his disciples should go and cure Abgarus, and teach the way of salvation to him and his people. This promise was afterwards fulfilled by the apostle Thaddeus. Eusebius gives copies of the letters, taken from the Syriac originals, which were preserved among the archives at Edessa. Lardner has clearly shown that these letters are spurious, from the total silence of the Gospels about them, and of all writers before Eusebius, and from other circumstances, as well as from certain internal marks. (*Heathen Testimonies*, c. 1.)

3. Tacitus mentions a king of the Arabians, named Acbarus, who opposed the attempt of the emperor Claudius to set Meherdates on the throne of Parthia.

It seems probable that Abgarus was not a proper name, but a title of the Osrhoenian kings. P. S.

ABHAGET. [THADDAL.]

ABIATHAR (in Heb. אֲבִיָּאֶתָר, in the LXX. and in the N. T. (*Mark*, ii. 26.) Ἀβιάθαρ, in the Vulgate, *Abiathar*), son of Ahimelech, high priest of the Jews. He was of the posterity of Eli, who belonged to the junior branch (that of Ithamar) of the house of Aaron. (Josephus, *Jewish Antiq.* V. xi. 5.; and 1 *Sam.* ii. 35, 36. 1 *Kings*, ii. 27. and 1 *Chron.* xxiv. 3.) When, by the command of Saul, Ahimelech and his family were slain at Nob, Abiathar was the only one of his sons that escaped; and he fled to David, who was at that time lurking with a band of malcontents in the

desert country near the western shore of the Dead Sea. Abiathar was recognised by David as his father's successor in office; a recognition which appears to have been sanctioned by God, who granted him oracular answers by "the urim and the thummim," to various inquiries which David made through him.

In the reign of David, Abiathar continued to hold the high priesthood, but in conjunction with Zadok. Neither of them was present at David's first ill-advised attempt to remove the ark; but they superintended its removal from the house of Obed-edom into the city of David.

In the rebellion of Absalom, Abiathar and Zadok proposed to quit Jerusalem with David, carrying the ark with them; but David directed them to carry it back, and pointed out that they might more effectually serve him by transmitting him intelligence of what passed in the city in his absence. When the rebellion was over, the two priests were directed to suggest to the men of Judah that they should, on the ground of consanguinity to David, be the first to return to their allegiance.

Abiathar is enumerated among the chief counsellors of David. (1 *Chron.* xxvii. 34.) In the close of David's reign he attempted to thwart his purpose of appointing Solomon his successor, and joined the party of Adonijah. [ADONIJAH.] But the decisive measures of David at once dispersed that prince's adherents; and Abiathar was punished by Solomon with expulsion from his sacred office, after holding it above forty years. We have no notice of his death.

The history of Abiathar is contained in the two books of Samuel and the first two chapters of the first book of Kings: there are some few notices of him in the first book of Chronicles. J. C. M.

ABICHT, JOHANN GEORG, was born on the 21st of March, 1672, at Königsee, a little town in the principality of Schwarzburg. In 1691 he began to study theology and philosophy at Jena and Leipzig, and in 1697 he obtained in the latter university his degree of M. A., and was shortly after appointed assessor of the philosophical faculty. He was subsequently made professor of Hebrew, and in 1716 he obtained the chair of theology, which had become vacant by the death of G. Olearius. But some disputes with the court at Dresden induced him, in the year following, to accept an invitation to Danzig, where he was appointed rector of the gymnasium and preacher at the Trinity Church. In this place he remained till 1729, when he was invited to Wittenberg as the successor of Wernsdorf, with the titles of general superintendent, assessor of the consistory, professor theologiæ primarius, and pastor. He was, however, soon obliged to give up his functions, as pastor, on account of his ill health.

In the year 1740 he was elected a member of the Royal Academy of Sciences at Berlin, but on the 5th of June of this year he died of a paralytic stroke.

Abicht wrote numerous dissertations on the Hebrew language, on Hebrew antiquities, philosophy, and doctrinal points of theology. Those on archæological and historical subjects are still useful, for the matter which they contain was collected with great diligence and accuracy. Most of the dissertations connected with the interpretation of the Old Testament are contained in Ikenius (*The-saurus Novus Theologico-Philologicus*). The most important of his other works are, "Accentus Ebræorum ex antiquissimo Usu Lectorio explicati." This work was attacked by J. Francke, and the reply of Abicht is very instructive. Dissertationes "De Criterio Veritatis," "De Mendacii Bonitate et Malitia," "De Usura Licita," "De Limitibus Intellectus Humani," "De Exercitiis disputandi recte Instituendis," and, "Einige Mängel der Leibnitzischen Philosophie, welche der Theologie zuwider sind." His works on doctrinal theology are strictly in accordance with the Lutheran creed. (Jöcher, *Allgem. Gelehrte Lex.* i. 23. where a list of Abicht's dissertations is given; Ranft, *Leben Sächsischer Gottesgelehrten*, i. 1. &c.; *Actæ Histor. Eccles.* v. 289; *Unpartheijische Kirchenhistorie*, iii. 327. which contains a complete list of all the dissertations of Abicht.) L. S.

ABIGAIL. [DAVID.]

ABIHU. [AARON.]

ABIJAH, (אֲבִיָּה; 'Aḥiā in some MSS. of the LXX.; 'Oḥiū in Josephus;) son of Jeroboam, first king of the ten tribes. [JEROBOAM.]

2. The second son of Samuel, the prophet and judge. He is called by Josephus 'Aḥiā. [SAMUEL.]

3. The wife of Ahaz, and mother of Hezekiah, king of Judah. She is called, in the book of Kings, Abi (אֲבִי), and in the LXX. 'Aḥov, and by Josephus Aḥiā. [AHAZ. HEZEKIAH.]

4. A Jewish priest, head of one of the twenty-four courses or divisions into which the priestly caste was divided. Zacharias, father of John the Baptist, was of the course of Abijah, or Abia. J. C. M.

ABIJAM, or, in the book of Chronicles, ABIJAH, (Heb. אֲבִיָּה, and LXX. 'Aḥiōv in Kings; or אֲבִיָּה, and 'Aḥiā in Chronicles; 'Aḥiās in Josephus;) son of Rehoboam, and grandson of Solomon, was designated by Rehoboam in his lifetime as his successor, and succeeded him, B. C. 973, on the throne of Judah, which he occupied for about three years, dying B. C. 970. His mother's name and lineage are differently given in the sacred writings. The discrepancy may be reconciled by the supposition that she was daughter of Uriel of Gibeah, and grand-daughter of Absalom or Abishalom, probably (as Josephus tells us) the well-known son of Da-

vid: the different orthography of her name (Maachah and Michaiah) has probably arisen from a transcriber's error. The war which had continued between Judah and Israel until the death of Rehoboam was not terminated by that event; and Jeroboam, king of Israel, received a severe defeat from Abijam at Mount Zemaraim in the mountains of Ephraim. The numbers of the opposing armies are given by the writer of the second book of Chronicles at 800,000 for Israel, and 400,000 for Judah; and the loss of vanquished is given at 500,000. These numbers are also found in Josephus; but some error probably exists. The defeat was, however, such as to humble the power of Israel; its immediate result was the capture of two or three frontier towns, including Bethel. The victory of Abijam appears to have been gained by the enthusiasm excited by his well-timed harangue before the onset, which harangue is preserved in the second book of Chronicles. Of Abijam after his victory we hear little else than that he followed the bad example of his father: the enumeration of his harem, by the sacred writer, gives some reason to suppose that warlike energy was followed by indolent sensuality. He was succeeded by his son Asa. (1 Kings, xv.; 2 Chron. xi. xiii.; Josephus, *Jewish Antiq.* viii. 11.) J. C. M.

ABILDGAARD, NIKOLAY, a distinguished historical painter, born at Copenhagen in 1744. He was the son of Sören Abildgaard also a good artist, who was born in Norway in 1718, and was appointed draughtsman to the Royal Archives of Denmark; he made many fine drawings from the antiquities of Denmark, which are preserved in the library of the university of Copenhagen. Nikolay Abildgaard has been considered the best painter that Denmark has yet produced: but some critics have found fault with his style; his colouring has been pronounced dark, and his attitudes forced and unnatural.

He commenced his education in the academy of Copenhagen, and in 1772 he set out for Italy, in which country he spent five years in studying the great works of the various schools. Of his own works the following are the most celebrated: the wounded Philoctetes; the mother of Messalina, mourning over the body of her daughter; Socrates; Ossian; Culmin's shade; the creation of the world after Orpheus; and his last works consisting of four great pictures from the comedies of Terence. Some of his best works were destroyed by the fire that consumed the old palace of Christiansburg, in 1794. Although Abildgaard survived this accident some years, it had such an effect upon his mind, according to Füssli, that he scarcely touched the pencil ever afterwards. Abildgaard was for some years professor of painting of the academy of Copenhagen, and for two years its director: he collected a valuable library, and

has left writings upon the theory and history of art; his library was purchased by the king Frederick IV. He died in 1809. A review of the life and work of Abildgaard, by Torkel Baden, is inserted in the "Kiøbenhavnsk laerde Efterretninger" for 1809. (Ersch und Gruber, *Allgemeine Encyclopædie der Wissenschaften und Künste*; Weinwich, *Kunsthistorie i Danmark*; Ramdohr, *Studien, &c.*; Füssli, *Künstler-Lexicon*; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ABILDGAARD, PETER CHRISTIAN, was born in Denmark about the year 1745, and studied medicine at the university of Copenhagen. The prevalence of a pestilence among the cattle rendered the want of a knowledge of the diseases of domestic animals at that time peculiarly felt in his native country. Abildgaard was selected with two other students to study veterinary medicine at the expense of the Danish government, at the college then recently established at Lyon. After a stay of two years and a half in that city he returned to Copenhagen, and was afterwards very active in promoting the establishment of the veterinary college which was founded in that city in 1773.

He wrote several works on subjects in his department of medicine, which are stated, by a writer in the "Biographie Médicale," to contain the opinions of the Lyon school, rather than the results of original observation. It is as a zoologist that Abildgaard is most deserving of mention. He was one of the founders of the Society of Natural History of Copenhagen, and filled for some time the office of secretary to it. Its transactions, and those of the Academy of Sciences, contain many papers by him of considerable merit. In 1793 he paid a visit to Madrid, and in 1796 published a description of the Megatherium, which he had seen in the museum of that city, together with a drawing of the head and hind extremity, which, being executed from memory, was not very accurate. He referred the animal, as did Cuvier, whose paper on it appeared at the same time, to the family of Edentata. On the death of O. F. Müller, Abildgaard undertook to complete his "Zoologia Danica." He furnished all the plates to the third volume, and edited the last volume in conjunction with Holten, Vahl, and Rathke. This was the last labour in which he was engaged; and in the year 1808 he died, at Copenhagen, aged about sixty-three. (*Biographie Universelle*; also a sketch of his own life, in his *Historia Brevis Regii Instituti Veterinarii Hafniensis*, Hafniæ, 1788; and Cuvier, *Sur les Ossements Fossiles*, tom. v. part. i. p. 176.)

C. W.

ABILDGAARD, SÖREN, a native of Denmark, was born between the years 1720 and 1730, and died in 1791.

He is best known by two works on topographical mineralogy, entitled, "Beskrivelse

over Stevens Klink og dens naturlige Mærkværdigheder," 4to. Kiøbenhavn, 1759; "Physik mineralogisk Beskrivelse over Moens Klint," 8vo. Kiøbenhavn, 1781. Both of the above works have been translated into German; they contain an account of the geological characters of two remarkable promontories on the Danish coast.

Abildgaard likewise wrote a prize essay on peat, in 1761, which was published in vol. vi. of the "Danish Agricultural Magazine;" and was afterwards translated into German, and printed as a separate treatise, at Copenhagen, in 1765, under the title of "Abhandlung vom Torf." He is confounded by Watt (*Bibliotheca Britannica*) with P. C. Abildgaard, the naturalist. (Ersch, *Handbuch der Deutschen Litteratur*, ii. Band. iv. Abth.; p. 33, 34.)

C. W.

ABI'MELECH. (Heb. אֲבִימֶלֶךְ; LXX. Ἀβιμέλεχ.)

1. A king of the Philistines at Gerar, who, upon Abraham's visiting Gerar with his wife Sarah, took Sarah into his house, being deceived by the statement of Abraham that she was his sister. For this Abimelech was smitten with disease, and still further threatened by God in a dream. He reproved Abraham for his deceit, which Abraham excused on the ground that Sarah was the daughter of his father, but by a different mother. Abimelech restored Sarah to Abraham, and gave him costly presents, among which was included, as a delicate rebuke to Sarah, a thousand shekels of silver to buy herself a veil, the veil being the proper costume of married women, which Sarah had no doubt laid aside when she represented herself unmarried. (B. C. 1898.)

Abraham afterwards lived near Gerar, and on the occasion of a dispute between their servants about the right to a well, he and Abimelech made a solemn league, whence the place was called Beersheba, that is, the well of the oath. (*Gen. xx. xxi. 22—32.*) It appears from this narrative, that Abimelech was one of the few who preserved the worship of the true God in the time of Abraham.

2. Another Abimelech, king of Gerar, probably the son of the former, had a similar adventure with Isaac and his wife Rebekah. Isaac, having gone to Gerar in consequence of a famine, gave out that Rebekah was his sister. Abimelech, however, discovered accidentally that she was his wife, and after severely reproving him, charged his servants to do him no harm on pain of death.

Isaac being thus left unmolested, increased in wealth, till Abimelech thought it prudent to request him to depart from Gerar. Isaac accordingly left Gerar, and proceeded to reopen the wells which his father had dug, and which the Philistines had filled up; but an attempt to dig new wells involved him in a dispute with the Philistines. He retired to Beersheba, where Abimelech visited him, and

a covenant was made between them. (*Gen.* xxvi., about B. c. 1800.)

The name of these two kings, which means "my father the king," is evidently not a proper name, but a title of the kings of the Philistines, as Pharaoh is of those of Egypt; and it is so used elsewhere. (*Psalms* xxxiv. title, compared with 1 *Sam.* xxi. 10.)

3. An illegitimate son of Gideon, the judge of Israel, who induced the men of Shechem to choose him king, after he had put to death (B. c. 1209), by their help, Gideon's seventy sons. This is the first instance of that practice, which has since been so common in the East, for a new king to massacre his relations in order to secure his throne. Jotham, the youngest, alone escaped, and pointed out to the Shechemites the folly and danger of their choice, in the oldest fable in existence, "The trees choosing a king." Abimelech had reigned three years when the people of Shechem rose against him and expelled him from the town. By a stratagem, aided by one of the magistrates of Shechem, who was his friend, he captured the city, utterly destroyed it, slew the inhabitants, and sowed the ground with salt. He then marched against Thebez, near Shechem; and, as he was attacking the citadel, a woman on the battlements threw a large stone upon his head, which broke his skull. He immediately commanded his armour-bearer to run him through with his sword, that he might not be said to have been killed by a woman. His order was obeyed, and he died B. c. 1206. (*Judges*, ix.) P. S.

ABINGDON, EARL OF. [BERTIE.]

ABINGTON, FRANCES, was born in 1731, or, according to some, in 1738. Her maiden name was Barton, and her father, although of respectable descent, is said to have been only a common soldier. Early in life she obtained her livelihood by running on errands, and one of her places happening to be at a French milliner's, she soon contrived to pick up the language. She was afterwards a flower-girl in St. James's Park. Her first appearance on the stage was as Miranda, in the "Busy Body," at the Haymarket Theatre, on August 21st, 1755, under Theophilus Cibber, who had obtained a temporary licence from the Chamberlain. She afterwards acted at Bath, and also at Richmond, whence Foote recommended her to Drury Lane, where she appeared as Lady Pliant, in the "Double Dealer," in 1756. Not making much impression on the public, she went to Dublin, previously to which she was married to Mr. Abington, who had become known to her as her music-master, and from whom she separated in a few months. At Dublin she made her first step to fame, as Kitty, in "High Life below Stairs," which was brought out for the benefit of Tate Wilkinson, who has left an animated account of her great success. The more fashionable theatre in Crow-street was

soon deserted for the obscure house in Smock-alley; the head-dress that Mrs. Abington wore was copied by every milliner, and the "Abington cap" in a few days figured in every shop window, and on the head of every lady who had any pretensions to fashion. Mrs. Abington continued a first-rate favourite at both the Dublin theatres until her return to England, in 1765, when she was warmly welcomed by Garrick, and made her re-appearance at Drury Lane, as the Widow Bellmour, in the "Way to Keep Him," with great effect. In a few seasons, by the retirement of Mrs. Pritchard and Mrs. Clive, the field was left open to her, and she quickly became the first comic actress of her day; a station which she long retained. In 1782, in consequence of a quarrel with the Drury Lane managers, she went over to Covent Garden, where she first appeared as Lady Flutter, in the "Discovery," but proved her versatility by afterwards undertaking Lucy, in the "Beggars' Opera," and even Scrub, in the "Beaux' Stratagem," which she performed in 1786. She soon after left the London boards, and was understood to have retired; but in 1797 she unexpectedly re-appeared at Covent Garden, on which occasion she spoke a poetical address in allusion to the circumstance. During the season she went through a round of her principal characters with considerable spirit, and added two new ones to the list; Susan, in the "Follies of a Day," and the heroine of a new farce called "Matrimony," — not the piece which keeps possession of the stage. Her last public appearance was on the 12th April, 1799, when she performed Lady Racket, for the benefit of her friend Pope; but she acted afterwards in the Margravine of Anspach's theatre at Brandenburg House, where she had been a frequent performer. She died at her house in Pall Mall, 4th March, 1815. She left a legacy to each of the theatrical funds.

Mrs. Abington was possessed of a graceful person, elegant manners, and an expressive countenance. Admired in every walk of comedy, in the lady of fashion she was unrivalled. Her taste in dress was considered so excellent, that throughout her career she might almost be said to set the fashion. It is even asserted by Archenholz, the German traveller, that she was paid large sums by ladies for her advice on the subject of dress and ornaments, and that she obtained 1600*l.* a year from this source. Mrs. Abington was on terms of intimacy with many of the nobility, and visited and was visited by ladies of the first rank, notwithstanding she had deserted her husband for Mr. Newnham, a gentleman of fortune, and M. P., to whom she was indebted for the education which her early poverty had denied her. She was also highly admired for her wit and conversation. As an actress her range was great, and she thought nothing too low to attempt, provided it were natural;

though pre-eminent in the fine lady, she was scarcely less successful as the pert chambermaid, or the romping hoyden. Her fame and influence made her a thorn in the side of Garrick, who was so annoyed by her many sudden *illnesses*, and her jealousy of the other female performers, that he never spoke to her except on the stage; and his recently published "Correspondence" bears ample evidence that she gave him good reason to complain. Mrs. Abington was the original Lady Teazle, and that character was generally regarded as her masterpiece. (Davies, *Life of Garrick*, edit. 1808, ii. 175—178.; *Private Correspondence of David Garrick*, ii. 24. 107. 133.; Tate Wilkinson, *Memoirs*, ii. 183. 189. &c.; Archenholz, *England und Italien*, i. 147.; *Some Account of the English Stage*, by the Rev. J. Genest, vii. 443. 449.) J. W.

ABINGTON, THOMAS. [HABINGTON.]

ABINGTON, WILLIAM. [HABINGTON.]

ABIO'SI, GIOVANNI, a Neapolitan professor of mathematics of the end of the fifteenth century, known only as the object of the censure of the Roman see for a defensive dialogue on judicial astrology. This dialogue was published in 1494. Weidler (p. 317.) says that the synopsis of Ptolemy's "Syntaxis," published by Purbach and Regiomontanus, at Venice, in 1496, was edited by John Baptist Abiosi; we suppose, the subject of this article. Weidler speaks much in praise of Regiomontanus, and promises to publish some of his works. What all this means we cannot tell: the preface to the work in question professes to have been written by Regiomontanus himself, who refers to the work on triangles which he himself was to publish, and we cannot find the name of Abiosi mentioned at all. A. de M.

ABIRAM. [KORAH.]

ABISBAL, ENRIQUE O'DONNELL, count of, a Spanish general, conspicuous in the history of that country during the early part of the nineteenth century. He was descended from the Irish family of the O'Donnells, who emigrated to Spain after the defeat of the Earl of Tyrone in the reign of Queen Elizabeth, and settled in Andalusia, where Enrique was born, about the year 1770. He was the eldest son; and his three brothers, Carlos, Josef, and Alexandro, all, like himself, held commissions in the Spanish service. Enrique entered the royal guards at the age of fifteen, and served under the Prince of Castel-Franco, in 1795, in the war against the French republic. It was in the war of resistance to Napoleon's invasion, however, that he first came into notice. The part he took in the relief of Gerona, in 1809, at the head of the Ultonia regiment, led to his promotion, in 1810, to the command of Catalonia, where he displayed great energy and met with much success. He was defeated, on the 20th of February, 1810, in the plains

of Vich, by General Souham; but within a month after he baffled Augereau, and obliged him to abandon Lower Catalonia. At the village of Abisbal he compelled the surrender of a whole French column under General Schwartz; and from this action he took his title. Towards the close of the war he commanded with brilliant success at the capture of Pancorvo. On the return of Ferdinand VII. he was confirmed in his full rank, and additional honours were bestowed on him. But so early as 1815 Abisbal was suspected of corresponding with Charles IV., with the view of effecting his restoration, on condition of becoming a constitutional king. In the month of August in that year he commanded the Spanish troops which crossed the frontiers of France to support the cause of the Bourbons, but withdrew again immediately, at the request of the French general Viomenil. In 1819 he suppressed, on the 7th of June, a mutiny of the troops in the Isle of Leon, preparatory to embarkation for South America, and was dismissed the service immediately after, on account, it was stated, of having injudiciously promised the troops who aided him in disarming the mutineers an exemption from service in America. The real reason was afterwards stated to be, that the revolt had in part been organised by himself, that he had been ready to raise the standard of liberty, on condition of being appointed to the dictatorship; but, on being told that there was no wish for military despotism, changed his views, and arrested the officers, and disarmed the regiments which were prepared to support him. Under these circumstances it would hardly have been expected that he would next have been summoned into activity by the Cortes, who were themselves called into being by the successful insurrection of the Isle of Leon, in 1820. "This general," says a Spanish historian, the author of the "Examen Critico," "in discredit with all parties, and despised by those who employed him, had acted in such a manner that it could hardly be believed that anybody would employ him for anything." He was appointed, however, by the constitutional ministry, inspector-general of infantry; and, on the defeat of Ballesteros the general of the Cortes by the royalists, on the 23d of January, 1823, raised to the command of all the troops. In an official report, dated the 30th of January, he stated that "he had no hesitation in assuring the ministry that whenever he met with the enemy, not only the artillery should remain in his power, but the horde of enemies to the liberty of their country should be entirely destroyed." These promises, however, ended in nothing; and, though Abisbal attributed his inefficiency to the bad weather and want of troops, the reputation of boldness and decision which he had gained, and it is said justly, in the

war of independence, was considerably weakened. His character revived, without any exertion of his own, on the invasion of the French under the Duke of Angoulême, when a good general was so much needed that the Spaniards were eager to persuade themselves they possessed one. This was the epoch of his greatest popularity; and the Cortes, on retiring to Cadiz, left Abisbal complete master of Madrid, both as political chief and commander of the forces. His army was far from numerous, and the methods he took for raising money made him unpopular with the citizens; but a desperate resistance was anticipated, till, on the 17th of May, 1824, the people of Madrid were astonished by a proclamation from Abisbal, to the effect that he had resolved on abandoning his post, but that "he would not quit them till the place of his forces was supplied with a French corps capable of affording them protection." The cry of treachery was loudly raised by the constitutionalists at the time; but as Abisbal received no rewards from the absolute government upon its restoration, it has been supposed that his conduct might have its origin in mere weakness of character, and a conviction of the inability of his means to support a protracted resistance. After the restoration of Ferdinand, he retired to the south of France, where he resided almost entirely forgotten till his death, which took place under very peculiar circumstances. His only son, Leopold O'Donnell, had become a colonel in the service of Queen Christina, and, on his way to Pampeluna, to solemnize his nuptials with a rich heiress, had the misfortune to be captured in a skirmish by Zumalacarregui, who ordered him to be shot, by way of reprisal for the recent execution of some of his own officers. The execution of the son, on the 22d of April, 1834, was followed by the death of the father, at Montpellier, on the 17th of May in the same year, of a broken heart. His brother Carlos, who was through all the revolutions of Spain a constant supporter of the royal cause, and acted as governor-general of Old Castile under the French at the time that Abisbal was defending Madrid, is said to have died about the same time, of a broken heart, from a similar cause—the execution of two of his sons in the service of Don Carlos, who had been captured by the Christinos. At the time of his death two other sons, who survived him, were actively engaged as officers on the opposite sides. (Walton, *Revolutions of Spain*, i. 291, &c. ii. 238, &c.; Napier, *History of the War in the Peninsula*, 2nd edit. iii. 136.; Quin, *Visit to Spain in 1822 and 1823*, p. 188, &c.; Henningsen, *Twelve Months' Campaign with Zumalacarregui*, i. 154, &c.; *Examen Critico de las Revoluciones de España*, i. 201. 211, &c.; *Biographie des Hommes Vivants*, in which Abisbal's name is stated to be Joseph, i. 3, &c.) T. W.

ABISHAI, (in Heb. אֲבִישַׁי; in the LXX. Ἀβισσαί, Ἀβισαί, or Ἀβισσαί; in the Vulg. *Abisai*;) one of the three sons of Zeruiah, sister of David, king of Israel. He joined his uncle David with the rest of his kinsmen, when he was in the cave of Adullam, and appears to have continued with him till he ascended the throne. He distinguished himself, with two others, by breaking through the host of the Philistines, then posted at Bethlehem, and bringing away some of the water from the well in that place, for which David had expressed a strong desire. He also accompanied David when he penetrated in the night into the camp of Saul. Abishai would have slain the sleeping king, but was prevented by David, who was contented with taking away his spear and cruise of water.

In the civil war between David and Ishbosheth, Abishai was one of the leaders of David's army, but was subordinate to Joab, his elder brother. He was concerned in the murder of Abner, with whom he had a feud on account of the death of Asahel the youngest son of Zeruiah, whom Abner had slain in battle. [ABNER.] Joab was, however, the principal agent in this murder. In the Syrian war Abishai was again second in command to Joab, and led one of the two divisions of the army. In the Edomite war he appears to have had the active command of the troops, though David was himself present at the seat of war.

In the rebellion of Absalom, Abishai followed David in his retreat from Jerusalem, and would have slain Shimei, who insulted the king in his adversity, but was restrained by David. In the decisive battle of the wood of Ephraim, near Mahanaim, by which that rebellion was crushed, Abishai was one of the three commanders of David's army; and when just after that rebellion Sheba, the son of Bichri, sought to raise another, David appointed Abishai to supersede Amasa, whom he had set over his army. Joab, who had been passed over (possibly because David resented his having slain Absalom), murdered Amasa, took upon himself the command, and put down the revolt.

In a subsequent war with the Philistines, Abishai saved David's life, by slaying his assailant, one of the gigantic race which existed at that time among the Philistines. Abishai is enumerated among the illustrious persons who served David, and is recorded to have lifted up his spear against three hundred men, and have slain them. The time and place of this exploit, which we must suppose him to have performed not alone, but at the head of his retainers, is not stated. Of the chronology of his actions, and the time of his death, we know nothing certain: the reign of David is fixed by Hales as extending from B. C. 1070 to B. C. 1030, and as we hear nothing of Abishai in the closing transactions of that reign, it is probable he did not survive to see its termination.

(The history of Abishai is contained in the two books of *Samuel* and the first book of the *Chronicles*, and in Josephus, *Antiq.* V. xiii., VII. i. vi. ix. x. xi. xii.) J. C. M.

ABLA'BIUS or ABLA'VIUS (Ἀβλαβίος), a writer of epigrams, who lived towards the end of the fourth century of our æra. He is only known to us as the author of some epigrams, one of which is contained in the "*Anthologia Græca*," ix. n. 763. ed. Jacobs. (Fabricius, *Biblioth. Græc.* iv. 457.; Brunck, *Anal.* ii. 3. 296.) L. S.

ABLAINCOURT. [BRUHIER.]

ABLAINCOURT. [PERROT, NICHOLAS.]

ABLA'VIUS, a late Roman historian, whose age is unknown. He wrote a history of the Goths, which Jornandes appears to have made the basis of his work, "*De Rebus Geticis*," and to which he refers in several passages as his authority. (Jornandes, *De Reb. Get.* iv. 14. 23.; Ant. Sabellicus, *De Vetust. Aquilejæ*, iii.) L. S.

ABLE, THOMAS. [ABEL.]

ABLEITNER, BALTHASAR, probably the son of Johann, was court sculptor to the Churfürst (Elector) of Bavaria. He executed the statues of the scourging and derision of Christ in the church of the Theatines at Munich, also the four Evangelists of the altar; the monument of Maria of Ettal; and the brown wooden statues in the sacristy. (Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ABLEITNER, JOHANN, a Bavarian sculptor, lived in Munich in the early part of the seventeenth century, where he executed many good statues, and other works in sculpture. His best works are, a St. Paul, in St. Peter's Church, and a Christ crowned with thorns and bound to a column, in the Herzogspital church; he executed also the high altar of the former church, which is entirely of marble. (Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ABLESIMOV, ALEXANDER ANISIMOVICH, a Russian dramatist of the eighteenth century. He became acquainted with his own poetic talents while acting as amanuensis to Sumarokov, the chief dramatic writer of Russia. His earliest production "the Miller" (Mel'nik), is the first in Russian literature of that class which the Russians and French term vaudevilles; but the author himself styles it a comic opera. It was produced in 1779, at St. Petersburg, and was repeated for twenty-seven nights in succession, and it is still considered the best Russian specimen of that class of composition. The other productions of Ablesimov, "Happiness by Lot" (Schastie po zhereb'yu), an opera; "The Clerk's Revel" (Pod'yacheskaya Pirushka), a comedy; and "Leaving Quarters" (Pokhod's nepremaynnuikh kvartir), also a comedy, are much inferior, and have long been forgotten. He also wrote "The Strangers" (Stranniki), a dialogue for the opening of one

of the Moscow theatres, and a number of occasional pieces, &c., which are scattered in different periodicals. The date of his birth is not stated by either Grech or Yazuikov; he died at Moscow, in 1784. He was in the military service, and, according to Grech, had attained the rank of a staff-officer, yet Yazuikov says that at his death he left no property but the three-legged table on which he was accustomed to write. This, he adds, must not be attributed to parsimony on the part of the managers of the Moscow theatre, for they had more than once allowed him a benefit, but he expended all that he could obtain on the education of his only daughter. (Grech, *Opuit kratkoy Istorii Ruskoj Literaturui*, p. 207. &c.; article by Yazuikov in the Russian *Entsiklopedicheskii Lexikon*, i. 36.) T. W.

ABNER or ABINER, (Heb. אֲבִנֶר or אֲבִנֵר; in the Gr. of the LXX. Ἀβεννῆρ, or Ἀβενῆρ, or Ἀβανῆρ; Ἀβήναρος, and Ἀβένηρος in Josephus;) cousin to Saul, first king of the Israelites; Ner, the father of Abner, and Kish, the father of Saul, being brothers. Josephus supposes that he was the uncle of Saul, mentioned 1 Sam. x. 14—16. He was captain of the host to Saul, and commanded under him in the war which was signalized by the victory of David over Goliath. (B. C. 1080?) He was with Saul when he pursued David in the wilderness of Ziph; and David, after he had penetrated in the night into the camp of Saul, and returned undiscovered, rebuked Abner for his carelessness, and declared that he was worthy of death. On the death of Saul and three of his sons, in the battle against the Philistines on Mount Gilboa (B. C. 1070), Abner took Ishbosheth, a son of Saul, who had survived the battle, and retiring into the country east of Jordan, made him king at Mahanaim. The title of Ishbosheth appears to have been acknowledged by all Israel except the tribe of Judah, which adhered to David. If we may trust Josephus, Abner was in the battle on Mount Gilboa, and learning the death of Saul and his other sons, returned to the camp in time to rescue Ishbosheth from the pursuit of the enemy. There is some difficulty in the chronological arrangement of the subsequent events. Most of our authorities suppose that some years, at least two, passed before hostilities broke out between the rival princes; and that five years more, making seven in all, elapsed before the death of Ishbosheth left the kingdom undivided to David. We believe this computation to be quite incorrect, and that the whole reign of Ishbosheth, from his father's death to his own, was only about two years; and that the seven years and a half of David's reign at Hebron include not only the time (two years) of his sovereignty over Judah only, but the earlier part (five years and a half) of his reign over all Israel. According to this view we sup-

pose it to have been soon after the appointment of Ishbosheth and David to their respective thrones, that Abner marched towards Judah to crush the latter. At Gibeon he was met by the army of David, under the command of his nephew and general Joab. An engagement between twelve chosen men of each party brought on a general conflict, in which Abner was defeated. In the flight he was pursued by Asahel brother of Joab, and was compelled in self-defence, though unwilling to preclude himself from an opportunity of reconciliation with Joab, to slay his pursuer. The death of Asahel stopped the pursuit for a time, and enabled Abner to rally a part of his forces, and to induce Joab to recall his men. The war continued for a time longer, Ishbosheth becoming weaker every day, though supported by Abner with all his energy.

A charge made by Ishbosheth against Abner, of having an intrigue with Rizpah, daughter of Aiah and concubine of Saul, led to a violent outbreak of passion on the part of Abner, who threatened to forsake the cause of Ishbosheth and transfer the crown of the whole kingdom to David. For this purpose he negotiated with the elders of Israel; and a journey to Hebron, undertaken for the purpose of restoring to David his wife Michal, daughter of Saul, (a restoration which Josephus tells us had been made by David the pledge of Abner's sincerity, and had been effected by his influence,) gave him an opportunity of conferring with David on the projected revolution. He had set out on his return from Hebron with the intention of bringing over all Israel to the party of David, when Joab, who had been absent from Hebron on a military expedition at the time of Abner's visit, and had just returned, sent a messenger after him to bring him back. Joab professed to David to suspect Abner's sincerity in the overtures he had made; according to Josephus, he was jealous of the influence which Abner might acquire with David; and this jealousy quickened the vindictive feeling with which the death of Asahel had inspired him. He met Abner in the gate of the city and there murdered him, with the assistance, as it appears, of his brother Abishai, about B. C. 1068. As Hebron was a city of refuge, this act of Joab appears to have been a direct violation of the law; but his power was too great for David to punish him. [JOAB.] He honoured Abner with a pompous funeral in Hebron, at which all the people assisted; and lamented to his servants and confidential friends the worth of the murdered chieftain, and his inability to punish those who had slain him. (1 Sam. xiv. xvii. xxvi.; 2 Sam. i.—iii.; Josephus, *Jewish Antiq.* vii. 1. We have followed chiefly the chronology of Dr. Hales.)

J. C. M.

ABNEY, SIR THOMAS. [WATTS.]

ABO'NDIO, ANTONIO, an Italian sculptor, who lived about the beginning of the sixteenth century. He was called l'Ascona, after the place of his birth, upon the Lago Maggiore. Of his works little is known: he made a group of Venus and Apollo for Francis I. of France; and he executed the eight colossal statues which adorn the façade of the house at Milan that belonged formerly to the celebrated sculptor Lione Lioni, the favourite of the emperor Charles V. In the Brackenhofer collection at Strassburg is a basso-rilievo in wax of Cupid kissing Venus, who is reclining upon a couch, which is attributed to Abondio. He was probably the father of the elder Alexander Abondio. (Torre, *Ritratto di Milano*; Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

ABONDIO, ALESSANDRO, a Florentine painter, the son of a painter of the same name, who was a scholar of Michael Angelo, and excelled in representations in wax. They were both the contemporaries of Sandrart, who speaks of them with praise. The younger lived in Munich, where Sandrart became acquainted with him, about the middle of the seventeenth century; he had been with his father in the service of the emperor Rudolph II. at Prague, but had after the death of his father, who died at Prague, entered into that of the Churfürst (Elector) Maximilian of Bavaria, at Munich. Sandrart acknowledges himself indebted to "the celebrated Alexander Abondio" for valuable assistance in the compilation of his great work on the arts and artists of Germany, "*Die deutsche Academie der Bau-Bildhauer-und Mahler-kunst*." R. N. W.

ABOVILLE, FRANÇOIS MARIE, was born at Brest, on the 23d January, 1730, of a family long distinguished in the military annals of France. He entered the artillery in 1744, and served for some time under Marshal Saxe with great credit; he was also engaged in the seven years' war in Germany. In the American revolutionary war he held the rank of colonel in the French auxiliary army under Rochambeau, and directed the artillery with such effect that the Marquis Cornwallis is said to have attributed his surrender at York Town rather to Aboville than to Washington. In France, Aboville was a moderate partisan of the revolution. In 1791 he was one of the officers who adhered to the constituent assembly; and, on Dumouriez' defection, in 1792, he issued an indignant proclamation in his capacity of lieutenant-general of the armies of the north and of Ardennes. But this did not prevent his being imprisoned for some time, as belonging to the nobility. Under Napoleon he became inspector-general of artillery, a senator, and member of the Legion of Honour; he was also, in 1805, commander of the National Guard of the Doubs and Jura, and, in 1807, governor of Brest. He adhered to the restoration, and

was made a peer by Louis XVIII. ; but having, during the hundred days, only excused himself from taking his seat in Napoleon's chamber on the plea of illness, he was excluded on the return of the king, and only restored by a special ordinance some time after. He died on the 1st November, 1817. Besides his merit as an artillerist, Aboville had some pretensions as an inventor; his wheels with metallic naves, which received honourable mention from the Institute in 1808, being yet in use for the *velocifères* of Paris. (Rabbe, &c., *Biographie des Contemporains*, i. 32.; *Le Moniteur Universel*, for 1817, pp. 1239. 1279.) J. W.

ABRA'BANEL, DON ISAAC (ר' יצחק אברבנאל) called also Abravanel, Avravanel, and Abrabaniel, Ben Judah, by contraction (הרד"א), Haradja, the most celebrated of all the Spanish rabbis, was descended from the ancient and honourable family of Abrabanel, which was of Hebrew origin. Though this family had always adhered to the religion of their forefathers, they had long been held noble in Spain, and permitted to assume the patrician title of Don, which in those times was strictly confined to men of noble descent. Indeed, Abrabanel himself boasts that this illustrious family was of royal blood, and of the house of David, (Preface to the *Commentary on Isaiah*,) and he quotes as his evidence the author of "Shebet Jehuda," who states that this family first appeared in Seville, and then asserts its royal origin, "for," says the Shebet Jehuda, "a certain Spanish king, named Pyrrhus, in the days of Nebuchadonosir, to whose assistance he had led an auxillary force, brought back Hebrew captives into Spain, into that part which is called Andalusia, and came to the city of Toledo; but that portion of the Hebrews who had inhabited within the third wall of Jerusalem, and were of the blood royal, he took to Seville." From Seville this family was dispersed over various parts of Spain and Portugal, but the main branch seems to have settled in Lisbon, then a flourishing city, where Rabbi Isaac Abrabanel was born, A. M. 5197 (A. D. 1437). His parents, who were rich, spared no expense in his education; and he, being naturally of a most acute and ardent disposition, and gifted with a wonderful power of application, became well versed in all the learning of the time, and especially in the Holy Scriptures, and the writings of the rabbis. Nor was he wanting in any of those higher qualities which form a great man, and lead to distinction: to the acuteness and subtlety of the Jewish character he added the gravity and courtesy of the Spanish hidalgo; he possessed a peculiar tranquillity of mind, and an aptitude for business, which are not often joined with profound learning. When he was twenty years of age he began his expositions in the synagogue at Lisbon, and gave lectures on the book of

Deuteronomy. These lectures formed the foundation of his valuable commentary on Deuteronomy, though they were lost for many years, and he only recovered them, to his great joy, in the year 1495, at Corfu, at a time when giving up other studies he applied himself with all his power to complete this work. By his profound knowledge and lucid expositions of the Scriptures he earned himself the title of Rav (רב), the most flattering which his nation could bestow. The king of Portugal, Alphonso V., was so convinced of his superior prudence and wisdom, that he had frequent recourse to his advice in time of war. On the death of Alphonso, in 1481, his son and successor John II., moved thereto by the bigotry of the age, or, as Father Bartolucci expresses it, knowing the malice and wickedness of this Jew's disposition, banished him from his presence, together with all the ministers of the late king, under the pretence of their having conspired to deliver the kingdom to the Spaniards. Abrabanel, knowing how little scrupulous Catholic kings were in those days about sacrificing Jews on the slightest grounds, wisely resolved not to await the next move of his enemies, and he fled by night into the kingdom of Castile. By diligent application to business he had acquired great wealth, which was all confiscated; but what seems to have vexed him most was the loss of his books, and among the rest, the MS. of his lectures on Deuteronomy. The fame of his high qualities having accompanied or followed him into Spain, he was in 1484 received with great favour at the court of Ferdinand and Isabella. Here also he applied himself to mercantile speculation, Bartolucci says to usury, and soon acquired a large fortune. It was now at the age of forty-seven that he began his commentaries on the earlier prophets, which he finished in the space of four months: he seems to have lived in Spain with great pomp, assuming all the state of a Spanish grandee, until the year 1492, when the decree was promulgated by Ferdinand and Isabella by which all Jews were banished from their dominions, and their property was confiscated to the crown. Abrabanel, involved in the common ruin, embarked with his wife and children on the Mediterranean, and landed in the city of Naples, then, as now, the capital of the Two Sicilies, where his genius and great political experience soon opened him a way to the court of King Ferdinand, and to the royal favour. Here, at the age of fifty-six, he wrote his admirable commentaries on the books of Kings, while at the same time he was accumulating a new fortune by assiduous and successful application to business. But while Abrabanel was enjoying tranquillity at Naples, and was busy on other works which have preserved his name, the news arrived that Charles VIII. of France was preparing

an expedition for the invasion of Naples. This army, in the bitterness of his mind, Abrabanel calls "Zabob Melek Arphah" ("The flies of the King of France"). (Preface to *Deuteronomy*.) But before the French king arrived, Ferdinand died and Alphonso II. reigned in his stead, A. D. 1494. The French occupied the principal fortresses almost without firing a gun, and gained possession of almost the whole kingdom of Naples. Alphonso, seized with a panic, fled into Sicily, and Abrabanel followed his fortunes, and dwelt with him at Messina, where Alphonso died in the following year, 1495. Abrabanel, quitting Sicily, sailed to Corfu, but he remained there only one year, after which he returned to the kingdom of Naples, and fixed his abode at Monopoli, a maritime town of Apulia. At Corfu he began to write his commentaries on the later prophets. He lived at Monopoli for about seven years in great tranquillity, devoting himself almost entirely to his studies, and here, between the years 1496 and 1503, he completed many of his most celebrated works. In 1508 he left his peaceful home at Monopoli, and sailed to Venice for the purpose of negotiating a commercial treaty between the king of Portugal and the Venetian republic, as regarded the trade in spices. At Venice he wrote his commentaries on Jeremiah, Ezekiel, and the twelve minor prophets, and he remained there until his death, which took place A. D. 1508, or, according to the Jewish computation, A. M. 5268, at the age of seventy-one. His body was carried to Padua, and buried in the ancient cemetery of the Jews without the gates of that city. Within eight days afterwards R. Jacob Mintz departed this life, and was buried by the side of his friend Abrabanel. In the year 1509, the city of Padua being besieged by the Imperialists, the Jewish cemetery was entirely destroyed, and a highway opened through it, so that no vestiges of the tomb of Abrabanel remained.

Don Isaac left three sons by one wife, Judah, Joseph, and Samuel, who all seem to have been worthy of their father. Judah, his first-born, better known as Leo Hebræus, is spoken of as a learned philosopher, a skilful physician, and an elegant poet. Joseph, his second son, though not a man of great learning, was most highly esteemed: he never left his father, even in the seasons of his greatest adversities, and in him the promise annexed to the commandment was fulfilled, for he lived in peace, having survived his father many years. Samuel, who was also celebrated for his learning, became a convert to the Christian religion, at Ferrara, where he was baptized Alphonso, after the duke of that name.

Abrabanel's real greatness and intellectual power are shown in the important works which he has left to posterity; and we must

form a high estimate of his abilities when we consider that his life was not that of a retired student, but of a busy man of the world, a courtier, and one who was engaged in the pursuit of wealth, in which he was eminently successful. Even his biographer Bartolucci, while he calls him a man of the most corrupt mind, (*vir perspicui, sed pessimi ingenii*), a blasphemer, and other hard names, is evidently struck with admiration of his high qualities; he says that he was a man of a most penetrating mind, indefatigable, much accustomed to fasting, and sleeping little, so that he often passed whole nights at his studies; a diligent, though often false expounder of the Holy Scriptures, and of such facility with his pen, that his expositions of some books of Scripture were written in a few days. But Bartolucci, himself a man of profound learning, could not do otherwise than respect a man like Don Isaac; at the same time he could not forget that he himself was a Cistercian monk of the congregation of St. Bernard, and in that character he could not pass over the severe blows which Abrabanel aims at the Roman Catholic clergy in some of his commentaries, especially that on Daniel and the later prophets. Indeed he spared neither popes nor cardinals, but he derived arguments against Christianity from the scandalous corruptions of the court of Rome. The learned Bernardine is so provoked by these attacks, that he brings the most improbable charges against Abrabanel; for instance, that by his haughty and insolent demeanour he contributed to bring on himself and nation the decree by which they were plundered, and banished from Spain; and yet, when he is speaking of Abrabanel's abuse of Christianity, he adds, "at the same time he was a flatterer of Christian princes, and so far from avoiding a friendly intercourse with Christians, that he courted it, using such mildness, familiarity, ready politeness, and such pleasing conversation, that you would have thought that he too was a Christian." We have thus briefly dwelt on the character of Abrabanel, as Reland and others who have written his life have generally followed the very words of Bartolucci, who after all acknowledges that he compiled his life entirely from Abrabanel's own works, which are certainly the best of all authorities, but by no means warrant the abuse with which he has loaded this learned Jew.

The works of this great writer are characterised by a clear and admirable method of explaining Scripture. Nic. Antonio, in the preface to the "*Bibliotheca Hispana*," speaks thus decidedly of the character and talents of Abrabanel: "Isaac Abrabanel was gifted by nature with a superior genius, and by study he acquired profound learning; in industry he was indefatigable, but a most bitter enemy to the Christian name." . . And again: "Among the Hebrew commentators, Isaac Abrabanel excels all others for genius and erudition; of

him might well be said what Scaliger has said of Maimonides, that no one ever had so happy a method of unravelling difficulties (*δυσνόητα*, and *ἄπορα*.) which were wont to be thought incapable of solution as Abrabanel."

Stephen Souciet (*Dissertations sur divers points de Critique et de Chronologie*) thus speaks of Abrabanel: "Being driven out of Spain, he bent all his mind to the study of the Holy Scriptures, and with such admirable success, that he has been deservedly called the prince of the modern Jews; for he was not only skilled in those studies to which his nation are usually devoted, but was well skilled in gentile literature, whether christian or heathen. Beside the Talmud, he was well versed in Onkelos, Jonathan, Josephus, the "Jezira," "Zohar," and the other cabbalistical writers, as well as "Bereshith Rabba," and the other great commentaries. He had completely mastered the works of Aben Ezra, Solomon Jarchi, Maimonides and his disciples, the book Cosri, R. Abraham, R. Nissim, R. Moses Nachmanides, David Kimchi, Levi Gerson, R. Isaac, and a hundred others, whose opinions he gives with perspicuity and accuracy, and adopts or refutes as he finds them true or false. He was familiar with Aristotle and Plato; he also quotes Pliny and St. Augustine; he shows great knowledge of philosophy, and indulges to excess in metaphysics. His diction is pure, but diffuse and ornate; he feels deeply for his nation and religion; and, on the other hand, repels and refutes with fervour and solid reasoning all loose and dangerous interpretations of Scripture, from whatever quarter."

Of his wonderful facility in writing, some singular instances are given in the prefaces to his various works. For instance, when he first entered the kingdom of Castile he beguiled his exile by writing his commentaries, and finished that on Joshua between the 10th and 26th days of the month Chesvan (October), and his commentary on the book of Judges from the 1st of Chisleu, or November, to the 25th of the same; then beginning his commentaries on Samuel on the 1st of Tebeth (December), he finished them on the 13th of Adar (February) following, completing the whole of those important works in the space of four months of the same year, 1484. While he was making preparations for his commentary on the books of Kings he was summoned to the court of King Ferdinand the Catholic, in whose service he remained for eight years, until 1492, the year of the expulsion of the Jews, when in the space of three months more than three hundred thousand Jews left Spain.

The works of Abrabanel are: 1. "Perush al Hattorah" ("A Commentary on the Law"). This is for the most part a literal explanation of the text of the Pentateuch, in which the author shows himself well versed in the scholastic divinity of the time.

He commences by proposing questions on the sacred history and the text on which he is commenting, for the most part taken from Christian writers: he then carefully examines each, offers his own opinion, and finally answers objections. This work was first printed at Venice, in the small rabbinical character, A. M. 5339 (A. D. 1579), in folio, edited by R. Samuel Archivolti; and again, A. M. 5364 (A. D. 1604). This commentary was completed by Abrabanel, at Monopoli in Apulia, on the 2nd day of the month Shevat or Shebet (January), 1496, four years after his expulsion from Spain, as appears from the end of the Venetian edition first mentioned. He was enabled to complete this work by the unexpected discovery of his lectures on Deuteronomy, in the previous year, 5255 (A. D. 1495), in Corfu, as related above. Leaving his other studies, he applied himself indefatigably to his commentary on that book, which was afterwards added to the commentaries on the first four books of the Pentateuch, though with a separate title.

2. "Mirkeveth hammishne," ("The second Chariot.") (*Gen. xli. 43.*) This work, which is the admired commentary on Deuteronomy above mentioned, was also printed by itself, at Savona in Italy, by Tobias Phoah, A. M. 5301 (A. D. 1541), with a copious index of texts of Scripture, and references to the Talmud and other authorities.

3. "Perush al Nebieim Rishonim" ("A Commentary on the earlier Prophets"). This work was begun while he was an exile in Castile, the commentary on Joshua being finished in sixteen days, as mentioned above, and all as far as the end of Samuel in four months. He wrote the commentary on the books of Kings, at Naples, the year after his banishment from Spain, as we find from his preface to those books. When these commentaries on the early prophets were finished, they all appeared together, in the same year, A. M. 5253 (A. D. 1493), with a motto from Exodus (*xxii. 24.*) "Gerim ejithem" ("Ye were strangers"). They were published, in folio, by the heirs of Soncini, who was one of the earliest Jewish printers in Italy, and carried on his business at Bologna, Rimini, Pesaro, and in Lombardy.

4. "Perush al Nebieim Acharonim" ("A Commentary on the later Prophets, namely, on Isaiah, Jeremiah, Ezekiel, and on Thereassar, or the twelve minor prophets"). All these were printed in one collection, by the Soncini, A. M. 5280 (A. D. 1520), in folio, in the large Hebrew letter, the holy text being pointed. It was afterwards published in an improved form, with a double index:—1. Of texts of Scripture; 2. Historical and doctrinal, referring to both the Talmud of Jerusalem and of Babylon, as well as the Midrash Rabboth, Midrash Hagadah, and other rabbinical writings. At the beginning there is a copy of verses in praise of the

book and the author, by R. Judah, his son, which are an acrostic, the initial letters forming Judah Ben Isaac Abrabanel. This edition has not the name of the place where it was printed, but it is supposed to be an Amsterdam edition, from the superior elegance of the type: it was printed A. M. 5401 (A. D. 1641), in folio. In many parts of this work Abrabanel is very severe on the Christian religion, and especially on the Roman Catholic church; and the Jews of Rome, Spain, and other countries where the papal authority prevailed, were forbidden to read it, or to have it in their houses. His commentary on Isaiah, from verse 13 of chapter lii. to chapter liv., wherein he undertakes to prove the error of the Roman Catholic church in its application of these passages to the passion and death of Christ, was answered by Constantine l'Empereur, in a tract entitled, "Contra Abravanelem in Isaiam," printed at Leyden, A. D. 1631, in 8vo.

5. "Maajene Hajeshuah" ("The Fountains of Salvation"). (*Isa. xii. 3.*) This is a commentary on the prophecies of Daniel, in which the author attacks Christianity, and the Roman Catholic hierarchy in particular, with great virulence: it is divided into twelve fountains, and seventy palm trees; it has a preface by Rabbi Baruch, which gives a very full account of the life of Abrabanel, from which many facts in this short notice are taken. It was printed A. M. 5311 (A. D. 1551), in 4to., but at what place does not appear. Buxtorff, who calls it "commentarius pulcherrimus," says Constantinople; but Bartolucci says that the paper, type, and ornamented title characterise the typography of the Soncinati. Plantavitus says it was printed at Ferrara, in A. D. 1550. It was again published at Amsterdam, A. M. 5404 (A. D. 1644), by Immanuel Benbenaste, in 4to., and again, A. M. 5407 (A. D. 1647), by David Bar Abraham de Castro. Ant. Hulsius printed it, with a Latin translation by himself, in the appendix to his work on the Messiah, "Theologia Judaica de Messia," Breda, 1653, in 4to. At the end of the work are these words, by the author: "Begun and completed in the maritime city of Monopoli in Apulia, in the kingdom of Naples; it was finished on the first day of the month Tebeth (December), A. M. 5257 (A. D. 1497)."

6. "Mashmia Jeshuah" ("The Preacher of Salvation"). (*Isa. lii. 7.*) It comprises various prophecies concerning the Messiah, taken from Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the book of Psalms, from which he undertakes to prove that these prophecies are not to be understood as predicting the advent of the Messiah in the time of the second Temple, as the Christians understand and explain them; and he also attacks Christianity with great fierceness; "wherefore, in my opinion,"

says Father Bartolucci, "the reading of this book, as well as the last (Maajene Hajeshuah) should on no account be permitted to the Jews." This work was also written at Monopoli, in the following year, A. M. 5258 (A. D. 1498). It was printed A. M. 5286 (A. D. 1526), by R. Judah Ghedaliah, in folio, without notice of place, and at Amsterdam, by Immanuel Benbenaste, A. M. 5404 (A. D. 1644), in 4to., with a table, at the end, of all the prophecies explained in the work.

7. "Jeshuoth Meshicho" ("The Salvation of his Anointed One"). (*Psal. xxviii. 8.*) This work explains all the mystical doctrines and sayings of the ancient rabbis which are found in the Talmud concerning the Messiah. It does not appear where the author wrote this work; but in the catalogue of his own works given by Abrabanel himself, which is quoted by Bartolucci from the "Shalshelleth Hakkabbala," (p. 44.) he gives the common title of "Migdol Jeshuoth" ("The Tower of Salvation") (*2 Sam. xxii. 5.*) to the Maajene Jeshuah, Mashmia Jeshuah, and Jeshuoth Meshico.

8. "Atereth Zekenim" ("The Crown of old Men"). (*Prov. xvii. 6.*) In this book is explained the passage of Deuteronomy which relates to Exodus, xxiii. 20. and the following verses; also the text, "Behold I send my angel, and he shall prepare the way." (*Malac. iii. 1.*) This work was written when Abrabanel was very young, as he informs us in "Rosh Amana" ("The Head of Faith"). (*Song of Songs, iv. 8.*) It was printed at Savona in Italy, under the patronage of the prince Vespasian Gonzaga, A. M. 5317 (A. D. 1557), in 4to. by Tobias Ben Eliezar Phoah.

9. "Rosh Amana" ("The Head of Faith"). (*Song of Songs, iv. 8.*) In this work Abrabanel explains the principles of the Jewish religion. It is divided into twenty-four heads, or chapters, in which he principally attacks the thirteen articles of faith of R. Moses of Egypt, [MAIMONIDES,] against whom this book appears to have been written. Plantavitus, and those who have relied on him, (Plantavitus, *Biblioth. Rabb.* No. 632.) say that it treats chiefly on the Paschal sacrifice, and the inheritance of the patriarchs. It was printed at Constantinople, together with the "Zebach Pesach," and "Nachalath Aboth," A. M. 5266 (A. D. 1506), in 4to. by R. David and R. Samuel Nachmias, during the reign of the sultan Bajazet, two years before the author's death. It was also printed at Venice, by Marco Antonio, on the Rialto, A. M. 5315 (A. D. 1545), in 4to. This work was translated into Latin by Vorstius, with notes on chapters xiii. and xiv. and printed at Amsterdam, 1638, in 4to.

10. At Monopoli, A. M. 5256 (A. D. 1496), on the eve of the Passover, he completed his "Zebach Pesach" ("Sacrifice of the Passover"). This work contains a full and clear explanation of the preparation for this feast,

which is contained in the narrative of the exodus of the children of Israel out of Egypt, called "Hagadah Shel Pesach" ("The Mystical Narration of the Passover"); to which he prefixed a long and learned preface, in which he explains the plan of his work, and divides it into a hundred measures (shaarim),* in allusion to Genesis, xxvi. 12., "And Isaac served in that land, and the same year received a hundred fold." It was first printed at Constantinople, A. M. 5266 (A. D. 1506), as mentioned above; next at Venice, by Marco Antonio Justiniani, A. M. 5305 (A. D. 1545), in 4to.; this is a very elegant edition; thirdly, at Cremona, A. M. 5317 (A. D. 1557), in 4to. with the text pointed; and lastly, at Trent, A. M. 5321 (A. D. 1561), in folio, edited by R. Jacob Markaria.

11. "Nachalath Aboth" ("The Inheritance of the Fathers"). This work is a commentary on "Pirke Aboth" ("The Chapter of the Fathers") of the Mishna, which he began at Monopoli, A. M. 5256 (A. D. 1496), and finished on the 11th day of Thammuz (June) of the same year. He dedicated it to his youngest son, Samuel. This is a treatise on Jewish antiquities, in which he records the ancient fathers of the synagogue, with their names, acts, and intellectual character, which renders this work well worth reading by all who are curious in Jewish antiquities. There is an elegant copy of verses prefixed, by his son Judah, to this volume, which was published at Venice, in 4to., A. M. 5305 (A. D. 1545), with the commentary of Maimonides on "Pirke Aboth," and the text in the square Hebrew letter (litteræ quadratæ) between the two commentaries. It was again printed at Venice, A. M. 5327 (A. D. 1567), in folio.

12. "Sepher Shamajim Chadashim" ("The Book of the New Heavens"). Of this work the author himself says it was written to direct attention to the wonders of creation, with an elucidation of cap. xix. part ii. of the "Moreh" of Maimonides.

13. "Miphaloth Elohim" ("The Works or God"). (*Psalms* lxvi. 5.) Here the author treats of the works of the Creator; of the world, the angels, the Mosaic law, &c.; and he argues powerfully against the ancient peripatetic philosophers and modern materialists on the creation, and he refutes their arguments for the perpetual existence of the world. It is divided into ten maamaroth, or treatises. In this work he also defends Maimonides against the arguments of the author of "Ikarim," [JOSEPH ALBO,] in which the "Moreh" of that author is attacked; though he did not himself spare Maimonides, when he thought him in error, as we have already shown.

14. "Tzedek Olamim" ("The Justice of Ages"), in three maamarim, or treatises.

* Some authors have translated שַׁעֲרֵי (Shaarim) "gates," but they evidently did not perceive the author's drift.

The first is on rewards and punishments; the second on the world of souls; the third on the resurrection and final judgment. This work he left incomplete, intending to finish it at his leisure, as he mentions in the "Nachalath Aboth." The work appears to be lost.

15. "Lahakath Hannebieim" ("The Congregation of the Prophets") (*Sam.* xix. 20.); a treatise on the prophecy of Moses, on which he had treated in the

16. "Machaze Shaddai" ("The Vision of the Omnipotent"), which was lost in some of his various banishments and migrations, and in place of which he wrote the above work, in which he frequently attacks the "Moreh" of Maimonides.

17. "Sepher Jemoth Haolam" ("The Book of the Days of the World"). This is a chronology, in which he promised an account of the persecutions suffered by his nation, "from the day on which Adam, the first man, was born, even to this day." He writes this in the "Maajene Jeshuah," fountain 2. palm 3. But this work cannot be found, and was probably never finished.

18. A Dissertation against Maimonides, on the vision of Ezekiel, in the "Moreh," which he speaks of in the "Maajene," fountain 2. palm 2. This work also seems to be lost.

19. "Kitzur al Pirke Aboth, veal Hagadah Shel Pesach." This is an epitome of the commentary on the "Pirke Aboth," and on the mystical announcement of the Passover. This epitome of two of Abrabanel's works is not by himself, though generally enumerated among his works, but by R. Jacob Bar Eliakim. [JACOB BAR ELIAKIM HAJELPRON.]

20. An answer to twelve questions on philosophical subjects proposed to him by R. Saul Cohen, called Ashkenazi, or the German, the manuscript of which is said to be in the library at Leyden, among the Warne-rian collection, and which the author of "Shalshelleth Hakkabbala" says he saw in print.

Of these works many selections have been translated into Latin, and among the translators of them the younger Buxtorff holds the first rank. Among others, he translated the whole of the commentary on Daniel. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 874—888.; Wolfius, *Biblioth. Hebr.* i. 627—640. iii. 540—544. iv. 877.; Le Long, *Biblioth. Sacra*, ii. 802.; Antonio, *Biblioth. Hispana*, i. 627. iii. 663.; Bayle, *Dict. Hist. et Critique*; Abrabanel, Preface to the *Commentary on Daniel*, and Preface to the *Commentary on Hosea*; Etienne Souciet, *Dissertations, &c. de Critique et Chronologie*, i. 343. ed. 1715.)

C. P. H.

ABRADA'TAS (Ἀβραδάτας), a king of Susa, and contemporary of Cyrus the first king of Persia. In the war of Cyrus with Assyria, Abradatas was the ally of the Assyrians, and when their camp was taken,

Panthea, the wife of Abradatas, fell into the hands of Cyrus, while her husband, who happened to be absent on an embassy to the king of the Bactrians, escaped the fate of his wife. Cyrus not only treated the captive queen honourably, but also protected her from the attempts which Araspas made upon her honour. Panthea, in gratitude for this, persuaded her husband to become the ally of Cyrus. In the war of Cyrus against Cræsus, Abradatas was presented by his wife with a magnificent armour, and exhorted to fight bravely. He and his men were arrayed against the Egyptians, and he fell in battle. His body was rescued by his wife, who carried it to a solitary place on the river Pactolus, where she wept and mourned over his fate. Notwithstanding the entreaties and the kind promises of Cyrus, Panthea put an end to her own life, having ordered her nurse to wrap her up in the same cloak which covered the body of her husband. Three faithful eunuchs followed her example. When Cyrus heard of this catastrophe, he was deeply moved, and commanded a high mound to be raised in honour of the dead: on the top of it he had two pillars erected; one, standing somewhat higher than the other, bore in Syriac characters the name of Abradatas; the lower, that of his wife Panthea. At the foot of the mount he had three smaller pillars placed in honour of the faithful eunuchs, which bore the inscription σκηπτούχων. This monument was said still to exist in the time of Xenophon.

The tragic story of Abradatas, and of the death of his wife, forms one of the most beautiful episodes in Xenophon's "Cyropædia," but whether it is founded upon historical facts, or whether it is a mere fiction of Xenophon, cannot be decided, though the latter is more probable, as no other historian alludes to it. (Xenophon's *Cyropædia*, v. 1. 3. vi. 1. 45. &c. vi. 4. 2. &c. vii. 3. 2. &c.; Lucian, *Imag.* 20.) L. S.

ABRAHAH IBNU-S-SABA'H, surnamed Al-ashram, or the slit-nosed, and Abú Makh-zúm (the slashed), king or viceroy of Yemen before the birth of Mohammed, was an Ethiopian, who professed the Christian religion. Wishing for the diffusion of his faith, and with a view to attract to his dominions the pilgrims who annually visited the temple of Mecca, he erected a magnificent church in his capital, the city of San'ah. The tribe of Koraysh, who were the natural guardians of the Ka'abah, finding that the concourse of pilgrims diminished every year, sent to San'ah a man named Nufayl, of the tribe of Kenánah, who having gained admittance into the church by night, defiled the altars and the walls with excrements. Abrahah, highly incensed at this profanation, vowed destruction to the Ka'bah, and set out against Mecca at the head of a considerable force, and with thirteen elephants, which he had lately re-

ceived from the king of Ethiopia. Abrahah himself was mounted upon an immense white elephant, named Mahmúa. At the approach of this formidable host, the Meccans retired to the neighbouring mountains; and Abrahah would have entered the city without opposition, if the elephant on which he rode, as well as all the others, had not suddenly refused to advance, and wheeled round upon the host, which was thrown into confusion. The Meccans then came down from the mountains and gained an easy victory. The Arabian writers relate several prodigies respecting this defeat. They say that a large flock of birds, like swallows, came flying from the sea coast, each carrying three stones, one in each foot, and one in the bill, which they let fall on the heads of Abrahah's men, all of whom were thus killed, except Abrahah himself, who fled to Ethiopia, but died soon after his arrival there. This remarkable defeat of Abrahah happened the very year of Mohammed's birth, and is alluded to in a short súrah or chapter of the Korán, entitled Al-fíl (the elephant). The war itself is called "Harbu-l-fíl" (the war of the elephant); and it constituted an æra, which was superseded by the Hijra, or flight. (Abú-l-fedá, *Hist. Arab. ante Mohammedem*; Sale's *Korán*, p. 501.) P. de G.

ABRAHAM, (in Heb. אַבְרָהָם, i. e. *the father of a numerous people*; in the LXX. Ἀβραάμ; in the N. T. Ἀβραάμ; in the Vulg. *Abraham*;) the father of the Jewish nation.

Of the birth of this eminent person the Scripture gives us no account; but at the time of the earliest notice of him his family were resident in "Ur of the Chaldees," or "Chasdim," a place with respect to which nothing seems to be ascertainable, except that it was in Mesopotamia. He was the son of Terah, a descendant of Shem; and, from a comparison of ages and other circumstances, was probably the youngest son. His brothers were Nahor and Haran. His original name was Abram, (in Heb. אַבְרָם, i. e. *exalted father*; in the LXX. Ἀβραμ; in the Vulg. *Abram*;) which was afterwards by Divine appointment changed into Abraham. He was called by God to leave his country and kindred, and set out for a land to be afterwards pointed out; and in consequence of this, the tribe of which Terah was the head left Ur of the Chaldees, and migrated to Haran or Charran, which was situated in "Padan Aram" ("the plain of Aram"), and is generally agreed to be the Carrhae of Roman writers. Haran died in Ur, before this first migration of the family; leaving one son, Lot, whose history is intimately connected with that of Abram; and two daughters, Milcah, who married Nahor, and Iscah, whom Josephus identifies with Sarai, wife of Abram. An early tradition, common to the Jews and other oriental nations, and noticed in the book of Judith, represents Abram as having been persecuted by the Chaldæans on account of

his opposition to idolatry. The tradition is countenanced by the Vulgate version of Nehemiah, ix. 7. where what our English translators have rendered "out of Ur of the Chaldees," is translated "ex igne Chaldæorum," "out of the fire of the Chaldees." The ambiguity of the Hebrew word (אור), which admits of either rendering "Ur" or "fire," has been possibly the source of the tradition, with respect to which the canonical Scriptures are otherwise silent. Abram's opposition to idolatry, and the tumult which it excited, are noticed by Josephus (*Jewish Antiq.* i. 7. 1.); but his account seems to fix these transactions at Haran rather than Ur.

In Haran, Abram received a second Divine notice to migrate to the land which God would point out. The duration of Abram's stay at Haran is not mentioned. At the time of the second notice, Terah was dead. (*Acts*, vii. 4.) A division of the family consequently took place. Abram, with his wife Sarai and his nephew Lot, in obedience to the Divine command, proceeded to the land of Canaan; while Nahor remained at Haran, where his descendants continued to dwell. In this second notice to Abram, the promise of the Divine favour and of a numerous posterity was distinctly given, with the emphatic addition "that in his seed all the families of the earth should be blessed," which most interpreters understand as a promise of the Messiah. Abram was seventy-five years old at the time of this second migration.

Abram's first recorded resting-place in the land of Canaan was near the site afterwards occupied by the city of Shechem or Sychar, in what our translators call "the plain of Moreh," but which we are disposed to render "at the terebinth tree of Moreh." From thence he removed to a spot between Luz, afterwards called Beth-el, and Ai or Hai; subsequently he proceeded still further south; and, being pressed by famine, removed to Egypt,—a circumstance which shows the early reputation of that country for fertility in corn. At Moreh and Beth-el he built altars for the worship of God; and at Moreh the Lord appeared to him, and gave him the first recorded promise that his seed should inherit that land. The Canaanites were already in the land when Abram reached it, having migrated, as it appears, from the parts adjacent to the Persian Gulf, which seem to have been the first seat of the descendants of Ham, of whom they were a portion. (*Herodotus*, i. 1.; *Justin, Ex Trogi Pompeii Historiis Externis*, lib. xviii. 3.)

In Egypt Abram was near losing his wife, whom he had by a culpable equivocation represented as his sister, and who was taken from him and placed in the house of Pharaoh. A Divine judgment upon the house of Pharaoh, the nature of which is not explained, prevented any injury to Sarai, who was restored to her husband with a message of mingled

apology and reproach. Abram immediately returned to the land of Canaan.

His first place of rest in Canaan was in the south, whence he removed to his former encampment between Beth-el and Hai. Here the increase of his cattle, which had been augmented by gifts from Pharaoh, led him to separate from his nephew Lot, who had hitherto accompanied him. The kindness which Abram manifested to his young kinsman on this occasion forms an interesting trait in his character. Lot settled in the plain or valley of Jordan, near the city of Sodom; while Abram removed to "the plains," or rather "the terebinth trees" of Mamre (so called from a native chieftain, confederate with Abram); and there building an altar, made it his permanent abode. This encampment was adjacent to Kirjath Arba (or the city of Arba), afterwards better known as Hebron, now Habroun, about twenty-seven miles south of Jerusalem. Immediately after his parting from Lot, Abram received from God a confirmation of the promise of a numerous posterity, who should receive the land of Canaan for an everlasting inheritance.

Chedorlaomer, king of Elam, with three allied princes, having invaded Canaan and plundered Sodom, carried off Lot and his family among their captives. The intelligence of this disaster being brought to Abram, he immediately armed his servants, and pursuing the victorious princes, who were returning to their own land, came up with them at Dan, by which Josephus understands one of the springs of Jordan, but which more likely means the site afterwards occupied by the town of Dan. Abram completely defeated them; and, having recovered his nephew and the other captives and the plunder, returned to his dwelling-place near Hebron. On his return he was met by Melchizedek, king of Salem, which most commentators after Josephus identify with Jerusalem, (*comp. Psalm lxxvi. 2.*) who brought him and his men refreshment. Melchizedek was a priest as well as a king, and bestowed his benediction upon Abram, who gave him a tenth of the recovered booty. Abram restored the captives and the spoil to the king of Sodom, from whom they had been taken, except what had been consumed by his little army, and what by the usage of war was due to the Canaanite brothers, Aner, Eshcol, and Mamre, who had acted as auxiliaries in the expedition.

In a communication from God, made under circumstances of peculiar solemnity, Abram received the renewal of the Divine promises, accompanied by a prophecy of the bondage and sufferings of his descendants for four centuries in a foreign land. Ten years had now elapsed since his removal from Haran; and Sarai, impatient that she was childless, bestowed upon Abram her servant Hagar, an Egyptian, for his wife. Hagar being preg-

nant, became insolent to Sarai, to whom she still remained in servitude; and, being severely treated in consequence of her insolence, fled. By a Divine intimation, she returned; and in due time brought forth Ishmael, the eldest of Abram's children. Thirteen years after this, when Abram was ninety-nine years old, God again appeared to him, and commanded that his name should be changed from Abram to Abraham, and that of his wife from Sarai, (in Heb. שָׂרַי, in the LXX. Σάρα, in the Vulg. *Sarai*,) a name of uncertain meaning, to Sarah, (in Heb. שָׂרָה, in the LXX. Σάρρα, in the Vulg. *Sara*,) that is, "princess." A promise was added, that though Sarah was now in the course of nature past child-bearing, she should bear a son, who should inherit the promises which had been made to Abraham; while to Ishmael (for whom Abraham had interceded), a promise was made that his posterity should be numerous. It was on this occasion that circumcision was instituted as the token of the covenant which God had made with Abraham, who, with all the males of his household, submitted to the rite.

Very shortly after this, the Lord appeared again to Abraham: this time he appeared in a bodily form, and renewed the promise of a child by Sarah, fixing the time of its accomplishment. The Lord also announced to Abraham the awful destruction which impended over Sodom; Abraham interceded; but the conditions on which pardon was promised could not be fulfilled, and Sodom and the adjacent cities were destroyed. Lot was, however, delivered, on account both of the Divine favour to Abraham, and of his own righteousness.

The birth of a son by Sarah took place at the appointed time; and Abraham called the child Isaac. Just before the birth of this son the Scripture records an adventure by which Abraham, who was then sojourning in Gerar, was near losing his wife, just in the same manner as in Egypt, and owing to the same culpable equivocation. The two cases present a remarkable similarity, except that the person concerned in the latter was Abimelech, king of the Philistines of Gerar. From the circumstances of the history, as compared with the now advanced age of Sarah, it is probable that the incident is misplaced in respect of time, and ought to be referred to the period of Abraham's residence in the south, just before or just after his visit to Egypt. He was, however, at Beer-sheba, near Gerar, about the time of Isaac's birth, and entered into a treaty or covenant with Abimelech. The birth of Isaac appears to have excited the jealousy of Ishmael; and this led to the expulsion of Hagar and her son from the tents of Abraham; to which, however, Abraham did not consent, though urged by Sarah, until it was sanctioned by a divine command, and the safety of the lad

assured by a divine promise, "because he was Abraham's seed." Hagar and her son "wandered in the wilderness of Beer-sheba," which renders it probable that Abraham was then encamped there; and this enables us to make some approximation to the time of his removal from Hebron; for at the destruction of Sodom, about a year before Isaac's birth, he was still at the terebinth trees of Mamre: but whether his removal from Hebron to Beer-sheba took place before or after Isaac's birth we have no means of ascertaining.

The faith of Abraham was now called to undergo its severest trial. He was required by God to offer up Isaac, the child of promise, as a burnt-offering. Obedient to the command, he proceeded with his son to the appointed place, the land of Moriah, and was on the point of slaying his son, when a voice from heaven stopped his hand. It was declared that God was satisfied; and the promises were solemnly renewed. The date of this transaction appears no further than from the fact that Isaac was old enough to be able to carry the wood for the altar on which he was to be offered, and that Abraham was still resident at Beer-sheba.

The patriarch afterwards returned to his former place of residence at or near Hebron. Here Sarah died, aged a hundred and twenty-seven; and Abraham, to secure a family burial-place, purchased the cave and field of Machpelah, near Hebron, in which Sarah was buried. It was soon after this that he sent his servant, Eliezer of Damascus, to Haran, to the city or settlement of his brother Nahor, to take a wife for Isaac from among his own kindred. Eliezer fulfilled his commission; and having arranged the preliminaries for a marriage between Isaac and Rebekah, daughter of Bethuel, and granddaughter of Nahor, brought her home with him; she was immediately married to Isaac, who was at this time forty years of age, Abraham himself being just a century older. He survived this event several years, dying at the age of a hundred and seventy-five; and was buried in the cave of Machpelah, by his sons Isaac and Ishmael.

He had several other sons by a third wife, Keturah. This marriage is not noticed in Scripture till the close of Abraham's history. But that Abraham, who at Isaac's birth deemed himself too old to be a father, should marry forty years after, and have a large family, is scarcely credible: we must therefore refer the marriage and its fruits to an earlier but unascertained period. Abraham portioned all his sons by Keturah, and sent them into the country east of Canaan before his death.

The æra of Abraham is not exactly settled. The chronology in the margin of our common Bibles assigns his "call" (*i. e.* his second call, when he migrated from Haran to the land of Canaan) to the year B. C. 1921: Calmet as-

signs it to B. C. 1917; and Hales to B. C. 2078. While disposed in general to adopt Hales's chronology, we have to move back the dates of all events previous to the sojourn of the Israelites in Egypt, from a conviction that he has, with many others, improperly shortened that period by two hundred and fifteen years: we should therefore fix the call of Abraham in B. C. 2293; and as Abraham was then seventy-five, this date will determine the period of all events which can be referred to any year of his life.

The name and reputation of Abraham are very widely diffused. He was father, by Ishmael, of the Ishmaelites, who constituted a considerable portion of the Beduin race; by Isaac, of the Jews and Edomites; and by the sons of Keturah, of the Midianites. The Moabites and Ammonites deduced their origin from his nephew Lot. Both Arabians and Jews have many traditions respecting him, of which some are sufficiently absurd. Josephus quotes some notices of him from Berosus, Hecataeus, and Nicolaus of Damascus; the last of these makes him to have reigned for awhile in Damascus; and Justin (*Ex Trogi Pompeii Historiis Externis*, lib. xxxvi. 2.) seems to refer to a similar tradition. A village in the territory of Damascus, named from him, was shown in the days of Josephus. A tomb supposed to be that of Abraham and the other patriarchs is said to have been discovered in the year of the Hijra 513 (A. D. 1119), and is accounted by Mohammedans the fourth place of pilgrimage, being held in reverence next after Mecca, Medina, and Jerusalem.

Many works have been ascribed to Abraham, some of which are quoted by the fathers. The Arabs call him Ebrahim, the Persians and Turks Ibrahim. Many of the oriental traditions and tales respecting him are noticed in the dictionaries of Bayle and Chaufepié, and in the "Bibliothèque Orientale" of D'Herbelot. The only authentic account of him is in the book of Genesis; the additions and amplifications of Josephus are of little value.

J. C. M.

ABRAHAM, in Russian Avraamy, was bishop of Suzdal, between the years 1431 and 1458, an important period in the history of the Russian church. The metropolitan Isidore, a Thessalonican by birth, had been appointed by the patriarch of Constantinople, and he seconded the views at that time entertained by the Greek emperor John Palæologus for the union of the Greek and Latin churches, with the hope of engaging the Catholic princes of the West in the defence of the tottering empire of the East, against the Turks. The Grand Duke Basil, or Vassily, found himself unable to prevent the metropolitan's intended journey to the council of Florence, which was assembled with the purpose of effecting the union, but Abraham of Suzdal was sent along with him. On the

6th of June, 1439, the act of union took place, in the cathedral of Florence, and the Russian metropolitan was one of the contracting parties. On his return to Russia, the Grand Duke assembled a council of bishops, of whom Abraham of Suzdal was one, and commanded them to examine the whole question, when the result was their adherence to the Greek church, and the rejection of the concessions to the Latin church which Isidore had made. This decision may probably be attributed in a great degree to the advice of Abraham. (Article by Sidonsky, in Russian *Entsiklopedichesky Lexikon*, i. 89.; Strahl, *Geschichte der Russischen Kirche*, i. 446, &c.) T. W.

ABRAHAM (אַבְרָהָם), a Jewish writer, of whom we find no other notice than that he is the author of "Sepher Tzephuni" ("The Book of the Hidden Treasure"), a commentary on the Song of Solomon, which was published at Prague, A. M. 5371 (A. D. 1611), according to the "Siphte Jeshenim" of R. Shabtai, and at Sabionetta in Italy, A. M. 5318, A. D. 1558; which edition is in Oppenheimer's collection. The manuscript is in the Vatican library, on vellum. (Wolfius, *Biblioth. Hebr.* i. 22.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 736.; *Bibliotheca Vaticana*.) C. P. H.

ABRAHAM (אַבְרָהָם), a rabbi, whose commentary on the Pentateuch, which is honoured by the learned Wolff with the epithet of "luculentissimus," is numbered among the folio manuscripts in the catalogue of the library of Trigland. (*Codd. Or.* p. 63.) The greater part of it appears to be composed of the dogmas of the Cabbala, though they are generally made to bear some application to the Pentateuch, with short notes on the five Megilloth.* Trigland quotes it in his dissertation on the Karaites. (*De Karais*, p. 188.) We find no notice of the time at which this rabbi lived and wrote. (Wolfius, *Biblioth. Hebr.* iii. 17.) C. P. H.

ABRAHAM (אַבְרָהָם). The learned Oppenheimer had in his library, which now forms a part of the Bodleian library at Oxford, a folio manuscript called "Beth Abraham" ("The House of Abraham"), which treats of what happened to Abraham before the expulsion of Hagar from his house. The au-

* The five Megilloth are five small rolls on vellum, each comprising one of the holy books appointed to be read through in the synagogue at fixed times of the year. 1. The "Shir Hashirim" (Song of Songs), on the Feast of the Passover, on the last or eighth day of the feast, in memory of the Exodus, and of the expected deliverance by the Messiah hereafter. 2. "Ruth," on the second day of the Feast of Weeks or Pentecost; because it declares the genealogy of David. 3. "Ecah" (the Lamentations), on the ninth day of the fifth month, Ab (July), on account of the Babylonian captivity and the destruction of the Temple. 4. "Koheleth" (Ecclesiastes), on the third day of the Feast of Tabernacles, in commemoration of the cloudy pillar, and the Divine protection in the desert. 5. "Megillath Esther" (the Book of Esther), which is also called "Megillath" (the volume or roll); it is read on the 14th and 15th days of the month Adar (February), in commemoration of the discovery of Haman's treachery and the escape of the Jews.

thor is stated to be Rabbi Abraham; but whether one of the Abrahams before referred to, or another person of the name, cannot be ascertained. (Wolfius, *Biblioth. Hebr.* iii. 17.) C. P. H.

ABRAHAM (אַבְרָהָם), the disciple of ר' יצחק, i. e. R. Isaac Luria. [ABRAHAM THE LEVITE THE ELDER.]

ARRAHAM BEN AARON DE BOTON (ר' אַבְרָהָם בֶּן אֶהְרֹן דִּי בּוֹטוֹן) edited the work of his relative R. Abraham de Botton called "Lechem Rab," which was printed at Smyrna, A. M. 5420 (A. D. 1660), in folio. [ABRAHAM DE BOTON.] (Wolfius, *Biblioth. Hebr.* iii. 20.) C. P. H.

ABRAHAM AARON (ר' אַבְרָהָם אֶהְרֹן), BEN MENACHEM, MIN BACHRACH, which latter appellative Wolff supposes to mean Bacharachensis, and would make him a native of Bacharach on the Rhine. This is most probably the true interpretation of the Hebrew appellative, as many Jewish families have long been established in that part of Germany. He is also called R. Aaron Chasan. He wrote "Urim Vethummim," "Urim and Thummim" (Light and Perfection), (*Exod.* xxviii. 30.) an ascetic and moral treatise, which has some forms of prayer at the end; it was published at Amsterdam, A. M. 5413 (A. D. 1653), in 4to. It is most probable that this author was contemporary, or nearly so, with the publication of his book, as we find no notice of the manuscript in any of the great libraries, either public or private, nor any editor's name to his work. (Wolfius, *Biblioth. Hebr.* iii. 20.) C. P. H.

ABRAHAM ABEN MEGAS (ר' אַבְרָהָם אֶבֶן מֵגַשׁ), a Spanish rabbi, whom the "Siphte Jeshenim" calls מֵגַשׁ, a difference which, though in Hebrew very considerable, we can only express by a strong guttural accent on the last syllable, Meghas. Morinus, in his "Exercitationes Biblicæ," (p. 145.) has changed his name into Abraham ben Bigas; and the author of the "Bibliotheca Colbertina," into Abraham ben Nigas. He was a descendant of R. Joseph ben Meir Levi ben Megas, who was preceptor to the great Maimonides. His works are: 1. "Kebod Elohim" ("The Glory of God"), (*Ezekiel*, ix. 3.) which consists of discourses on the Pentateuch, and was printed at Constantinople, A. M. 5365 (A. D. 1605), in 4to. 2. "Emeck Hassiddim" ("The Vale of Siddim"). (*Gen.* xiv. 3.) This work, which is in manuscript, is thus named by Buxtorff, and after him by Bartolucci and R. Shabtai, and finally by Wolff, without any notice of the subject on which it treats. It was in the possession of Oppenheimer. We find no notice of the time when the author lived or died; but he was most probably the editor of his own book, and consequently was living in the latter part of the sixteenth and beginning of the seventeenth centuries. (Wolfius, *Biblioth.*

Hebr. i. 87. iii. 52. iv. 766.; Bartolucci *Biblioth. Mag. Rabb.* i. 41.; Morinus, *Exercitationes Biblicæ*, p. 145.; *Biblioth. Colbertina*, part ii. 4974.) C. P. H.

ABRAHAM ABLI, or ABBALI (ר' אַבְרָהָם אַבְלִי), Ben Chajim the Levite, who is also called simply Abraham אַבְרָהָם, Segel, a rabbi, born at Kalish, in Great Poland, early in the seventeenth century. After his death, which according to the "Schedæ Ungeriæ," quoted by Wolff, (vol. iii. p. 20.) took place in the year A. M. 5443 (A. D. 1683), in the month Tisri (September), the following works by him were published: "Zajith Raaban" ("The Green Olive Tree"), (*Jer.* xi. 16.) which, is a commentary on the "Jalkuth Shemoni" of R. Simeon Haddarshan. [SIMEON HADDARSHAN.] The author does not, however, confine himself to a mere explanation of the work of R. Simeon, but quotes largely from the Talmud, the Midrashim, and other books, and not unfrequently draws largely from his own stores, by which he makes up for the want of industry displayed by Simeon and his commentator R. Abraham ben Gedalia. His book may, accordingly, be called a supplemental volume to the "Jalcuth Shemoni," rather than a commentary on it. It was published at Dessau, A. M. 5464 (A. D. 1704), and not in 5444, as Le Long has printed it, an error which Wolff has also fallen into, in his first volume, and which he made more apparent by altering it in his third to 5446; but it is set right in vol. iv. where he says the year is expressed on the title by נִמְרָת, (*Ezekiel*, xl. 21.) which here signifies 5464. At the end of the volume there is a tract called "Shemen Sisson" ("The Oil of Gladness"), occupying nine leaves, in which are contained a commentary on certain paragraphs (parashas) of Genesis. At the end of the "Shemen Sisson" we are informed that the author has written on the whole of the law. The "Magen Abraham" ("The Shield of Abraham") (*Gen.* xv. i.) is an illustration of the "Orach Chajim," or first order of the "Arba Turim." [JACOB BEN ASHER.] It was published at Dyhrenfurt, A. M. 5452 (A. D. 1692), and a second edition in A. M. 5462 (A. D. 1702). This author, Abraham Abli, is better known among the Jews by the name of Abraham גוֹמְבִּינָה (Gombina). (Wolfius, *Biblioth. Hebr.* i. 31. iii. 20. iv. 754.; Buxtorff, *Biblioth. Rabb.* 276.; Le Long, *Biblioth. Sacra*, ii. 572.) C. P. H.

ABRAHAM ABOAB (ר' אַבְרָהָם אַבּוֹאב), a rabbi, who edited the works of R. Nathan Spira, at Venice, as appears from the notice to the reader by Victorinus ben David, at the beginning of the "Tob Haaretz" of Nathan Spira, which work was published at Venice, 1655, and Abraham Aboab is named in it as the person to whom the care of the edition was entrusted, as he also is in the præmonition to the "Metzath She-

morim" of the same author, published at the same place, in 1665. [NATHAN SPIRA.] (Wolfius, *Biblioth. Hebr.* iii. 19.) C. P. H.

ABRAHAM BEN ABRAHAM ("רַב אַבְרָהָם בֶּן אַבְרָהָם"), a rabbi, a native of Adrianople (אַדְרִיָּנֹפֶּל), lived in the early part of the last century, and edited the book called "Urim Vetthummim," or "Urim and Thummim," ("Light and Perfection.") (*Exod.* xxviii. 30.) This work is placed among the books of anonymous Hebrew writers in the second volume of the "Bibliotheca Hebræa" of Wolff, and as being still in manuscript. It was published at Dyhrenfurt, A. M. 5488 (A. D. 1728), under the editorship of and by Abraham ben Abraham, in 8vo. The title is a curious one, and contains an account of the work; the following is a translation of it from the Hebrew: "The book Urim and Thummim, that is, the book of lots (גּוֹרָלוֹת) Goraloth, which was brought out of the Holy Land, which was also used by the Israelites under the second Temple, heretofore adorned by the seventy elders who lived in the time of king Ptolemy, the like of which eye hath not seen, from which time the Temple has been destroyed unto this day. To which is added the art of chiromancy, with other parts of the like wisdom, as also rare medications from the books of the physicians, and other matters." The preface contains the following history of this curious little book: "It is stated that at the destruction of the second Temple the Greeks sought to destroy the Book of the Law, and other books, whence it came to pass that the Israelites hid them, and among them this little book, which at length, by prayer to God, and by the direction of a certain elder, was discovered and taken out of a cave at Tiberias." (*Siphte Jeshenim, in Spicilegio*, p. 93.) Then follows a discourse on the manner of using it. The foundation of the art is contained in seventy-two letters, which comprehend the names of the twelve tribes, as they were engraved on the twelve gems in the breastplate of Aaron; the names of the twelve tribes, namely Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher, and Joseph, are first placed in their order, and against each the question, whatever it may be, to which an answer is sought, always taking care that it begins with one of the letters in the name of the tribe. The answer to the question must be sought out by inspection in the tables which follow. The following is an example of the plan of divination:—In the first rank is the precious gem Adam and the name Reuben, the first letter of which is ר; against which we suppose the following question to be placed: "Rachock jabo machara o jachar?" "Will the absent one return to-morrow, or will he delay?" against the נ, in the same name, "Ishahzu im hie Harah?" "This woman hath she

conceived?" It must be remarked, that in the Hebrew this latter question begins with נ, which is the second letter in the name Reuben; and thus questions are put to every letter. After the tables of inspection there are numerous recipes for the cure of diseases; some in Hebrew, and some in the German-Hebrew dialect. Then follows the "Sidurah Desihra," which teaches what to undertake and what to omit on each day of the week. Finally comes the "Sepher Haati-doth," or book of divination, which contains the art of chiromancy, in four leaves. This little book, says the collector, having been perfected and put to the proof by the philosophers of India, has also found faith among other nations. Oppenheimer had a book in manuscript with the same title, vellum, in 12mo., the roll being about the width of two fingers, which treats of the manner of this divination by the gems. (Wolfius, *Biblioth. Hebr.* ii. 1039. iii. 1258. iv. 754.) C. P. H.

ABRAHAM ABULAPHIA (רַב אַבְרָהָם אַבּוּלָפִיָּא), a Spanish rabbi, who is improperly called Abraham Bulaphia in the "Siphte Jeshenim," as well as by Rabbi Judah Chajit, in the preface to his commentary on the "Meraketh Haelchoth." In this preface Abraham is ridiculed for calling himself Hammorah, that is, the learned, while he writes in a style so absurd and full of error; and his folly is pointed out in that he wrote a cabbalistical commentary on the "More Nevochim" of Maimonides, which was totally opposed to the meaning of his author. It is added that he wrote "Sepher Hashem," that is, "The Book of the Great Name," in which he seeks to explain the name cabbalistically by the seventy-two letters of the twelve tribes, but which he does most absurdly; and this his judgment R. Judah confirms by a reference to the solutions of the same question by R. Solomon ben Addereth, in his "Questions and Answers." We are told that Abulaphia was an assiduous student of the Cabbala, and that he dwelt a long time in Sicily, but we have not been able to ascertain when he lived. His writings are: 1. "Or Hashekel" ("The Light of the Intellect"), in which the great Tetragrammatic name יהוה (Jehovah) is cabbalistically explained; it is among the Hebrew manuscripts in the Vatican library. 2. "Sithre Torah" ("The Hidden Things of the Law"), called also "Maejan Majim Chajim" ("The Fountain of Living Waters"). The manuscript of this is also among the Hebrew manuscripts of the Vatican. It treats of the mysteries of the Mosaic law, and of prophecy and its various manners and degrees, and also treats these subjects cabbalistically. R. Shabtai mentions both these works, but substitutes, erroneously, Gonim for Chajim, in the title of the latter; but in addition he enumerates, 3. "Moreh Hammoreh" ("The Instructor of the Learned"), which he says contains a cabbalis-

tical commentary on the "More Nevochim." Abraham also wrote, 4. a commentary on the "Jezira," of which we have not the name, but from which Jo. Steph. Rittangelius (p. 19. ad lib. *Jezira*, as well as elsewhere,) has made considerable extracts, in which he calls our author Abraham Alaphia. The manuscript of his "Sithre Torah" was in the possession of Isaac Aboab, as appears from the catalogue of his library. (p. 16. No. 5.) It was also in the Oppenheimer library, in 4to. as well as the "Moreh Hammoreh." (Wolfius, *Biblioth. Hebr.* i. 30. iii. 19.; Bartolocius, *Biblioth. Mag. Rabb.* i. 14.) C. P. H.

ABRAHAM AKRA (ר' אברהם אקרא) BEN SALOMON, a rabbi who lived in the fourteenth century, and wrote the following works: 1. "Kille Medrash Rabba" ("Rules of the Great Exposition"), that is, of the commentary on the Pentateuch, which is called "Medrash Rabba," or the "Great Commentary," and in which the rules are explained by which that commentary has been formed. It is contained, together with other tracts, in the book called "Artze Lebanon," which was published at Venice, A. M. 5371 (A. D. 1611), and at Cracow, A. M. 5408 (A. D. 1648). Bartolucci says that this little work is necessary to the understanding of the language used in the "Rabboth." 2. "Meharre Nemarim" ("From the Mountains of the Leopards"), (*Cant.* iv. 8.) wherein he explains the style of commenting adopted in the "Ghemara," after many former writers, with some novel expositions of certain books of the Talmud, among which are "Bava Kamma," "Bava Metzia," "Shevuoth," and "Ketuvoth:" it was published at Venice, A. M. 5391 (A. D. 1631), in 4to. Rabbi Nissim Shushan mentions that the title of this book seemed to him to have been the cause why the Jews usually call Abraham Akra, Abraham Mehahar. The two must not be distinguished, although Rabbi Shabtai, in the alphabetical list of writers to his "Siphte Jeshenim," makes them two different authors. It is certain, therefore, that Plantavitius is in error, who, in his "Bibliotheca Rabbinica," No. 165., affirms that the "Harre Nemarim" is a book of sermons by R. Naman ben Salomon. This work, however, must not be confounded with another of the same title, by R. David ben Zimri, as to which see the "Theatrum Placcianum," p. 704. (Bartolocius, *Biblioth. Mag. Rabb.* i. 4.; Wolfius, *Biblioth. Hebr.* i. 96. iii. 58.) C. P. H.

ABRAHAM BEN ALEXANDER (ר' אברהם בן אלכסנדר), a rabbi who lived during the latter part of the sixteenth and at the beginning of the seventeenth century; he published the Hebrew commentary on the wonderful history of Judith, which was printed at Venice, A. M. 5366 (A. D. 1606), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 20.) C. P. H.

ABRAHAM ALIA'GARI, or ALE'GRI

(ר' אברהם אליגרי), a rabbi, who lived and wrote in the early part of the seventeenth century, and who was either a native of Italy or belonged to an Italian family, as is shown by his name printed in Hebrew as above in the title of his own book, the proper reading of which is Alegri; Aliagari is only the corrupted pronunciation of the Slavonian Jews. He wrote a book called "Leb Shamaach" ("The Joyful Heart"), (*Prov.* xv. 13.) which is a commentary on the book of Maimonides "De Præceptis," that is, "On the Commandments of the Law," wherein he also defends Maimonides against the attacks of Nachmanides and others, who had written against the "Manin Hammatzvoth" ("The Number of the Commandments"), and the fourteen "Sheroshim" ("Roots, or Principles,") of Maimonides. The "Leb Shamaach" of Abraham Alegri was edited and published at Constantinople, A. M. 5412 (A. D. 1652), by his son-in-law Levi Tiljin (טיליין), who wrote the preface, at the conclusion of which he expresses a wish that he may at some future time be permitted to publish the rest of the author's writings on the Aggadoth, Pesakim, and Halacoth (the Treatises, Decisions, and Institutes), we suppose also of Maimonides, or else of the Talmud. (Wolfius, *Biblioth. Hebr.* i. 32. iii. 21. iv. 754.)

C. P. H.

ABRAHAM ALMO'SENI (ר' אברהם אלמושני), a Jewish transcriber of the fifteenth century, who made a manuscript copy of the "Mickra Ghedola" ("Great Book"), or, as the author himself called it, "Seder Olam" ("Order of the Universe"), of Aben Ezra. This manuscript is in the library of the Neophyte college at Rome; it is in folio, written on vellum in most elegant characters, and very easy to read, though of the rabbinical form. It appears to have been written for Rabbi Theodore Kostantini of Constantinople, in the year A. M. 5234 (A. D. 1474). (Bartolocius, *Biblioth. Mag. Rabb.* i. 37.)

C. P. H.

ABRAHAM ARJEH (ר' אברהם אריה). [ABRAHAM BEN DAVID MISHA'AR ARJE'H.]

ABRAHAM BEN ARJEH LÖW* (ר' אברהם בן אריה לוב כלמנכא), KAL-MANKAS, a rabbi, who wrote "Maejan Hachokmoh" ("The Fountain of Wisdom"), which is a key and introduction to the doctrines of the Cabbala, gathered chiefly from the writings of Rabbi Isaac Luria, to which he has added a short dissertation on the work of creation and its mysteries: it was published at Amsterdam, A. M. 5412 (A. D. 1652), in 4to., by Immanuel Benbeniste; the manuscript was in the possession of the learned professor

* Arjeh and Löw are both the same name, and both mean "lion;" the former in Hebrew, the latter in German (löwe). This practice of translating the name, and adding the translation to the original, is very common among the Jews.

Uffenbach, as appears from the catalogue of his celebrated library. This little work was thought of some value by the learned men of the time, and was translated into German by the Rev. Daniel Springer, as may be seen in the preface to his German translation of Menasse ben Israel on the immortality of the soul. We find no further notice of this author, or of the time at which he lived, which was probably in the early part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* i. 34. iii. 22.; *Bibliotheca Uffenbachiana*, part i. 105.) C. P. H.

ABRAHAM BEN ASHER (אַבְרָהָם בֶּן אֲשֶׁר), who is also called Rabbi Abba (אַבָּא), which is an appellation composed of the initials of his name, was a celebrated rabbi, a native of Sapheta in Upper Galilee. He wrote the work called "Or Hashekel" ("The Light of the Intellect"), in the preface to which he calls himself Rabbi Abraham ben Gedalia ben Asher. His work was intended to be a commentary on the "Midrash* Rabba;" but is only found to the midrashim on Genesis, and has a separate title, being called "Maerane Melek" ("The Delight of the King"). It was published, at Venice, under the editorship of R. Judas of the family of the Falconi, by Jo. Gryphius, A. M. 5327 (A. D. 1567), (according to Bartolucci) in folio. The centre of the page contains the text, and on one side is the commentary of Rashi, [SOLOMON JARCHI,] and on the other, the commentary of Abraham Asher. The "Siphte Jeshenim" gives the date of publication as A. M. 5321 (A. D. 1561); but the testimony of Bartolucci seems preferable, not only on account of his general accuracy, but because Wolff has taken great pains to show that he is correct in this particular instance. Besides the "Maerane Melek," there is a commentary on the "Shemoth Rabba" or "Book of Exodus," by the same author, in manuscript, in the library of the Neophyte college at Rome. Oppenheimer's library contained this commentary, both on Genesis and Exodus, in manuscript; the commentary on Genesis and that on Exodus having each a separate title: the title "Or Hashekel" is a general title, belonging to the whole work, which was written by the author, and consisted of a commentary on the "Rabboth," or five books of Moses, and on the five Megilloth. In the catalogue of the Bodleian Library, the author of this work is called R. Abraham ben Chasdai, and the work is said to contain certain explanations of the law, or

* Midrash (plural, Midrashim,) are the allegorical and historical commentaries which occupy the margins of the rabbinical editions of the Hebrew Scriptures: they are found on almost all the books of the Old Testament. The midrashim on the five books of Moses are called "Midrash Rabba." The great Midrash, and the books of the Pentateuch themselves, are called "Rabboth." Besides the "Midrash Rabba," there is "Midrash Ruth," "Midrash Samuel," "Midrash Tillim" (Psalms), and other midrashim.

of the Midrash Rabboth. In the "Theatrum Placcianum," Buxtorff is criticised for having said that this book was a cabbalistical work, of little or no value, which is often cited in the book called "Neveh Shalom." Buxtorff, however, is, as usual, right; for he does not, in the instance cited, allude to the "Or Hashekel" of Abraham ben Asher; but to another work, with the same title, written by R. Abraham Abulaphia. [ABRAHAM ABULAPHIA.] (Wolfius, *Biblioth. Hebr.* i. 33. iii. 22.; Bartolucci, *Biblioth. Mag. Rabb.* i. 16; Le Long, *Biblioth. Sacra*, ii. 593.; *Catal. Bodleian*, p. 157.) C. P. H.

ABRAHAM BEN AVI EZRI SELIG (אַבְרָהָם בֶּן אַבִּי עֲזַרְיָהוּ), a Jewish writer who was living in the beginning of the last century, wrote an historical romance in German-Hebrew, in which he relates how the emperor Octavianus banished his wives into various lands, and how they all wonderfully met together again at the court of King Dagobert in France. It is called a translation from the German; but whether it is so, or an original, we cannot ascertain, as the original German title of the work is not given, but only the Hebrew title, which is as follows: "Kaisar Octaphianus." Though the Hebrew character appears in the title, the work is written in the German-Hebrew, or, as it is more properly designated by Wolff, the Judæo-Germanic language. It was printed at Hamburg, A. M. 5490 (A. D. 1730), in 8vo. (Wolfius, *Biblioth. Hebr.* iv. 754.)

C. P. H.

ABRAHAM BEN AVIGADOR, (אַבְרָהָם בֶּן אַבִּיגָדוֹר), a Jewish physician and rabbi, who lived in the latter part of the fourteenth century, as Wolff gathers from his preface to the medical treatise of R. Gilbert de Sola, which Abraham Avigador says he met with at Montpellier in France, and translated into Hebrew in A. M. 5139 (A. D. 1379). He wrote a cosmography, which is among the Hebrew manuscripts in the Bodleian library at Oxford, No. 6260. in the catalogue, and No. 514. of the Huntington collection; but the author is there improperly called Abraham Abigedon. He also wrote the medical rules gathered from the works of R. Gilbert de Sola, which is among the Hebrew manuscripts in the library at Turin in Italy, and of which, or at least some part of it, Wolff had a copy. (Wolfius, *Biblioth. Hebr.* i. 30. iii. 20. 171. iv. 754.)

C. P. H.

ABRAHAM BEN AVIGADOR (אַבְרָהָם בֶּן אַבִּיגָדוֹר), chief rabbi of the synagogue at Prague. He is also called R. Abraham Phrag, that is, (פְּרָאג) "Prague." He presided over the synagogue of Prague for more than twenty years, and died in A. M. 5390, on the 24th day of the month Tisri (September, A. D. 1630), at a very advanced age, if we are to place any reliance on the "Siphte Jeshenim," in which work it is

stated that he was alive in A. M. 5303 (A. D. 1543). Rabbi Shabtai, in the same work, says that he is the author of "Biur,"* or a commentary on Rashi (R. Solomon ben Isaac); Animadversions on the "Arba Turim," [JACOB BEN ASHER,] bearing his name, are printed in the folio edition of that work published at Prague, A. M. 300 (A. D. 1540); but we cannot suppose that this commentary, printed in 1540, can be by Abraham ben Avigador of Prague, of whom Wolff states positively that he died in the latter part of the year 1630. This commentary on "Arba Turim" is more probably, though not enumerated among his works, a work of the other Abraham ben Avigador. The Silichah, or prayer-book, in common use in the beginning of the last century, which begins "Ana Elohe Abraham," is by Abraham ben Avigador of Prague: it was published at Prague, in folio, but the year is not mentioned. (Wolffius, *Biblioth. Hebr.* i. 31. iii. 20.; Le Long, *Biblioth. Sacra*, ii. 593.; Buxtorfius, *Biblioth. Rabbinica*, p. 313.) C. P. H.

ABRAHAM AZULAI (אברהם אזולאי). [AZULAI.]

ABRAHAM BEN AZUR (אברהם בן אזור). Hendreich, in the Brandenburg Pandects, assigns to this rabbi the "Minchath Abraham" ("Sacrifice of Abraham"), a commentary on the book "Siphra" (so we must understand it, for the Pandects have "Siphna"); but Ben Azur is only another name for R. Abraham ben Dior. [ABRAHAM BEN DIOR.] (Wolffius, *Biblioth. Hebr.* i. 33.) C. P. H.

ABRAHAM BADRESHI (אברהם בדרשי), or Bedresensis, a rabbi who lived about the middle of the thirteenth century, and was the father of R. Jedaja Happenini, who lived at Barcelona, A. M. 5058 (A. D. 1298). He is the author of a grammatical work called "Chothem Tabnith" ("Sealing up the Sum"), (*Ezek.* xxviii. 12.) which is a sort of dictionary of Hebrew synonymes arranged alphabetically. This work appears in manuscript in the "Bibliotheca Leidensis," p. 284. No. 10., where it is called "Sigillum Syntaxeos" ("The Seal of the Syntax"); but this title does not answer either to the matter contained in the work, nor is it a correct version of the title. Hendreich, in the Brandenburg Pandects, has made two authors out of this Abraham, one of whom he calls Abraham Badrescht, and the other Abraham Bedersensis. The "Chothem Tabnith," also a MS., is in the Oppenheimer collection at Oxford. At the end of the "Bechinath Olam" of his son, Jedaja Happenini, printed at Mantua, A. M. 5316 (A. D. 1556), there is Sier (a poem), consisting of three

* Biur, an elucidation from (אור) "light," (plural, Biurim,) almost always signifies a supercommentary on one of the greater commentaries; they are frequent on those of Rashi (Rabbi Solomon), Rambam (Maimonides), and Aben Ezra.

leaves, every word of which contains the Hebrew letter ה. Wolff says that he had in his possession three little books forming part of the "Bechinath Olam," from the library of Christopher Unger. The first of them is written on paper, and is of the ordinary octavo form, and all the words have the vowel points. At the beginning of it are two Hebrew poems, or rather copies of verses, one of which is the singular composition above mentioned: it is entitled, "Backshah Shekolah Sheashah Hachakam R. Abraham Badreshi;" that is, "A measured or metrical Prayer of the wise Singer (Poet) R. Abraham Badreshi;" and it goes on to say, the author is Abraham, the father of Jedaja, who composed it as a prayer to be offered upon the great penitential day which is called Jom Caphor. The title of the poem affixed to it by the author is "Batthe Hannephesh" ("The Houses of the Soul"; that is, a penitential confession, select and divine, for the expiatory fast-day.") He says, "I have called it 'Beth Elohim' ('The House of God'): all its words (which are in number equal to the number of the word Beth (בית)) are formed of the letters of the alphabet from the letter נ onward to the letter ה; nor does any letter occur in it which comes after ה; but all the words contain ה." The number of the word (בית) "house," above mentioned, refers to the number of words made use of in this little poem; for, according to the Jewish mode of numeration, which admits of taking the numeral letters backwards as well as forwards, the word בית will produce the number 412, and just so many words are comprised in the poem. (Wolffius, *Biblioth. Hebr.* i. 34. 60. 401. iii. 22. 284—286.) C. P. H.

ABRAHAM DE BALMES (אברהם דה בלמים). [ABRAHAM BEN MEIR DE BALMIS.]

ABRAHAM BARCELLO'NIUS (אברהם ברצליוני). [ABRAHAM BAR JUDAH BARCELLONIUS.]

ABRAHAM BEN BARUCH (אברהם בן ברוך), the brother of Rabbi Meir ben Baruch, [MEIR BEN BARUCH,] a rabbi who lived about the end of the thirteenth century, and, perhaps, in the beginning of the fourteenth, as we find by referring to the death of his better-known brother, Rabbi Meir, who died in A. M. 5065 (A. D. 1305), or, as some writers say, A. M. 5070 (A. D. 1310). The learned Johann Georg Abicht, who was a professor in the university of Wittenberg, in the beginning of the eighteenth century, was in possession of a very fine manuscript by this author, on vellum, called "Sepher Sinai" ("The Book of Sinai"). The manuscript states that it was written by the bookseller (librarius), the son of R. David, in A. M. 5151 (A. D. 1391), on the fifth day of the month Abb (July). It is a sort of commentary on the "Jad Chasaka" of Maimonides. This

account of the work is from Wolff, who received it from professor Abicht himself. (Wolffius, *Biblioth. Hebr.* iii. 669. iv. 757.)

C. P. H.

ABRAHAM BEN BEHR (ר' אברהם בן בער), a rabbi, a native of Lissa in Dalmatia, lived in the beginning of the last century, and edited the "Jesh Nochalin" of R. Abraham Horwitz Hallevi, to which he wrote the preface, and added to it the will of R. Shaptiel ben Jeshaja: it was printed at Amsterdam in 1701, in 4to. (Wolffius, *Biblioth. Hebr.* iii. 23.)

C. P. H.

ABRAHAM BIBA'GO (ר' אברהם ביבאגו), who is also called in the "Siphte Jeshenim" Bivatz (ביבצ), the son of R. Shem Tob; and by Bartolucci, Bivash (ביבאש), or Vivax. Theodore Dassovius, in an epistle prefixed to his tract on the Resurrection, calls him Bilbag. He was an Aragonese philosopher, of the Jewish persuasion, and a rabbi, who was living in the year 5249 (A. D. 1489), according to R. Shabtai and R. David Ganz; and, according to Bartolucci and the "Shalshelleth Hakkabbala," in A. M. 5252 (A. D. 1492). Wolff conjectures, from his surname, that he was a native of Bilboa, in Spain. His works are: "Derek Emunah" ("The Way of Faith"); the subject matter of which appears to answer to the title, as the "Siphte Jeshenim" says that it treats of faith by a more divine philosophy: it was printed at Constantinople, A. M. 5282 (A. D. 1522), in folio. Morinus, in his "Exercitationes Biblicæ," calls the author of "Derek Emunah" Abraham the son of Laduni; but this mistake is easily accounted for, as he probably had seen him cited as Abraham ben Ladonai (לאדוני) Shem Tob, that is, son of my lord Shem Tob. 2. "Zeh Jenachamenu" ("This one shall console us"). (*Gen.* v. 29.) This is a collection of philosophical sermons; Wolff says they were published at Thessalonica, but does not give the year. 3. "Sepher Mopheth" ("The Book of Demonstration") is a commentary on the "Analytica Priora" of Aristotle, with notes from the commentary of the celebrated Arabian philosopher Averroes on the same work. This commentary is in manuscript, in the Vatican library, and the author is called in it Bivag. Bartolucci has made the author of this commentary a separate writer, and calls him Abraham ben Jom Tob Bivas. 4. "Etz Chajim" ("The Tree of Life"). (*Gen.* ii. 9.) This is also a philosophical work, which has never been published. Wolff is also inclined to attribute to this author the work called "Lackute Rephuah" ("Medical Collections"), which is, or was, among the inedited manuscripts in the library of the Sorbonne at Paris: it is written on vellum. (Wolffius, *Biblioth. Hebr.* i. 30. iii. 24. iv. 755.; Bartolucci, *Biblioth. Mag. Rabb.* ii. 17. 29.)

C. P. H.

ABRAHAM BOIZA (ר' אברהם בויזא), a rabbi, who wrote a work called "Shaare

Haggilgulim Lehanishamah" ("The Gates to the Revolutions of the Soul"), a treatise on the metempsychosis, or transmigration of souls; which is in manuscript, and in the collection of Oppenheimer, now in the Bodleian library. We have not been able to discover anything more concerning this author. (Wolffius, *Biblioth. Hebr.* i. 23.)

C. P. H.

ABRAHAM BEN BONET (ר' אברהם בן בונט), a rabbi, whose commentaries on Midrash, Tanchuma, and on Rabboth (the five books of Moses), are in the Vatican library, MS. in 4to. This work altogether forms a great commentary on the Pentateuch. Bartolucci calls the author Abraham Aben Bonet. "Tanchuma," which means consolation, is a loose commentary, pretty well known, on the Midrash Rabba, or great commentary on the five books of Moses. It is also called "Jelamadenu" ("It teaches us"), because it frequently makes use of that expression when it brings forward the doctrines of former commentators. (Bartolucci, *Biblioth. Mag. Rabb.* i. 17.; Wolffius, *Biblioth. Hebr.* i. 35.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM DE BOTON BEN MOSES (ר' אברהם די בוטון בן משה), or, according to the "Siphte Jeshenim," de Botin (די בוטין), lived in the beginning of the seventeenth century. Immanuel Aboab praises him in his "Nomologia" (p. 311.) as a contemporary writer. Towards the close of his life he called himself Chaija Abraham. He is the author of "Lechem Rab" ("Much Bread"), which is a collection of what the Jewish writers call Sheeloth Uteshuvot; that is, questions and answers on the law. It is a sort of report of cases decided according to the canon of the Talmud, and supplies a rule to the doctors of the law for deciding the cases or questions which arise daily among private individuals. It was published at Smyrna, A. M. 5420 (A. D. 1660), in folio, by Abraham ben Jedidja Gabbai, and was edited by Abraham ben Aaron de Boton, the author's grandson. 2. "Lechem mishne" ("Twice as much Bread"). (*Exod.* xvi. 22.) This is a commentary on "Mishne Torah," or "Jad Chasaka," of Maimonides, and on all former commentators on that work: it is divided into two parts, of which the first reaches to "Halacoth Shevuoth," which treats of oaths, and is the first division of the sixth book of the "Mishne Torah," and the second finishes the work. It was published at Venice, A. M. 5366 (A. D. 1606), in folio, with a preface by R. Joseph ben R. Judah ben R. Samuel ben R. Joseph de Nubis. It was also printed at Amsterdam in A. M. 5463 (A. D. 1703), by Immanuel ben Joseph Athias. 3. His original expositions on certain books of the Talmud are extant in the book called "Meharre Nemarim" ("From the Mountains of the Leopards"), [ABRAHAM AKRA] published at Venice, in 1599, in 4to. (Wolffius, *Biblioth. Hebr.* i. 34.)

iii. 22. iv. 755. ; Bartoloccus, *Biblioth. Mag. Rabb.* i. 16.) C. P. H.

ABRAHAM BRODT or BRUDA BEN SAUL (ר"אברהם ברוט או ברודא בן שאול), a native of Pomisla, a small town near Prague in Bohemia, lived during the latter part of the seventeenth and the beginning of the eighteenth centuries. He was chief of the synagogue of Nicholasburg, then of Prague, and finally of Frankfort on the Main, where he succeeded R. Naphtali Cohen, on his ejection from the presidency, and where he died, on the 11th April, 1717, having obtained great honour among his own nation, as well for his learning as for his liberality to the poor. That he is a distinct person from the Rabbi Abraham Bruda of Constantinople is sufficiently proved by the fact of his having licensed the "Bircath Abraham" of the latter with his rabbinical authority, when presiding at Prague, A. M. 5456 (A. D. 1696), an office which he performed for the books of many other Jewish writers of that period. He does not appear to have left any important work behind him, notwithstanding his high reputation for learning. But various wise sayings and observations of his, as taken down from his own mouth, are published in the "Asiephath Chakmim" ("The Excerpta of the Wise"), printed first at Offenbach, A. M. 5482 (A. D. 1722), in 8vo. and frequently reprinted. There are also observations of his, supposed by Wolff to have been delivered orally, on various passages of the books of the Talmud, called Bava Kamma, Bava Metzia, and Sanhedrim, which are inserted in "Chiddushe Geonim," which was published anonymously at Frankfort on the Main, A. M. 5485 (A. D. 1725), in 8vo. In this work he is called late chief of the synagogue of Frankfort. (Wolffius, *Biblioth. Hebr.* ii. 24. iv. 756.; Schudtius, *Memorabilia Judaica*, p. 81. and Append. 45.) C. P. H.

ABRAHAM BRUDA (ר"אברהם ברודא), also called Broda and Brodo (ברודו), a rabbi of Constantinople, who died A. M. 5470 (A. D. 1710), as appears from a letter of R. Jacob Aboab, quoted by Wolff. He is the author of "Bircath Abraham" ("The Blessing of Abraham"), (*Gen.* xxvii. 4.) a commentary, which Wolff calls elegant, on Genesis. It was printed at Venice, by the Bragadini, A. M. 5456 (A. D. 1696), in 4to. The author in his preface says that he composed this commentary at a time when he was detained at Amsterdam by the severity of the winter; and being entirely destitute of books, he employed himself by recalling to mind his former reading, as well as the substance of the expositions which he had delivered both at Constantinople and Adrianople, adding what was suggested to his mind at the time. At the end he expresses a wish that he might be furnished with the means of printing all his commentaries on various books of the Holy Scriptures, together with his answers to ques-

tions on the Law, some of which are in print, in the "Pene Moshe" ("Face of Moses") of R. Moses Benbeniste. In the Censura or permission for printing prefixed to the "Bircath Abraham," we find the title of his book to run thus: "Benedictioni di Abraham, di Abraham Chialisi; data li 14 Ottobre, 1696." In the catalogue of Hebrew manuscripts of the library of Turin (A vi. 19.) there is enumerated a book of surgery, "Liber Chirurgiæ Magistri Brodt." 8vo.; there is little doubt that the author of this surgical work must have sprung from the same Jewish family of Broda. (Wolffius, *Biblioth. Hebr.* iii. 23. iv. 756.) C. P. H.

ABRAHAM CARDO'SO (ר"אברהם קרדוסו), a Jewish rabbi and physician, the brother of Isaac: he was chief physician to the bey, or dey, of Tripoli in Africa. Barrios, in his account of the Spanish poets, attributes to him the book called "Jacob's Ladder," and other works. (Wolffius, *Biblioth. Hebr.* iii. 63.) C. P. H.

ABRAHAM CASLA'RI (ר"אברהם כשלרי), a rabbi and physician, who wrote a medical work, called "Mekalkel Machalah" ("The Support of Sickness"). (*Prov.* xviii. 14.) This work is mentioned both by Bartolucci and by R. Shabtai, in the "Siphte Jeshenim." There is also a manuscript treatise on fevers, by the same author, among the Warnerian collection in the library at Leyden, p. 288. n. 59. of the catalogue. (Wolffius, *Biblioth. Hebr.* i. 67.; Bartoloccus, *Biblioth. Mag. Rabb.* i. 30.) C. P. H.

ABRAHAM CASTANHO (ר"אברהם קשטנהו), a Portuguese rabbi who lived in the latter part of the seventeenth century. He wrote a copy of Spanish verses in memory of Abraham Nuñez Bernal, a Spanish Jew, who was burnt alive by the Inquisition, on account of his religion. This poem forms one of a collection of poems chiefly written on similar occasions, in the Spanish language. [JACOB BERNAL.] (Wolffius, *Biblioth. Hebr.* iii. 65.) C. P. H.

ABRAHAM CHAI ORTO'NA (ר"אברהם חיי אורטונה), Ben David, a rabbi who had the management of the Hebrew press at Verona during the middle of the seventeenth century. He edited and wrote a preface to R. Solomon ben Isaac's commentary on Isaiah called "Tikkun Olam" ("The Order of the Universe"), [SOLOMON BEN ISAAC DE MARINO,] which he published at Verona, A. M. 5412 (A. D. 1652), 4to. (Wolffius, *Biblioth. Hebr.* iii. 31.) C. P. H.

ABRAHAM CHAIJON (ר"אברהם חייון), a Portuguese rabbi. Wolff says that he saw in the library of Oppenheimer a work by this rabbi called "Amaroth Taharoth" ("Pure Words"), published by Abraham Oshki, commonly called Abraham Usque, at Ferrara, A. M. 5316 (A. D. 1556), in the title of which the author is called the son of Don Nissim Chaijon (חייון), of Lisbon. [NISSIM

BEN R. JACOB.] At the end of the work, from page 37. to the conclusion, is an epistle of a certain Joseph Gecatilja. We find no further notice of this writer, or of the time at which he lived; but he was most probably contemporary with the publication of his book. (Wolfius, *Biblioth. Hebr.* iii. 31.)

C. P. H.

ABRAHAM (אַבְרָהָם) BEN CHAJA, distinguished by the patronymic בֶּרֶךְ חַיִּיא (Ben Rabbi Chija, or Chaja, or Haija), i. e. the son of Rabbi Chaja, or by the epithet הַנָּשִׂיא (Hannasi), i. e. the Eminent, lived in Spain, probably at Barcelona, (Wolfius, *Biblioth. Hebr.* iii. p. 32.) at the close of the eleventh and beginning of the twelfth centuries. Jewish writers fix his death A. D. 1105; but the correctness of this statement is not certain. His writings are as follow:—1. "Megillath Hamegaleh" ("The Volume of the Revealer"). This work consists of five parts, or sections; and treats, in sec. 1. of time and of the beginning and end of the world; s. 2. of the period (or duration?) of the world (dies mundi) and the time of the Messiah's advent, according to the law; s. 3. of the resurrection of the body; s. 4. of the time of the resurrection, from the prophecy of Daniel; and s. 5. of the year of the Messiah's advent, from astrological computations. (Urus, *Biblioth. Bodl. Catalog.* A. D. 1787.) Wolff supposes this to be the work "The Book of the Times" which Azarias de Rubeis ascribes to our author, in his work "Meor Enajim." 2. "Tzurath Haarets" ("The Globe of the Earth"), a treatise on the figure of the earth, the arrangement of the celestial orbs, and the motions of the heavenly bodies. This was printed at Basle, by Henry Peters, with notes by Sebastian Münster, and a Latin version by Oswald Schreckenfuchs, in small 4to. The copy from which this edition was printed was so mutilated and incomplete as to be nearly worthless. Mordecai Japhe, a Jewish rabbi of later date, has a commentary on this treatise in his work, "Regal Clothing." 3. "A very large work on astronomy," as Bartolucci and after him Wolff describe it. 4. "Sepher al Chesbon Haibbur;" a work on the calculations of astrology, which Wolff suspects may be the same as No. 3., though they are enumerated as distinct works by Bartolucci. 5. A treatise on the planets, spheres, and the calendar of the Greeks, Romans, and Ishmaelites. (Arabians?) 6. A treatise on geometry, spherical triangles, &c. 7. A treatise on music.

Beside these scientific works, he was the author of a work entitled "Higgaijon Hanephesh haatzuva bedaphka dalthe hatheshuva" ("The Meditation of the sorrowful Soul while knocking at the Gates of Repentance"). In this he treats of the origin, nature, and duties of man, of a return to God by repentance after a fall, of holy dying, and of the end of the world.

J. C. M.

ABRAHAM BEN CHAJIM (אַבְרָהָם בֶּן חַיִּים), a rabbi who lived some time about the end of the sixteenth and the beginning of the seventeenth centuries. He wrote, 1. "Tzitz Hazahab" ("The Golden Plates"), (*Levitic.* viii. 9.) which is a manuscript commentary on the Song of Songs, and on Ruth, according to the author of "Siphte Jeshenim." Oppenheimer had the commentary on the Song of Songs in his collection of manuscripts, according to Wolff. 2. A commentary on the Psalms, which is in manuscript in the Bodleian Library at Oxford, in the Huntington collection, No. 339. It contains, first, an index to the Psalms; then the Psalms arranged according to the Hebrew rhythm; then the commentary itself, which is on every verse, and somewhat prolix, being also so badly written that it is scarcely legible. The author is here called Abraham ben Chajim ben Remmik, or Remmok (רֵמֹמִיךְ or רֵמֹמִיךְ). Wolff thinks this rabbi is the same as R. Abraham ben Solomon ben Chajim, who edited the "Sur Mera" of R. Judah Arjeh de Modena, and the commentaries of R. Abraham ben Samuel Gedalia on the book "Jalkuth." (Wolfius, *Biblioth. Hebr.* i. 54. iii. 34.; Bartolocius, *Biblioth. Mag. Rabb.* i. 52.) C. P. H.

ABRAHAM BEN CHAJIM (אַבְרָהָם בֶּן חַיִּים), a Jewish writer of the latter part of the seventeenth century. He wrote "Maakelleth Abraham" ("The Knife of Abraham"), (*Gen.* xxii. 10.) which is a commentary on the book of Jacob Viel on the ceremonial of slaughtering beasts, and the inspection of the viscera, called "Shechita Ubedicka." The "Maakelleth Abraham" was printed at Frankfort on the Main, A. M. 5463 (A. D. 1703), in 8vo.; and again at Hanover, A. D. 1719, 8vo. It consists of a single octavo sheet of sixteen pages. (Wolfius, *Biblioth. Hebr.* iii. 34.; Bartolocius, *Biblioth. Mag. Rabb.* iii. 843.)

C. P. H.

ABRAHAM BEN CHAJIM HIRSCH SCHOR (אַבְרָהָם בֶּן חַיִּים הִירֵשׁ שׁוֹר), a German or Polish rabbi and writer, who lived some time in the sixteenth century. He wrote "Torath Chajim" ("The Law of Life"), (*Prov.* xiii. 14.) which contains commentaries on, and original expositions of the "Ghemara," and particularly of those treatises of the "Ghemara" which are called "Bava Kamma," "Bava Metzia," and "Bava Bathra." The "Torath Chajim" was printed at Lublin, in Poland, A. M. 5384 (A. D. 1624), in folio. A second part, containing commentaries on "Eruvin," "Sanhedrim," "Shevuoth," "Avoda Sara," "Cholim," and "Pesachim," which are also treatises of the Talmud, was printed at the same place, A. M. 5396 (A. D. 1636), in folio, and at Prague, in Bohemia, A. M. 5452 (A. D. 1692), in folio. He also wrote "Tzon Kodashim" ("The Holy Flock"), (*Ezek.* xxxvi. 38.) which is a commentary on the book of the Talmud called "Kodashim;" it was published

by his grandson, R. Chajim Ozer, at Wandersbeck, near Hamburg, A. M. 5489 (A. D. 1729), in folio. Among the manuscripts in the library of Oppenheimer, which are now in the Bodleian library at Oxford, there is a volume of "Chedushim," or critical observations on the "Jore Deah," which is the second treatise (order or degree) of the "Arba Turim" [JACOB BAR ASHER]; and another volume on the "Choshen Mishpat," and "Eben Ezer," which are the third and fourth treatises (orders or degrees) of the same work. Both these MSS. are in 4to.; the former about two fingers, the latter about three fingers thick. In the continuation to the "Zemach David" this author is merely called Rabbi Chajim Schor, and is said to have had many disciples. (Wolfius, *Biblioth. Hebr.* i. 54. iii. 34. iv. 762.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 838.)

C. P. H.

ABRAHAM BEN CHAJIM LISHKAR (ר' אברהם בן חיים לישקר), a Polish rabbi, a native of Briesc (Brzesc), in Lithuania, and chief rabbi of Samogitia, in the middle and latter part of the seventeenth century. He wrote "Beer Abraham" ("Abraham's Well"), which is a perpetual (complete) commentary on the first three general divisions, called orders (sedarim), of the Talmud*, accompanied with the text abbreviated, almost entirely taken from the works of Rashi, Rambam (Maimonides), and the other interpreters. The first part, which consists of the commentary on the order "Zeraim," treats of seeds and fruits, and the observances of the ritual connected with them, and is divided into eleven books: it was published at Frankfort on the Oder, A. M. 5425 (A. D. 1665), in 4to.; it contains only 83 pages. The second part, which comments on the second order of the Talmud, called "Moehd," treats of the sacred festivals, in twelve books, beginning with the Sabbath: it was printed at the same place, A. M. 5443 (A. D. 1683), and consists of 372 pages. The third part, which embraces the third order, called "Nashim," or wives, treats of the laws of matrimony, as well as those of religious celibacy, in seven books: it was also published at the same place and time, and contains 255 pages. At the end of this last part the author says that he has written similar commentaries on the other three orders, but that his poverty will prevent the publication of them. A complete edition of the "Beer Abraham" was published at Amsterdam, A. M. 5486 (A. D. 1726), in 3 vols. 4to., with some additional explanations of the author's, to which he gives the name of "Me Beer" ("Waters of the Well"). It does not appear

* The Talmud is divided into six orders, "sedarim;" each order is again subdivided into books, "massekoth;" each book into chapters, which are called "pereck" or "pircka;" and each of these chapters into mishnas, or doctrinal aphorisms, on which mishnas or aphorisms the "Ghemara" forms the comment.

in what year he died. (Wolfius, *Biblioth. Hebr.* iii. 33. iv. 762.)

C. P. H.

ABRAHAM BEN CHANANIA JAGEL (ר' אברהם בן חנניה יגל), an Italian rabbi, of the respectable family of Galiki, was born at Monselice, a village in the territory of Padua, towards the end of the sixteenth century. He embraced the Christian religion in the beginning of the seventeenth century, during the pontificate of Pope Paul V., on which occasion he was baptized by the name of Camillus Jagel, after that of the pope, whose name before his accession to the papacy was Camillus. He afterwards exercised the office of censor of Hebrew literature in the March of Ancona, during the years 1619 and 1620, as appears from his "imprimatur" in many Hebrew books published during those two years, of which there is a number in the library of the Vatican bearing his autograph. Before his conversion he wrote, 1. "Sepher Leckach Tob" ("The Book of good Doctrine") (*Prov.* iv. 2.) in which he treats briefly, but elegantly and clearly, by way of a catechism or dialogue between a master and scholar, on the articles of the Mosaic faith, and their practice or moral application. This work has been often printed and translated into various languages, and is among the most popular of the Jewish works at the present day. It was printed at Venice, by Jo. de Gara, without date, but, according to Bartolucci, in A. D. 1595, in 8vo. According to the "Siphte Jeshenim," the date should be A. M. 5302 (A. D. 1542); but it is altogether improbable that Abraham Jagel, who was living and licensing Hebrew books in the year 1620, should have written and published a work of his own in 1542, seventy-eight years before. Bartolucci has therefore most probably assigned the true date to the first edition of this popular little book. It was printed again at Amsterdam, A. M. 5418 (A. D. 1658); then in London, with a Latin translation, by Louis Compeigne de Viel, A. D. 1679, in 8vo. [JACOB VIEL]; and again, with the same translation, at Franeker, in Holland, A. D. 1690. Carpzovius has also printed it, with a new Latin version by himself, in his "Introduction to the Jewish Theology," prefixed to the "Pugio Fidei" of Martini, printed at Leipzig, A. D. 1687, in folio. L. Odhelius also thought this little book worth the labour of a new translation, as well as of copious notes, with which it was published in his "Synagoga Bifrons," printed at Frankfort on the Main, A. D. 1621, in 4to., after the author's death. His version is altogether different from that of Carpzovius. Finally, another Latin translation was made by the learned Herm. Vander-Hardt, from the Amsterdam edition, which edition was also used by Carpzovius: the translation was printed at Helmstädt, A. D. 1704, in 8vo., with the Hebrew and Latin interlined; whereas in the previous editions they are printed opposite each other. There is also an edition

of this work in Hebrew, with a German translation, printed in rabbinical letters, A. M. 5435 (A. D. 1675), in 4to.; but the translation is very bad, and disfigured by all sorts of Judaisms. There is, however, a good German translation by F. W. Bock, a converted Jew, printed in the usual German letter, at Leipzig, A. D. 1694, in 8vo. In this excellent little work the author is as severe upon the Jews of his own day as our Saviour was upon the Scribes and Pharisees of his time. He shows them that all their calamities and persecutions were owing to their departure from the faith and practice of their fathers; and he exhorts them to penitence, recommending them also to live in love and charity with the Christians. Indeed, Gustavus Peringer, in his notes to Maimonides, says that this book is written in a spirit altogether consistent with the pure doctrines of Christianity, and that it must have been composed after the author was fully persuaded of the truth of the Christian religion, for that it breathes much more of the spirit and precepts of the Christian church than those of the Jewish synagogue; and he goes on to prove, by a reference to dates, that Jagel was already a Christian when he wrote this Jewish catechism. But as this opinion seems rather to be suggested by a spirit of bigotry, which was unwilling to admit that any good thing could proceed from the synagogue, than by sound argument, so it altogether fails of anything like corroborative proof from the dates to which he refers: for even if Jagel had been appointed to the office of censor as early as 1613, which Peringer states to have been the case, yet he might still have been a Jew in 1595, when, according to Bartolucci, the "Leckach Tob" was printed at Venice. Nor is it at all probable, that if he had then been a Christian he would have dedicated this work, as he did, to Rabbi Joseph de Fano; nor would it have continued so popular among the Jews, if there had been any ground for supposing it to have been written by him after he had become a Christian. Besides which, Pope Paul V. from whom he received his baptismal name, did not succeed to the papal chair until 1605, which was precisely ten years after the latest date of publication that has been assigned to his work. De Viel also, in the preface to his edition, speaks very highly of this little book, both as regards the matter and the style: of the style he says, "there is nothing more purely, chastely, concisely, and consistently written among all the works of the rabbis." The Rev. Hen. Scharbau, in his "Judaismus Detectus," (p. 62.) says that he wrote this catechism, indeed, before his conversion to Christianity; but that all who read it must be inclined to attribute to the writer a considerable familiarity with the New Testament. 2. He also wrote "Esheth Chajil" ("The Virtuous Woman"), (*Prov.* xxxi. 10.) which was printed at Venice, A. M. 5371 (A. D. 1611),

by Dan. Zanetti. De Viel, in the preface to the London edition of the "Leckach Tob," says, this is an excellent discourse in praise of women who have been celebrated for their virtues, with a general exhortation to the sex, on their duties to their husbands, as well in the promotion of conjugal peace as in the diligent performance of household duties. 3. "Moshiah Chosim" ("The Salvation of those who trust"). This is a treatise on the manner of curing the pestilence by the faith and fear of God, and by prayer. It was printed at Venice, A. M. 5347 (A. D. 1587); and again A. M. 5364 (A. D. 1604), in 4to. (Bartolucci, *Biblioth. Mag. Rabb.* i. 26.; Wolfius, *Biblioth. Hebr.* i. 55. iii. 34, 35. iv. 763.)

C. P. H.

ABRAHAM BAR CHASDAI HALLEVI (ר' אברהם בר חסדאי הלוי), Ben Shemuel the Levite, a native of Barcelona in Spain, where he presided in the synagogue as arch-rabbi. He is enumerated among the contemporaries of David Kimchi, and must therefore have lived towards the close of the twelfth century. He wrote a celebrated admonitory epistle to Rabbi Judah Alphacar of Toledo, to induce him to forego his design of defending the rabbis of Montpellier in France against the "More Nevochim" of Maimonides. It is among the epistles of Maimonides printed in Venice, A. M. 5304 (A. D. 1544), in 8vo.; it is also printed in the "Institutio Epistolaris" of Buxtorff. (p. 434.) [DAVID KIMCHI, and MOSES BAR MAJEMON.] 2. He also wrote "Sepher Hatthapuach" ("The Book of the Apple"), which he translated from the Arabic into Hebrew: it consists of moral aphorisms derived from the sayings and opinions of various philosophers, and especially of Aristotle, which are introduced to the reader with the following story. It is said that Aristotle, being at the point of death, held in his hand a fragrant apple, by the odour of which his nerves were excited and strengthened; he was thus enabled to converse with the philosophers who had assembled from various countries around his dying bed, up to the last moment, and to hold an animated disputation with them on the faculties of the soul, on a future life, as a consolation against the fear of death, and various other philosophical questions; at the end of which, it is added, the apple fell from his hand, and he expired. Bartolucci is of opinion that Abraham bar Chasdai was not only the translator, but also the author of the Arabic version of this work, although on the title-page he is called the translator from the Arabic into Hebrew. The Hebrew translation was printed at Venice, by Bomberg, A. M. 5279 (A. D. 1519), in 4to., and afterwards at Trent, with his epistles, and two tracts of R. Solomon ben Gavirol, A. M. 5321 (A. D. 1561), in 4to. It was also published at Frankfort on the Oder, A. M. 5453 (A. D. 1693), in 8vo. with the "Mashal Hackadmoni" of Isaac bar Shelomo ben Sahola; and again, with a Latin

translation by Jo. Justus Losius of Hildesheim, at Giessen, A. D. 1706, in 4to.; together with the notes of the Latin translator on two dissertations, of which the first is the Latin one by Manfredi on this book of the apple, who really believed that it was written by Aristotle, when on his death-bed, as may be gathered from a Latin copy of verses by the same Manfredi, which are prefixed to the old editions of Aristotle. 3. "Sepher Hanephesh" ("The book of the Soul"), which Bartolucci calls a moral, useful, and pleasant treatise to read. In this work Galen is introduced, discoursing with a disciple called Mauria, on the soul, the body, and the intellectual part of man's nature. It was written in Arabic, by Abraham Chasdai, though Wolff says it was only translated into Arabic by him, but he does not say from what language; and there appears no reason why he should prefer the authority of R. Shabtai, who had evidently never seen the work, for he calls it a medical book, to that of Bartolucci, on whom he has relied for his knowledge of the subject of it, and for every thing else concerning it. The Hebrew translation is by Rabbi Juda ben Solomon, and is perfectly literal, with biurim, or notes, by Rabbi Isarles: it was printed at Venice, in A. M. 5279 (A. D. 1519). There is also a Latin translation of this little work among the manuscripts in the Vatican library; it is by an anonymous writer, and the title runs thus: "Verba Galeni ad suum discipulum Mauriam, per viam Quæsitæ, de Virtutibus et bono Regimine, cum Responsionibus," or "The Words of Galen to his scholar Mauria, by way of Question, on Virtues and on good Conduct, with the Answers." At the end of the volume are the following words: "Here end the words of Galen on the soul and body, and on the intellect: this book was translated from Arabic into Hebrew, by Judah, the son of Solomon Harizi the Spaniard." The manuscript is a paper folio. 4. "Mozne Tzedek" ("Just Balances"), (*Levit. xix. 36.*) is a moral treatise, translated into Hebrew by this author, from the Arabic of Abu Hamîd Al-ghazzâlî. [ABU HAMÎ'D AL-GHAZZA'LÎ.] It is divided into thirty-two chapters, in which the author treats in a vivid manner of the absolute madness of those who view eternal happiness as a thing not worth their care, or the consideration of which may be put off to the last moment. He then exposes the vanity of all the pleasures of the world, and urges the necessity for wisdom and pious deeds to obtain a life of eternal happiness hereafter. Wolff says that the manuscript is in the Medicean Library, and that in the catalogue the translator is called Abraham ben Samuel, the Levite, ben Chasdai. The manuscript is now among the oriental MSS. in the Bodleian library at Oxford, (Part. I. No 392.) where the translator is called Abraham bar Shemuel Hallevi ben Chasdai. 5. Wolff, on the authority of the "Siphte Jeshenim" of

R. Shabtai, attributes to this author the book called "Ben Hamelek Vehanazir" ("The King's Son and the Nazarite"), which Bartolucci attributes to Abraham bar Chasariel the Levite, whom he makes a different person; but as we find no other notice of this author, except in Plantavitius, and then only as the author of this work, we are inclined to follow Wolff. This work is a celebrated moral and religious treatise, and consists of a series of dialogues and disputations between the son of a king of India and a Nazarite, or monk, on morality and the fear of God. It appears to have been originally written in Greek, thence translated into Arabic, and finally into Hebrew by Abr. bar Chasdai: it was printed at Mantua, A. M. 5317 (A. D. 1557), 8vo. In the library of Oppenheimer there was a fourth edition of this work, which was printed at Constantinople, A. M. 5278 (A. D. 1518). It is also in manuscript among the Huntingtonian collection in the Bodleian Library. 6. There is among the MSS. of the library at Leyden, a Hebrew version, from the Arabic, of the "Book of the Elements" of Isaac the Israelite, by this author, who is called in the Leyden catalogue R. Abraham ben Shemuel Chasdai. The author of "Neveh Shalom" [ABRAHAM BEN ISAAC SHALOM] argues at great length, in his section, or discourse, on the cosmogony or formation of the world, against the account of the creation in this "Book of the Elements."

Abraham, in his commentary on the later prophets, attributes to Abraham Chasdai the work called "Vicuah Haddath" ("A Dissertation, or Disputation, on the Law"); an account of which treatise is contained in Hottinger's "Thesaurus Philologicus," (p. 48.) and in the notes of Constantine l'Empereur on the "Bava Kamma" of the Talmud. In an epistle to Professor Schröder of Helmstädt, quoted by Wolff, l'Empereur says that he himself translated this little book into Latin; yet it does not appear whether the translation is in print, or where the manuscript is. Lastly, the "Siphte Jeshenim" assigns to this author the ethical treatise called "Sepher Hammusar" ("The Book of Discipline or Penance"); which is also called "Higgajon Hannephesh Haatzuva" ("The Meditation of the sorrowful Soul"). This work, however, has here been treated as belonging to Abraham ben Chaja or Chija, on the authority of Bartolucci, who is also followed by Wolff, the more especially as the "Siphte Jeshenim," in describing the work, makes use of the very language of Bartolucci, and yet erroneously attributes it to Abraham Chasdai, instead of Abraham Chaja. (Bartolucci, *Biblioth. Mag. Rabb.* i. 24. 26. 52.; Wolfius, *Biblioth. Hebr.* i. 57. 59. iii. 36. iv. 763. 1292.; Hottingerus, *Thesaurus Philologicus*, p. 48.) C. P. H.

ABRAHAM CHASSEKUNI (ר' אברהם חזקוני), a rabbi, the son of Rabbi Chiskija, lived in the early part of the seventeenth century. He wrote — 1. "Jad Ramah" ("The High

Hand"), (*Exod.* xiv. 8.) which is a diffuse commentary on the book "Zohar." The "Zohar," or "Sohar," is a celebrated cabbalistical commentary on the five books of Moses, and is of great antiquity, being generally attributed to R. Simeon and his son R. Eleazer. [SIMEON BEN JOCHAI.] Rabbi Shabtai says, in his "Siphte Jeshenim," that the "Jad Ramah" was in the press when his own work was published. It is among the folio MSS. of the Oppenheimer collection in the Bodleian library at Oxford. 2. "Zoth Chuckkath Hattorah." ("This is the Ordinance of the Law"). (*Numb.* xix. 2.) This is a compendium of the book of R. Isaac Luria called "Hacchevanoth", which treats of prayer, and the sepulchral percussion: it was printed at Venice, A. M. 5419 (A. D. 1659), in 8vo. 3. "Zera Abraham" ("The Seed of Abraham"). (*Gen.* xxi. 12.) The first part consists of discourses on the law, from the "Rashi,"* and "Tosephoth." The second part contains original explanations of the books of the Talmud called "Betza" and "Moed Katon." R. Shabtai, in his work above cited, says that the author has made use of this latter work in the "Zoth Chuckkath Hattorah." (Wolfius, *Biblioth. Hebr.* i. 58. iii. 31.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 913.) C. P. H.

ABRAHAM CLATZ. (ר' אברהם כלץ), [JUDAH CLATZ.]

ABRAHAM CLAUSNER (ר' אברהם קלוזנר), a German rabbi, who lived about the middle of the sixteenth century: he wrote "Sepher Minchanim" ("The Book of Offerings"), which treats of the ritual or sacrificial services throughout the year, with notes and observations drawn from the works of the most celebrated jurisconsults, or commentators on the law. It was published at Trent, A. M. 5319 (A. D. 1559), in 8vo.; edited by Jacob Macaria. (Wolfius, *Biblioth. Hebr.* i. 101. iii. 62.) C. P. H.

ABRAHAM COHEN (ר' אברהם כהן), which signifies Abraham the priest, or, of the race of the priesthood, a Polish rabbi, who wrote a book called "Nekie Caphajim ubar Mitzvah" ("Pure in Hands, and the Son of the Commandment"), that is, obedient as a son to the commandments. It is a religious discourse, or sermon, said to have been preached by this Abraham Cohen at the early age of thirteen: it was printed at Cracow, in 4to., by Isaac Prostitz, without any date: the work occupies six quarto pages. We have no further account of the author, or of the time when he lived; he seems to have attained to the dignity of a rabbi. (Wolfius, *Biblioth. Hebr.* iii. 43.) C. P. H.

ABRAHAM COHEN, or HACHOHEN (ר' אברהם הכהן), a Venetian rabbi, a native of the island of Zante, lived in the latter part of the seventeenth century. He wrote

"Kehunath Abraham" ("The Priesthood of Abraham"), in five parts, which was printed at Venice, A. M. 5479 (A. D. 1719), fol. The work is made to accord with the five books or divisions of the "Psalms of David," so that each part comprises a book of the Psalms elegantly printed in the Hebrew rhythm; each psalm is also furnished with a rhythmical heading or argument; and at the end of each part is "Minchath Becorim" ("An offering of First-fruits"), where the initial formula of each Psalm is found in a rhythmical form, and also "Pirche Kehunah" ("Flowers of the Priesthood"), which are certain extracts from each Psalm, occupying one sheet. He also wrote "Kebod Chacamin" ("The Glory of Wise Men"), which is a volume of sermons, printed at Venice, A. M. 5460 (A. D. 1700), in folio. (Wolfius, *Biblioth. Hebr.* iii. 43.) C. P. H.

ABRAHAM COHEN IRIRA, the Spaniard (ר' אברהם כהן אירירה ספרדי), a Portuguese rabbi, of the ancient and respectable family of Herrera, though by the Jews he is called Irira, as above. He was a celebrated cabbalistical writer, and resided, most probably in the capacity of a physician, at the court of the king of Marocco, whence he removed late in life to the Netherlands, where he died, according to Barrios (*Historia Universal Judaica*, p. 20.) A. D. 1531; but Wolff thinks that the date should be read 1631. He wrote "Beth Elohim" ("The House of God," (1 *Gen.* xxviii. 17.) which is a cabbalistical treatise of great reputation, divided into seven parts, and each part into seven heads, in accordance with the cabbalistical virtue attributed to the sabbatical number: in the title he is called the disciple of Israel Serug. This work is written in the Spanish language, and was translated into Hebrew by R. Isaac Aboab, arch-rabbi of the Spanish synagogue at Amsterdam, where it was published, A. M. 5415 (A. D. 1655), in 4to. There are some extracts from this work translated into Latin in the "Cabbala Denudata," vol. ii. 2. He wrote "Shaar Hashamajim" ("The Gate of Heaven"), (*Gen.* xxviii. 17.) which is an introduction to the Cabbala, with a comparison of its doctrines with those of the Platonic philosophy.* This work was also written in Spanish, and translated into Hebrew by the same hand as the "Beth Elohim;" it was also printed at Amsterdam, A. D. 1655, and afterwards translated into Latin, in an abridged form, and inserted in the "Cabbala Denudata," vol. i. part iii. 3. He wrote a Spanish treatise on "Logic," of which the title in full is, "Abraham Chœn de Herrera, Epitome y

* Rashi here means the commentaries of R. Solomon Jarchi on the Pentateuch. Tosephoth are supplemental books to the Talmud, written about the same time with the commentaries of Rashi, by various rabbis.

* Those who are curious on the question of the Cabbalistical and Platonic philosophy, will find them compared by Jo. Mich. Largius, in his dissertation, "De Characteribus primævis Bibliorum Hebræorum," c. iii. s. 6., who thinks the Jewish Cabbala had its origin in the heathen philosophy. This is also the opinion of Wachter, in his "Spinosismus Judaismus," p. 69.

Compendio de la Logica o Dialectica, en que se espone y declare breve y facilmente su essencia, partes y propiedades, preceptos, reglas y uso." It is written after the Aristotelian method*, and divided into seven books, of which I. explains the terms; II. is on Enunciation; III. On Definition, Division, and Method; IV. On the Syllogism; V. On the Demonstration of the Syllogism; VI. On the Dialectic Syllogism; VII. On the Sophistic Syllogism; to which is added a catalogue of the various terms used in the scholastic divinity, as well as in metaphysics and natural and moral philosophy. It is printed in 8vo. but without notice of place or date. (Wolfius, *Biblioth. Hebr.* i. 66. iii. 43.) C. P. H.

ABRAHAM COHEN SIPHARDI, or, the Spaniard (ר' אברהם כהן ספרדי), was chief rabbi of the synagogue of Barcelona, but according to Bartolucci, of Bologna, in Italy, in the early part of the sixteenth century, about or rather previous to the year A. M. 5300 (A. D. 1540). We gather this from the "Shalshelleth Hakkabbala," in which he is mentioned among the rabbis who were contemporaries of R. Joseph Karo, who is there recorded as having died A. M. 5300. He died, according to the same work, A. M. 5310 (A. D. 1550). His works are given by R. Shabtai, as follows: 1. He edited the "Sepher Hacchasidim" ("The Book of the Pious"), of Rabbi Samuel. [SAMUEL CHASID.] Bartolucci makes Abraham Cohen Siphardi the author of this work, and cites "Shalshelleth Hakkabbala" as his authority; but the author of that work does not say that Abraham (Hipher, that is,) produced or wrote it, but that he, Hidphis, committed it to the press. 2. According to Shalshelleth, he wrote "Pirush Lisheltoth di R. Acha" ("a Commentary on the Questions or Postulates of Rav Acha.") [ACHAI GAON.] Bartolucci attributes both the "Sepher Hacchasidim" and "Pirush Lisheltoth di R. Acha," to Abraham of Pisa, but upon what authority he does not say. (Bartolocius, *Biblioth. Mag. Rab.* i. 30. 50.; R. Shabtai, *Shalshelleth Hakkabbala*, 65.; Wolfius, *Bib. Hebr.* i. 66. iii. 43.) C. P. H.

ABRAHAM COLONIENSIS, or DE COLONIA (ר' אברהם די קולוניא), a German rabbi, a native of Cologne (Cöln) on the Rhine, but at what time he lived we are not told. He wrote "Kether Shem Tob" ("The Crown of a Good Name"), which is a small cabbalistical work, in Hebrew, with a Latin translation, on the Tetragrammatic name יהוה (Jehovah), which is among the Hebrew manuscripts in the Vatican library: it was also in the library of the Oratory at Paris, and is among Oppenheimer's manuscripts in the Bodleian library. R. Hertz, in the preface to his "Commentary on the Jewish Prayer-Book," praises the "Kether Shem Tob," as a work of which he has made use in his com-

mentary, and from which he quotes largely. In a manuscript catalogue which was in the possession of Wolff, this rabbi is called R. Abraham ben Acsilrad Coloniensis. Wolff is of opinion that the Latin translation of the "Kether" is by the celebrated Hebrew scholar Santo Pagnini, and he quotes in support of this opinion J. Quetif, (*Biblioth. Dominicanorum*, ii. 118.) who enumerates among the works of that author a Latin version of a book called "Kether," which he says treats on the names of God. (Wolfius, *Biblioth. Hebr.* iii. 61. iv. 769.; Bartolocius, *Biblioth. Mag. Rab.* i. 51.) C. P. H.

ABRAHAM COLORNO (אברהם קולורנו), a Jewish writer of Mantua in Italy. He is mentioned by G. M. König, in the "Bibliotheca Vetus et Nova," under "Colornus," as the author of an "Italian Scotographia," in three books, printed at Prague, A. D. 1593. Wolff says he does not know what this title means, but supposes it must be read, "Italian Stenographia," and that the author is the same who translated the magico-cabbalistical work called "Solomon's Key," from Hebrew into Italian, by command of the Duke of Mantua, and that the "Scotographia" is the work here referred to. If this conjecture of Wolff be correct, the name "Scotographia" ("Dark, or Mystical, Treatise,") is easily accounted for, and is quite as applicable as "Stenographia." The title of Abraham Colorno's work is "La Clavicola di Salomone Re degli Hebrei; tradotta nel volgar Idioma, per Abram Colorno d'Ordine di S. A. S. di Mantova." It is divided into two books, and is a complete treatise on the arts of magic and sorcery, not by compact with the evil spirits, but by the power of the eternal names of God, and by divine love, by which power is here said to be given to exorcise and command all manner of spirits, as well as to unlock all the mysteries of the invisible world, and to procure all the desires of the human heart. At the end of the first book are drawn forty-three talismans (pentacoli); viz. seven talismans in black, which are dedicated to Saturn (Shabbatai); seven talismans of sky blue, dedicated to Jupiter (Tzedek); six talismans in red, dedicated to Mars (Maadim); six talismans in yellow, dedicated to the sun (Shemesh); five talismans in green, dedicated to Venus (Noga); five talismans of many colours dedicated to Mercury (Cochab); and six talismans of the colour of silvery or white earth, dedicated to the moon (Levana). In the second part are drawn the sword, the knives, the sickle, dagger, lancet, staff, and rod, and all the other instruments and materials necessary for the art are described, with the manner of using them, with the order of fasting, watching, bathing, and clothing of the person performing the exorcisms, also the necessary sacrifices and suffumigations. It is a 4to. MS. of 183 pages, beautifully written, with the talismans all in the proper

* For an account of the cabbalistical logic, see Struvius, *Rudimenta Logicæ Hebræorum*.

colours, as appears from an exact copy of the original which was once in the ducal library at Mantua, and which is now in the possession of Mr. Smith of Every Street, Manchester. (Wolfius, *Biblioth. Hebr.* iv. 769.; Abraham Colorno, *La Clavicola di Salomone*.) C. P. H.

ABRAHAM CUNATH (ר' אברהם כונת). Rabbi Azaria, in his work called "Meor Enajim" (book 3.), mentions this rabbi as having edited two editions of the works of Josephus Hebræus. (Wolfius, *Biblioth. Hebr.* i. 67.) C. P. H.

ABRAHAM ABEN DAGUAR THE LEVITE (ר' אברהם אבן דאגור הלוי), a Spanish rabbi and philosopher, who wrote a book called "Emuna Rama" ("Exalted Faith"), in which he strives to prove the agreement between the Mosaic law, and the doctrines of the Gentile philosophers. Among other matters, he treats of the metempsychosis, or transmigration of souls, and discusses the question as to whether they were created at the original creation of all things, or are daily called into existence as they are needed to animate new bodies. This work is a paper manuscript, in the Vatican library, and appears to have been transcribed by R. Isaac ben Solomon in the province of Flanders, A. M. 5230 (A. D. 1470). (Bartoloccus, *Biblioth. Mag. Rabb.* i. 18.) C. P. H.

ABRAHAM BEN DAVID (ר' אברהם בן דוד), called also Abraham bar David Ashkenazi, or the German, one of the nine greater rabbis whose works furnished the materials from which the work called "Mordecai" was compiled. [MORDECAI ASHKENAZI.] Wolff thinks this rabbi is the author of certain celebrated answers to questions on the Law, which are found in the book of "Questions and Answers" of R. Meir of Rotenburg, which was printed at Prague A. M. 5368 (A. D. 1608), in 4to. (Bartoloccus, *Biblioth. Mag. Rabb.* i. p. 23.; Wolfius, *Biblioth. Hebr.* iii. 28.) C. P. H.

ABRAHAM BEN DAVID (ר' אברהם בן דוד). In the "Shebet Jehuda" of Rabbi Solomon ben Virga, and in the Latin version by Georgius Gentius, a rabbi of this name is recorded, who, in the year A. M. 5151 (A. D. 1391), was hanged by command of Henry III., king of Castile and Leon: his body was committed to the earth with great honour, by the priests of his people, and he was called "Or gadol" ("a great light"). Wolff is of opinion that he is the same person as Abraham ben Dior Harishon, who suffered martyrdom for his religion. But it is not easy to see how Wolff can have supposed him to be Abraham ben Dior, who suffered at Toledo two centuries earlier; and the hanging of Jews in Spain at that period was no such uncommon thing that we may not be allowed to suppose that two persons of nearly the same name may have suffered in the same way in the course of

two centuries. Bartolucci says that in his copy of the "Shebet Jehuda" this rabbi is called Abraham the Levite bar David, or Daud, that he was executed A. M. 5143 (A. D. 1383), as the Jews say, because he would not forsake the Jewish religion; "but this," he adds, "is a falsehood, because the Jews in Spain were never compelled to change their religion; but if sometimes they were hanged or committed to the flames, it was because when they had embraced the Christian religion, they afterwards returned to their vomit, again professing their Jewish superstition; thus as relapsed and pertinacious (heretics), they deservedly met their punishment in the flames." Such is the decision of the learned Bernardine. (Wolfius, *Biblioth. Hebr.* i. 38.; Bartoloccus, *Biblioth. Mag. Rabb.* i. 21.) C. P. H.

ABRAHAM BEN DAVID. [JOSEPH BEN ABRAHAM BEN DETH.]

ABRAHAM BAR DAVID OF KIRJATH JEARIM (ר' אברהם בר דוד מקרית יערים), a rabbi of Kirjath Jearim, a city of Palestine, in the portion of the tribe of Judah. (*Josh.* xv. 9.) He was the author of a book called "Baale Hannephesh" ("The Possessors of the Soul, or Men of lofty Soul"). It is, according to Father Bartolucci, a treatise on matrimony and its use and obligations, on female purity, and other matters pertaining to the holy state of matrimony, especially as regards women. It is among the vellum manuscripts in the Urbini collection in the library of the Vatican, in 4to. It must not be confounded, says Bartolucci, with another work of the same name, by R. Abraham ben David, or Dior, for they are on different subjects, and by different authors, though both are called Abraham. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 23.; Buxtorfius, *Biblioth. Rabb.* p. 282.) C. P. H.

ABRAHAM BEN DAVID MISHAAR ARJEH (ר' אברהם בן דוד משער אריה), that is, De Porta Leonis, "Of the Lion's Gate," is also called, by Wolff, Abraham ben David Arjeh, or Leo, and by Hendreich (*Pandectæ*, p. 160.), improperly, Abraham Arjeh. Isaac Vitta Contarini, in a letter, which is cited by Wolff, gives the following account of the family name of Porta Leonis: there was a town so called in the neighbourhood of Athens, at the gate of which was a colossal lion, which the Venetian generals transported to Venice, with several other colossal figures, in one of their warlike expeditions; and from this town, he says, the family received their name.

Abraham ben David de Porta Leonis, called Harpha, or Haropha, "the Physician," was born at Modena, where his father practised as a physician, A. M. 5302 (A. D. 1542). He studied under R. Meir of Pavia, R. Jos. Sarka or Zarka, Jos. Sinai, Jacob del Fano, Judah Provincialis, and Abraham ben David Provincialis, at Pavia, Bologna, and in other

celebrated schools of Italy. He made great progress in Hebrew literature and the Talmud; after which he removed to Pavia, where he gave himself up to the study of philosophy and medicine. He received his diploma as doctor of medicine at Mantua, A. M. 5326 (A. D. 1566) at the age of twenty-four, and succeeded his father in his practice. He died A. M. 5372 (A. D. 1612), on the 29th day of the month Thammuz (June), in the seventy-first year of his age, according to the testimony of R. Isaac Vitta Contarini, arch-rabbi of the synagogue at Pavia, in his epistle referred to above. His works are, "Shilte Haggeborim" ("The Shields of the Mighty") (*Song of Songs*, iv. 4.), in which he treats, in nine chapters, of the structure of the courts of the Temple, of the priestly garments, of the jewels on Aaron's breastplate, and their properties and virtues, of the duties of the Levites, of the chaunting and music of the Hebrews, of their musical instruments, their form and construction, and especially of the thirty-six kinds used by David, on the sacrifices and the nature of animals and birds, on foreign tongues, on the military arts and warlike instruments of the Jews. In the preface he cites ninety-eight books from which he compiled this work. There is an appendix of "Shelosheth Maginim" ("Three Bucklers"), of which, 1. explains the order of the daily morning oblation, of the incense offering, and the order of the priests in their daily ministrations, wherein many prayers and supplications are inserted: it treats also of the solemn festivals, and, among the rest, of the festival called Bebeth Hashoabath, formerly celebrated by the Hebrew women with great rejoicing in a certain part of the court of the females in the tabernacle. 2. The second buckler teaches the obligation of the burnt offering to be made between the two evenings, the readings of the sacred books, and the three verses of the Law which are to be proclaimed at the prayer of oblation; also of all the fasts, the ten penitential days, &c. 3. The third buckler gives the order and manner of consulting the Law for every night throughout the year; that is, the Hebrew text is to be read over twice, the Targum once, as well as the Prophets and Psalms; the Mishna, Ghemara, Medrash, Zohar, all in their various lessons, as appointed for each week throughout the whole year. This work on the ancient Hebrew ritual, which is highly prized by the Jews, was finished by the author A. M. 5367 (A. D. 1607), on his recovery from a grievous illness, during which his thoughts had been turned to divine things, as he himself relates at the end of the work, where he gives a short sketch of his life and works: it was printed at Mantua, A. M. 5372 (A. D. 1612), in folio. He also wrote in Latin, by command of G. Gonzaga, duke of Mantua, three dialogues, "De Auro," ("Of Gold, and its Medical

Properties"), which was printed at Venice, A. M. 5344 (A. D. 1584), in 4to., under the name of Abraham de Porta Leonis, which has led Bartolucci to treat him as a different author, but erroneously, for in the sketch of his own life, referred to above, he mentions this work and two other medical books which he wrote in Latin, one full of advice to princes, and answers to the questions of physicians not of the Jewish religion, through all Lombardy, and the other on medicines discovered by himself. The "Theatrum Placcianum" has incorrectly placed this author in the catalogue of "Auctores Pseudonymi," and states that his name is R. Isaac Alphen. In the "Bodleian Catalogue" he is called simply Abraham Rophe "the physician," as he is also by Rabbi Menassah ben Israel. In the third buckler of the "Shilte Geborim," the author proves at length that the Hebrew language now in use among the Jews is the same in which their ancestors received the Law. (Wolfius, *Biblioth. Hebr.* i. 36, 37. iii. 25, 26.; Bartolucci, *Biblioth. Mag. Rabb.* i. 736. iv. 464—466.; Hyde, *Catal. Bodleian.*)

C. P. H.

ABRAHAM BEN DAVID OSTRENSIS (ר' אברהם בן דוד מאוסטרא), a Polish rabbi, a native of Ostra, or Ostrog, in Volhynia, a town famous among the Jews for its synagogue, which is one of the largest in Poland. He lived at the end of the sixteenth and beginning of the seventeenth century, and wrote the work called "Kur Lazahab" ("The Furnace for Gold" (*Prov.* xvii. 3.)), which is a commentary on the Chaldee paraphrases of the Pentateuch: it was printed both at Hanover and Frankfort on the Oder, in the year A. M. 5441 (A. D. 1681). According to Le Long, it was printed at Hanover as early as A. D. 1614, in folio; but he does not give his authority, and it seems probable that there is some error in the statement.

2. He wrote a work on the thirteen ways ("Shelosheth-eser-Middoth") of interpreting the Law (received among the Jews), printed at Cambridge, A. D. 1597; which work Hendorich (*Pandectæ Brandenburg.* p. 18.) attributes to R. Abraham ben Dior, Hasheni, "the second, or latter;" but in this opinion he is unsupported by authority. (Wolfius, *Biblioth. Hebr.* i. 38. iii. 28.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM BEN DIOR THE LEVITE (ר' אברהם בן דיאור הלוי), called HARISHON, the "former," or the "elder," a celebrated rabbi, who lived in the middle of the twelfth century, who is also called, in "Shalshelleth," R. Abraham ben Dior ben R. Jitzchach ben Rabbenu Baruch ben Jitzchach Micorduba. Bartolucci and the "Siphte Jeshenim" call him Abraham ben David Halevi; but in the alphabetical index of authors in the latter work he is called בן דיאור ben Dior, and in the "Juchasin" (p. 331.) he is called בן דיאור ben Diori. He is, however, called

ben David by many writers, and the Mantuan edition of his works bears that name on the title, though improperly, according to the "Zemach David," under A. M. 4921. We have preferred following Wolff, who follows the "Zemach David," "Shalshelleth Hakkabbala," Abrabanel, Buxtorff, and others, and the rather as the author of the "Shalshelleth" testifies that in the "Jesod Olam" he (Isaac ben Israel) found it recorded that he was called Abraham ben Dior from the family surname. His contracted name among the Jews is Haravad (הַרְבַּד "רַב"), which is, "the" (הַ), "rabbi" (רַב), "Abraham" (אַבְרָהָם), "ben" (בֶּן), "Dior" (דִּיּוֹר). He was the sister's son of Rabbi Baruch, and his pupil, according to the "Juchasin;" which R. Baruch, according to the "Shalshelleth Hakkabbala," died A. M. 4886 (A. D. 1126). He was a native of Toledo, and exercised the rabbinical office at Pesquera, a town of Old Castile, in the province of Burgos, near the river Duero. He lived and wrote during the reign of Alphonso VII. of Aragon and Castile, who was celebrated for his victories over the Moors. This king, in the "Sepher Hakkabbala," he calls Alphonso, the son of Raimondo, and Melek Melakim ("King of kings"). He appears to have retired in his old age to his native city of Toledo, where he suffered death on account of his religion, in some of the cruel persecutions to which the Jews were so frequently exposed; for which cause he was esteemed a holy martyr by the Spanish Jews, and received the appellation of chesid, or saint: this happened, according to the "Juchasin," A. M. 4940 (A. D. 1180). He appears, however, to have been engaged in his literary labours to the last, for he is said to have written one of his works in A. M. 4939, which R. David Ganz records as the year of his death. He is looked upon by the Jews as one of their great men, and he lived in a century fertile in great names among his nation, for he was contemporary with Solomon Jarchi and Aben Ezra, and was the personal friend of Maimonides, who speaks very honourably of him on various occasions, as in an epistle to R. Samuel Aben Tybbon, where he calls him "the great rav" (doctor or master) of Pesquera." His "Sepher Hakkabbala" ("The Book of Tradition") is a chronological and genealogical summary of the patriarchs, princes, and learned rabbis of the Hebrew nation, beginning from Adam, from whom he endeavoured to prove that the doctrines of the true faith were handed down to Noah, from Noah to Abraham, from Abraham to the departure of the children of Israel out of Egypt; and so onwards from Moses, after the promulgation of the Law from Mount Sinai, to the judges, prophets, and kings; whence it is continued to the period after the rebuilding of the Temple by Zorobabel, and its second overthrow, embracing all the wise

and learned rabbis, by whatever appellation distinguished, whether Tanaites, Ammoraites, Rabbanan Savorai, and finally Hagggaonim, down to the time of Rabbi Joseph ben Megas the Levite, who was contemporary with the author, and died A. M. 4901 (A. D. 1141). Abraham ben Dior was led to write this work by the great progress which the Karaite or Sadducean opinions were then making in Spain, and more particularly in Castile and Leon. The leader of this sect at that time was Abu Alpharag, who in his commentary on the Pentateuch had attacked the Talmud and other writings of the rabbinical fathers with great fierceness; and in a separate work, written expressly against them, he had treated all their traditions and ceremonies as frivolous and unprofitable, asserting that the true synagogue existed with the Sadducees only. Against this champion of the Karaites, this Abraham the Levite wrote his "Sepher Hakkabbala," in which he establishes the truth of his own synagogue by two arguments: first, that of unbroken succession; and secondly, universal acceptance and agreement throughout the world; and at the same time he exposes the inconsistencies of the Sadducean heresy. This book is of great authority among the Jews, who look upon the author, whom they always cite as Haravad, as the great champion of the true faith. This, his greatest work, was completed in the year A. M. 4921 (A. D. 1161), as appears in the work itself (p. 64. of the copy which was in the possession of Father Bartolocci), and of which he says he made great use in the composition of his "Bibliotheca Rabbinica." The "Sepher Hakkabbala" was first translated into Latin by Gilbertus Genebrardus, and printed at Paris, A. D. 1572, in 8vo.; it was next printed at Basil, by Frobenius, with a Latin translation opposite the Hebrew text, which is in the square or biblical letter, A. M. 5340 (A. D. 1580), in 8vo., in which the work is continued down to Aben Ezra by some later hand, probably the younger Abraham ben Dior, to whom the whole work has also been attributed. This continuation is also in the edition printed at Venice by Marco Antonio Justiniani, A. M. 5305 (A. D. 1545), in 4to. He also wrote "Teshuvath," that is, an answer to the book of the aforesaid Abu Alpharag, on Breshith, or Genesis, and on the paragraph Massae (Mansions) of the book of Numbers, in which, as usual, the works of the rabbis were severely handled. Haravad mentions this work himself, in the "Sepher Hakkabbala," where he says, "I have also written an answer to his book, in which I have laid open his absurdities to his disciples," &c.; this work, however, seems to have disappeared. He also wrote, in Arabic, according to the author of "Juchasin," "Emuna Rama" ("Exalted Faith"), the Arabic title of which is, "Al Akeda al

Rephiah," which treats of the foundation or orthodox articles of the Jewish religion. Bartolucci says that there is a folio manuscript in the Vatican library called "Sepher Emuna Rama," ("The Book of exalted Faith"), which bears the name of Abraham Aben David, or Daud, and which appears never to have been printed. It treats of coercion and free will, and is divided into three treatises:—1. "On Natural Theology, and how we may thereby approach those things which belong to Faith." 2. "On the Principles of Faith and the Law." 3. "On the Medicine for the Soul, and in what way it may be restored to health, if it should be drawn away by worldly pleasures, and thereby become diseased." To this end he adduces many moral and philosophical maxims, which he confirms by authority of the Holy Scriptures. "It is," adds Father Bartolucci, "a moral and good book." He also wrote, according to the "Juchasin," "Al Hattekunah" ("On Astronomy"), which Spizelius, in his "Specimen Bibliothecæ Universalis," attributes to Abraham Abendahud, under the title "Tacunath Zacuth." Many other works have been attributed to this author; among the rest, the "Hassagoth," or "Animadversions on Maimonides," which are treated in the article "ABRAHAM BEN DIOR HASHENI." And here we remark that the works of these two Abrahams, who were no doubt related to each other, are so confounded by Jewish and Christian writers, that it has cost us no small labour to come to any reasonable decision about them. This confusion seems chiefly to have arisen from the extreme carelessness of Rabbi Shabtai, who, in the "Siphte Jeshenim," has made them contemporary, and has thus led others into similar errors. The confusion is greatly increased by the contracted name of Haravad, being constantly applied to both of them. Both of them also exercised the rabbinical functions at Pesquera, as appears clear to us by comparing the various authorities, though Wolff seems to be of a different opinion; and because the elder Abraham was born and executed at Toledo, he seems to suppose that he must never have left it. The great difficulty in distinguishing these two writers has mainly arisen from their having both resided at Pesquera. (Bartolucci, *Biblioth. Mas. Rabb.* i. 18—21.; Wolfius, *Biblioth. Hebr.* i. 39—46. iii. 29.; Buxtorfius, *De Abbreviaturis Hebraicis*, p. 154.; *Juchasin*, fol. 132. & 162.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM BEN DIOR THE LEVITE (ר' אברהם בן דיאור הלוי), called HASHENI (השני), the "second," or the "latter," to distinguish him from the other Abraham ben Dior. Bartolucci calls him Abraham Aben Daud, junior, the Levite. His name, as well as that of the elder Abraham ben Dior, is contracted, by the substitution of the initial letters

only, into Haravad. He was a native of Pesquera, where he exercised the office of rabbi after the death of the elder Ben Dior, whose son he most probably was. He seems to have ended his days in peace, in his native town of Pesquera, according to David Ganz, A. M. 4958 (A. D. 1198), and according to the "Juchasin," A. M. 4959 (A. D. 1199), and was buried with great pomp. He was contemporary with Aben Ezra and Maimonides, against whom, and his book called "Jad Chasaka," he is said to have written a bitter and contemptuous work, called "Hassagoth" ("Animadversions"), which is now generally printed along with that work. The Animadversions are attributed to the younger Abraham ben Dior, by the "Juchasin," "Zemach David," and the "Shalshelleth Hakkabbala;" yet Bartolucci seems to think that they were the production of the elder Abraham, notwithstanding the friendship which had existed between him and Maimonides. R. Solomon ben Tzemach, in his "Teshuvot," or "Answers," relates that when Maimonides heard that Abraham was writing against him, he said, "No one has yet conquered me, except the author of one work;" but to what work he here alluded we are not told. It is also said by the Jews that he added these words: "Tell the rabbi in Pesquera, that if he begins he will not finish;" which, says the author of the "Shalshelleth Hakkabbala," was fully proved by the event, for he did not survive to the end of the year. If it be true, as related by R. Solomon ben Tzemach, before quoted, that Abraham ben Dior, speaking of Maimonides, calls him a youth, and himself an aged man, it could certainly not be the younger Abraham who used this expression; and Bartolucci founds upon it his opinion, that these animadversions were the work of the elder, especially as Aben Megas, the master of Maimonides, comes in for a share of the author's satirical remarks; and this, he says, is by no means impossible, as the "Jad Chasaka," or "Mishne Tora," of Maimonides was finished in the year A. M. 4937 (A. D. 1177), and the elder Haravad perished in A. M. 4940 (A. D. 1180), which will leave him three years for the production of the "Hassagoth." But we place little reliance on this argument, as it does not appear that the words of Haravad, in which allusion is made to their respective ages, were spoken with reference to the criticism on Maimonides.

2. "Sepher Baale Hannephesh" ("The Book of the Possessors of the Soul, or, of lofty Souls"), which Bartolucci says is a legal work, and contains various juridical decisions: it was printed at Venice, A. M. 5365 (A. D. 1605), in 8vo., by Jo. de Gara. Wolff, however, describes it as the work of the same name of which we have spoken under Abraham of Kirjath Jearim; and he quotes the "Siphte Jeshenim," which says it was published with a book called "She-

burath Hackodesh," A. M. 5362 (A. D. 1602), in 4to.

3. "Perush al Sepher Jetzira," a commentary on the book called "Jetzira," or the "Book of Formation." This cabbalistical work, which is full of mystic theology, is almost universally attributed by the cabbalistical writers to the patriarch Abraham, though by some of the more rational sort it is attributed to R. Akiba. The "Perush" was printed, together with the "Jetzira," at Mantua, A. M. 5322 (A. D. 1562), in 4to. It was afterwards published at Amsterdam, edited by Jo. Steph. Rittangelius, who translated the first part into Latin, A. D. 1642, in 4to.

4. "Chidushim Leghemaroth," original explanations of some treatises of the Talmud, principally the book "Edajoth" ("Testimonies"); they are printed in the Babylonian Talmud, Venice, A. M. 5290 (A. D. 1530), in folio.

5. "Hassagoth al Rabbenu Zarachja Hallevi" ("Animadversions on the Works of Rabbi Zarachja the Levite").

6. "Hassagoth al Harrav Alphesi" ("Animadversions on the Rabbi Alphesi").

7. "Perush al Siphra." The "Siphte Jeshe-nim" attributes this commentary on "Siphra" to Abraham ben Dior, and says it was printed with that work at Constantinople, in folio. This must be the commentary on "Siphra" noticed by Hendreich (*Pandect. Brandenburg.*), which he calls the commentary of Abraham ben Atzor (עצור), which should no doubt have been written Ben Dior (דיוור). There is no end to the confusion among the writers who have treated of these two Haravads. Hendreich has made out of them five different rabbis, whom he calls Abraham Aben Dahud, Abraham ben David of Piskeara, Abraham ben David, author of the book of the "Cabbala," Abraham David, who wrote on the intercalation of the calendar, and Abraham ben Dior ben Diori. In the Bodleian catalogue, the book of Abraham Kattani, on the thirteen modes of interpreting the Law, is erroneously ascribed to Abraham ben Dior; though in another part of the same catalogue it is attributed to the right author. R. Bezalel Ashkenazi, in his commentary on the "Bava Metzia," which he called "Asiphath Zakenim," has made great use of the writings of Abraham ben Dior the younger, and among the rest, of the controversy between Abraham and R. Zarachja the Levite, on the chapter of the Talmud called "Shete Middoth" ("The Two Measures"). R. Isaac Luria also praises this author, in his "Shulchan Aruch." (Bartoloccus, *Biblioth. Mag. Rabb.* i. 22, 23.; Wolfius, *Biblioth. Hebr.* i. 46—49. iii. 29, 30. iv. 760.; Le Long, *Biblioth. Sacra*, ii. 593.; Buxtorfius, *De Abbreviat. Hebraic.* p. 154.; Juchasin, fol. 132.; Hyde, *Catal. Bodl.*) C. P. H.

ABRAHAM DISCA'SLARI (אברהם דישקסלארי), a rabbi, whose "Sepher Hammesaarim" ("Book of Aliments") is among

the 4to. manuscripts of the library at Turin. It treats of foods and drinks, and their qualities; also of herbs and their use in medicine, and other medical subjects. It concludes in this manner: "Thus end the words of Master Abraham Discaslari. I, Solomon Algazigh, wrote the book, which I finished in the month Sheveth (January), A. M. 5122" (A. D. 1362). (Wolfius, *Biblioth. Hebr.* iv. 760.)

C. P. H.

ABRAHAM ELIAS COHEN, (ר' אברהם אליהו כהן) "the priest," a rabbi who wrote "Perush al Shelosheth-eser Middoth Vechulle" ("A Commentary on the Thirteen Modes of Explanation or Exposition of the Holy Scriptures"). It is a manuscript, in folio, in the Vatican library, on vellum. Of this author we have no other record. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 16.; Wolfius, *Biblioth. Hebr.* i. 32.)

C. P. H.

ABRAHAM ELIAS BEN NATHAN (ר' אברהם אליהו בן נתן), of the family of Margalitha (איש מרגליות), rabbi of the synagogue of באהוט, Nagd in Bohemia, at the end of the seventeenth or the beginning of the eighteenth century. This Abraham Elias, together with Lieberman Eliezer ben Jiphtach, legate from the synagogue of Worms, composed the "Tephilloth Leckibotz Geliothenu" ("A Prayer for Deliverance from Exile"), to be recited daily, which was printed at Amsterdam, A. M. 5464 (A. D. 1704), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 21. iv. 755. Vogt, *Jetzlebende Königreich Böhmen*, p. 110.)

C. P. H.

ABRAHAM BEN ELIEZER (ר' אברהם בן אליעזר), called "Hacohen," the priest, a rabbi, wrote a book called "Ori Vejishi" ("My Light and my Salvation"), which is a moral and ascetical work, divided into three treatises, in which he treats, 1. Of Penitence; 2. Of Prayer; 3. Of Almsgiving. It was printed at Berlin, A. M. 5474 (A. D. 1714), in 4to. Wolff, from whom we have this notice of his work, gives no further account of the author; and as we find no notice of him in any older writer, it is probable that he was contemporary with the publication of his work. (Wolfius, *Biblioth. Hebr.* iii. 21.)

C. P. H.

ABRAHAM ELIEZER BRUNSVI-CENSIS (ר' אברהם אליעזר ברונשוויג), a German rabbi of the duchy of Brunswick, who lived early in the seventeenth century, and corrected the press for the rabbinical Bible of Buxtorf, printed at Basle; on the reverse of the title-page of which is a preface by him. (Wolfius, *Biblioth. Hebr.* iii. 21.)

C. P. H.

ABRAHAM BEN ELI MELEK (ר' אברהם בן אלי מלך), a rabbi who lived during the sixteenth century. He is the author of "Leckute Shickchah upiah" ("Handfulls collected and preserved from Oblivion"), which title is a sentence of the Talmud. It

is a cabbalistical commentary on certain parts of the Talmud, to which is joined R. Joseph ben Chajim's commentary on the ten Sephiroth. It was printed at Ferrara, A. M. 5316 (A. D. 1556). Plantavitus, in his "Bibliotheca Rabbinica," judging of this work evidently not from the work itself, but from a literal interpretation of the title, says, erroneously, that it is a treatise on the portion of corn which should be left in the fields to be gleaned by the poor, and that the author is not known. This work is included in the "Index Expurgatorius" of Hebrew books, and in the catalogue of the library at Leyden, in which the author is called R. Abraham ben Ladinchar Judah Alimelith. We have followed the "Siphte Jeshenim," as quoted by Wolff, who says the name of the author is given as above on the title-page; but at the foot of the preface he calls himself Abraham ben Judah Elimelek. His cabbalistical commentary occupies as far as page 20.; then comes the work of R. Joseph ben Chajim, as far as p. 29.; and the rest of the work is made up of various cabbalistical matters. (Wolffius, *Biblioth. Hebr.* i. 38. iii. 21.; Plantavitus, *Biblioth. Rabbin.* 288.) C. P. H.

ABRAHAM FERRA'R, or FARA'R (ר' אברהם פראר), a Portuguese rabbi and physician, who lived in the early part of the seventeenth century. He is the author of an explanation of the 613 precepts of the Mosaic law, in the Portuguese language, the title of which work is as follows:—"Declaração dos 613 Encomendações de nossa Sancta Ley, conforme a Exposição de nossos Sabios, muy necessario ao Judaismo; com a Taboada dellas segundo a Parasioth, e no fim estaon annexas as Destinseons das Penas, em que encorrem os Transgressores, e outras Curiosidades. Impresso en Amsterdam em casa de Paulus Aereser de Ravesteyn, por industria e despesa de Abrah. Pharar, Judio do desterro de Portugall, A. M. 5387," in 4to. ("A Declaration of the 613 Commandments of our Holy Law, conformable to the Exposition of our Wise Men, very necessary to the Jewish Faith; with the Table of them according to the Paragraphs; and at the end are added the distinct Punishments incurred by Transgressors, and other curious matters. Printed in Amsterdam, in the house of Paul Aereser de Ravesteyn, by the labour and at the expense of Abrah. Pharar, a Jew of the foreign land of Portugal, A. M. 5387") (A. D. 1627), in 4to. Barrios, in his "Relacion de los Poetas Españoles," has written some verses in praise of this work: he also notices Abraham Farar, in his "Triumpho del Gobierno Popular Judaica," (p. 27.) among the governors who, in the year A. M. 5399 (A. D. 1639) governed the Spanish Jews. R. Manasse ben Israel also, in his work, "On Human Frailty, and on the Resurrection of the Dead," commends these explanations of Abraham Farar, as does also Gustavus Pe-

ringer, in the first chapter of his Latin translation of the book of the Talmud called "Biccurim" ("First-fruits"). (Wolffius, *Biblioth. Hebr.* i. 98. iii. 59. iv. 769.; Bartolocius, *Biblioth. Mag. Rabb.* i. 51.; Barrios, *Relacion de los Poetas Españoles*, p. 53.)

C. P. H.

ABRAHAM DE FONSE'CA (ר' אברהם די פונסיקא), a Spanish rabbi, who during great part of the seventeenth century resided at Hamburg, where he filled the office of chief preacher (Pater Domus Judicii) of the Spanish synagogue, and where he died, A. M. 5435 (A. D. 1675), on Thursday the 23rd day of the month Thammuz (27th June), as appears from the inscription on his monument at Altona. He wrote "Ene Abraham" ("The Eyes of Abraham"), which is an index of all the texts of scripture which are explained in "Rabboth," or the great rabbinical commentary on the Pentateuch, disposed in three columns, the first of which gives the verses of the Bible; the second the pages of the "Mattanoth Kehunah," which is an exposition of the "Rabboth;" and the third, the pages of the books of the "Rabboth" themselves. According to the "Siphte Jeshenim," this book was printed at Amsterdam, A. M. 5327 (A. D. 1567), in 4to.; but this is evidently an error, as the author (if the work be assigned to the right person, of which there seems to be no doubt,) could not have been born at the time, nor were the Jews at that time settled as a body in Amsterdam, much less had they established a printing-press there. Wolff, however, who had noticed this discrepancy in Rabbi Shabtai's book, says that he inspected the work with a view to clear it up, and found that it was printed י"ז פ"א, i. e. A. M. 387, or 5387 (A. D. 1627), by Daniel de Fonseca. There is also, as appears from the catalogue of Van de Wayen's library, an edition of 1632, in 4to. Daniel Levi Barrios, in his life of Isaac Usiel, (p. 44.) mentions Abraham de Fonseca, who, he says, was first established at Glückstadt, whence he removed to Hamburg. (Wolffius, *Biblioth. Hebr.* i. 96. iii. 58.) C. P. H.

ABRAHAM DE FONSE'CA (ר' אברהם די פונסיקא), a Jewish physician of Hamburg, in the beginning of the last century, whom Wolff supposes to have been a son or nephew of the R. Abraham de Fonseca, above mentioned. He appears to have practised with great success, both among the Jews and Christians of Hamburg and the neighbourhood. He is the author of "Thesis Medica inauguralis de Peste" ("A Medical Thesis (for his degree) on the Plague"), printed at Leyden, A. D. 1712, in 4to. (Wolffius, *Biblioth. Hebr.* iii. 58.) C. P. H.

ABRAHAM GABRIEL (ר' אברהם גבריאל), a rabbi who lived about the end of the seventeenth century. His censura or licence appears in print prefixed to various Hebrew works published at that period;

among the rest, to the "Sheeloth Uteshuvoh" ("Questions and Answers") of Rabbi Jom Tob Zahalon, printed at Venice, A. M. 5454 (A. D. 1694). (Wolfius, *Biblioth. Hebr.* iii. 24.) C. P. H.

ABRAHAM GALANTE (ר' אברהם גלנטי), an Italian rabbi, a native of Rome, as he himself tells us, in the preface to his commentary on the Lamentations. He was the pupil of R. Moses Corduero, and lived and wrote in the sixteenth century: his works are — 1. "Perush," or a commentary on the book "Zohar" ("Splendour"), which book "Zohar" is a commentary on the five books of Moses, and is altogether cabbalistical, and full of the wildest imaginations. [SIMEON BEN JOCHAI.] This commentary has never been printed, but there is an abridgment of it by R. Abraham Azulai, called "Zohare Chamma" ("The Splendours of the Sun"), printed at Venice, 5410 (A. D. 1650). The "Siphte Jeshenim" treats this as an original work of R. Abr. Azulai; but Bartolucci assures us that is merely an abridgment of the "Perush" of Abraham Galante, to whom the "Siphte Jeshenim" attributes another diffuse commentary on the book "Zohar," called, 2. "Jareach Jakar" ("The Glorious Moon") (*Job*, xxxi. 26.). This work is cited by R. Naphtali Hertz, in his work called "Emeck Hammelek," who says that he saw this book in the press. 3. "Kol Bokim" ("The Voice of the Weepers") (*Job*, xxx. 31.), also called "Kinot Meharam" ("The Lamentations of the Hidden Ones"), which is a cabbalistical commentary on the book of Lamentations, compiled from the "Zohar," "Tikkunim," and the book "Or Jekaroth" ("The Glorious Light"): it was printed at Prague, with the Hebrew text in the square letter with points, by Moses ben Joseph Batzler, A. M. 5381 (A. D. 1621), in 4to.; and with additions by R. Joel ben Schaeb; at Venice, by Jo. de Gara, A. M. 5349 (A. D. 1589), in 4to. (Wolfius, *Biblioth. Hebr.* i. 36. iii. 24.; Bartolucci, *Biblioth. Mag. Rabb.* i. 17.) C. P. H.

ABRAHAM GARMIZA. (ר' אברהם גרמזיה). [ABRAHAM SIMEON BAR JUDAH.]

ABRAHAM GEDALIA. (ר' אברהם גדליה). [ABRAHAM BEN SAMUEL GEDALIA.]

ABRAHAM GOMBINA. (ר' אברהם גומבינה). [ABRAHAM ABLI.]

ABRAHAM GOMEZ ARAUSCHO (אברהם גומז אראשו), a Jewish writer, a native of Spain, who is mentioned by Barrios in his account of the Spanish poets. (Barrios, *Relacion de los Poetas Españoles*, p. 60.; Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GOMEZ DE PRADO (אברהם גומז די פראדו), a Spanish Jew, who wrote one of the many Spanish poems in memory of Abraham Nuñez Bernal, who was burnt alive by the Inquisition in Spain, and whom the Jews honour as a martyr. It is in the "Collection of Eulogies" on him.

[JACOB BERNAL.] Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GOMEZ DE SILVEIRA (אברהם גומז די סילוירה), a Portuguese Jew, whom Barrios, in his account of the Spanish poets, praises for his poetical genius. Wolff says he saw cited in some catalogue of Spanish and Portuguese works, a volume of sermons, in 8vo., by this author; but he does not say when or where printed. (Barrios, *Relacion de los Poetas Españoles*, p. 60.; Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GRATE (ר' אברהם גראטי), a Jewish rabbi, a native of Prague in Bohemia, the son of Mendel Grate, who was living at the commencement of the last century. He wrote a book called "Beer Abraham" (Abraham's Well") (*Gen.* xxi. 30.). It is a commentary on the "Haggada Shel Pesach" ("The Annunciation, or Mystical Exposition of the Passover"), and was printed, with the text belonging to it, at Sulzbach, A. M. 5468 (A. D. 1708), in 4to. by Aaron ben Uric Lipman. (Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM HAIJECHINI (ר' אברהם הייחיני), a Constantinopolitan rabbi of the seventeenth century. He wrote a book of prayers and meditations called "Hod Malcuth" ("The Glory of the Kingdom") (*1 Chronic.* xxix. 25.), which was printed at Constantinople, A. M. 5415 (A. D. 1655), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 30.) C. P. H.

ABRAHAM HEIDA (ר' אברהם היידא), a Jewish printer and rabbi, of Prague in Bohemia, in the early part of the seventeenth century. He published the work of R. Ephraim ben Aaron called "Oleloth Ephraim" ("The Gleaning of the Grapes of Ephraim") (*Judges*, viii. 2.), at Prague, A. M. 5379 (A. D. 1619), in folio, with the notes of the author, which he collected from the manuscripts left by him. (Wolfius, *Biblioth. Hebr.* iii. 30.) C. P. H.

ABRAHAM HORWITZ THE LEVITE (ר' אברהם הורוויץ הלוי), a rabbi, the son of Shabtai, or Shabbatai, Schaphtel, who is also called Abraham Shaphtalith. He appears to have lived early in the sixteenth century. He wrote a work in two parts, the first part of which is called "Bircath Abraham" ("Abraham's Covenant") (*Gen.* xiv. 13.), in which he treats of the penances to be performed for all kinds of sins, also of confession, and the prayers to be offered up. The other part is called "Chesed le Abraham" ("Favour or Grace to Abraham") (*Gen.* xxiv. 12.), which is an ample commentary on the eight chapters of Maimonides on the book "Pirke Aboth," or "Chapters of the Fathers," [NATHAN BABYLONIUS,] which is incorporated with the Talmud. It was printed at Cracow, A. M. 5362 (A. D. 1602), in fol., by Isaac ben Aaron, and at Lublin in Poland, A. M. 5376 (A. D. 1616). Wolff mentions an edition, printed at Lublin, without date, in folio, by Kalonymus ben

Mordecai Japhe, which he saw in Oppenheimer's library, in which the commentary of Maimonides on the "Pirke Aboth" occupied the centre of the page, and was surrounded by the commentary of the author. This commentary, originally printed with the title of "Chesed le Abraham," is also in the latest editions of the Talmud, printed at Amsterdam and Frankfort on the Main, A. D. 1720; it will be found after the book "Avoda Sara." Bartolucci, on the authority of Plantavitus, calls the "Chesed le Abraham" a book of sermons (*liber concionum*), which he gives as anonymous. 2. "Jesh Nochelen" ("They are Heirs"), which are the first words of the book "Bava Bathra," of the order *Nezikin* of the Talmud. It consists of a testamentary valediction, in which he instructs his sons how to pass their lives respectably and piously; interspersed with moral doctrines; to which are added notes by the author's son, Jeshaija (Isaiah) Horwitz; it was printed at Prague, A. M. 5375 (A. D. 1615), in 4to., and at Amsterdam by Immanuel Athias, A. M. 5461 (A. D. 1701), in 4to.; to which latter edition is added a similar testament by the grandson of the author, who is called Shaphtel ben Jeshaija. The "Siphte Jeshenim" also attributes to this author, 3. "Emeck Beraca" ("The Valley of Blessing") (2 *Chronicles*, xx. 26.), which contains new observations on the office for blessing things made use of for the sustenance of life, with notes by his son, Jeshaija Horwitz, printed at Cracow, A. M. 5371 (A. D. 1611), 4to., by Isaac ben Aaron Prostitz. (Wolfius, *Biblioth. Hebr.* i. 50. iii. 30. iv. 760.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 850.) C. P. H.

ABRAHAM BEN ISAAC (ר' אברהם בן יצחק), a rabbi, who is called Aleph Massaron (אלף מסרן), which Wolff interprets, on the authority of Unger, "Vir insignis Massaranensis," by which we may understand that he was a native of Masserano in Piedmont, or of Mazzara in Sicily. He lived during the early part of the seventeenth century, or the latter part of the sixteenth, and wrote a work called "Hagaluth Vehaphduth" ("Captivity and Deliverance"), which gives an account of all the wars, banishments, and troubles which had happened to the synagogue of the Jews of Mantua down to his own time; from which we may infer that he was himself of that synagogue. It was printed at Venice, A. M. 5394 (A. D. 1634), in 8vo. (Wolfius, *Biblioth. Hebr.* i. 6. iii. 39.) C. P. H.

ABRAHAM BEN ISAAC AVERBACH (ר' אברהם בן יצחק אברבך), a rabbi of Münster in Westphalia, who lived during the latter part of the seventeenth century, and wrote a "Selichoth," or Jewish prayer-book, with a commentary on it, which was printed at Amsterdam, A. M. 5437 (A. D. 1677), in 4to., by Joseph Athias. (Wolfius, *Biblioth. Hebr.* iii. 40.) C. P. H.

ABRAHAM BEN ISAAC CASTRO (ר'

אברהם בן יצחק קאשטרו), a rabbi, the grandson of R. Jacob Castro, who was living in the early part of the last century. He edited his grandfather's book, called "Or La-hem," in which edition he inserted some specimens of a work on divorce, which he had discovered among the manuscripts of the author. It was printed at Constantinople, A. M. 5478 (A. D. 1718), in 4to. Wolff is of opinion that the Abraham Jitzchaki, whose *censura* or *imprimatur* appears in front of the work of R. Joseph ben Sason, called "Bene Jacob" ("The Sons of Jacob"), which was printed at Constantinople, A. M. 5474 (A. D. 1714), in folio, and who is therein called Abraham Jitzchaki, president of the court of Jerusalem, "præses curiæ Hierosolymitanæ," is the same person as Abraham ben Isaac Castro. His *censura* is also attached to a book called "Peri Chodesh" ("The Holy Fruit"), printed at Amsterdam, A. M. 5466 (A. D. 1706), in folio. He wrote various tracts in favour of R. Nehemiah Chija Chaijon, who was treated as a heretic among the Jews, as may be seen in the work of R. Mosis Chagis, called "Shibber Poshaim," who there refers to them among the epistles of various Hebrew writers, and wherein he is called "Rabbinus Hierosolymitanus," whence we may conjecture that at some period of his life he had exercised the rabbinical dignity in Jerusalem. (Wolfius, *Biblioth. Hebr.* iii. 40, 41.) C. P. H.

ABRAHAM BEN ISAAC CHAJUT, or CHIJUT (ר' אברהם בן יצחק חיות), a rabbi who wrote a book called "Holek Tamim" ("Walking perfect, or uprightly") (*Psalms* xv. 2.), in which he gives various expositions of the precepts of the Law, in their literal, allegorical, mystical, and prophetic sense, collected from various cabbalistical works, according to Pardes (פרדס), "Paradise," which is a cabbalistical word formed by the cabbalistic "Notaricon," from the initials of four other words, — "Pheshat" (פשט), "he drew," "Ramaz" (רמז), "he hinted," "Dejash" (דיש), "the treading out," as of grain, on the threshing floor, and "Sur" (סור), "a departure or transfer;" by which four words the Jews are accustomed to mark the different senses in which the Scriptures may be taken; the first signifying the literal, and the other three the allegorical, mystical, and prophetic meanings. This is the account of this work given by Wolff and the "Siphte Jeshenim." Hottinger merely says it is a commentary on Leviticus. It was printed at Cracow, A. M. 5394 (A. D. 1634), in 4to. (Wolfius, *Biblioth. Hebr.* i. 62.; Hottingerus, *Thesaurus Philologicus*, p. 253.) C. P. H.

ABRAHAM BEN ISAAC ESO'BI (ר' אברהם בן יצחק אזובי), an Oriental rabbi, was living during the latter part of the seventeenth century. He edited the work of R. Joseph ben Elias, called "Ajin Joseph" ("The Eye or Fountain of Joseph"), which

was printed at Smyrna, A. M. 5446 (A. D. 1686), as appears from his preface to that work. (Wolfius, *Biblioth. Hebr.* iii. 40.) C. P. H.

ABRAHAM BEN ISAAC OF GRANADA * (אַבְרָהָם בֶּן יִצְחָק מִרְמוֹן), a Spanish rabbi, who wrote "Sepher Haberith" ("The Book of the Covenant"), a cabbalistical work, which is cited among the list of cabbalistical books printed at the end of the Mantuan edition of the Jetzirah, A. M. 5322 (A. D. 1562), in 4to. This is most probably the same work as the "Berith Hamenuchah," (Covenant of Rest), which, according to the "Siphte Jeshenim," is by an author of the same name, and was printed at Amsterdam, A. M. 5408 (A. D. 1648), in 4to., by Mordecai Ben Samuel, with the "Jonath Elam" ("Dove of the Wilderness") of R. Menachem Asaria. This work, "Berith Hammenuchah," is mentioned by R. Moses Botril under the title of "Sepher Berith," in his commentary on the "Jetzirah." It is also cited by R. Isaac Luria in "Shalshan Aruch" by the title "Berith Hammenuchah," whence he calls the author Chacam Hagadol, "the greatly wise;" and in another of his works he says it is full of the inspiration of the Holy Spirit. It is said to be a work of great antiquity, written before the times of Roshbi (רשב"י) R. Simeon ben Jochai, the reputed author of the book Zohar; in which case this Abraham ben Isaac must have lived as early as the first century after Christ. There is a manuscript of this curious work among the 4to. manuscripts of Oppenheimer's library. (Wolfius, *Biblioth. Hebr.* i. 64. iii. 42. iv. 764.) C. P. H.

ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM (ר' אַבְרָהָם בֶּן ר' יִצְחָק בֶּר ר' יְהוּדָה בֶּן ר' שְׁמוּאֵל שְׁלוֹם), a Spanish rabbi, a native of Catalonia, who lived and wrote during the latter part of the fifteenth century, and died, according to the "Shalshelleth Hakkabbala," and the "Tzemach David" of R. David Ganz, A. M. 5252 (A. D. 1492), the memorable year of the expulsion of the Jews from Spain. The work which has rendered his name celebrated among the Jews is called "Naveh Shalom" ("The Habitation of Peace") (*Isa.* xxxii. 18.), in which the author professes that it is his intention to demonstrate the harmony of heavenly things with those which are earthly, and to treat on the nature of both. It is both a theological and philosophical work, which, as Bartolucci acknowledges, displays great erudition, for he says it embraces almost all the sciences, natural and metaphysical, and all learning, both profane and sacred; but the various subjects are treated without much order. It is divided into thirteen mamamarim, or treatises, in which he treats of the world, and its creation, especially refuting

* The Jews call Granada "Rimmon" (רמון), which in Hebrew means a pomegranate. Thus Perizol, in the "Iggereth Orchoth Olam" ("Epistle on the Paths of the World"), (p. 20.) says, Rimmon of Spain is in the kingdom of Granada.

the doctrine of its existence from eternity; on God; the divine Law; on the particular providence of God; on man's free will; on election; on the spiritual world; on the cabbalistic doctrine, and its foundation; on the Prophets, and the excellent gifts of prophecy; on the prosperity of man, and human happiness; on the Mosaic Law, and its sacrifices and offerings; on the rational soul, and its state when separated from the body; and on the reassumption of the body at the general resurrection. He then treats on rhetoric, and other matters connected with philosophy and scholastic learning, and concludes his work with a physiological discourse on the formation of man, in which he commences with the human embryo in the womb of its mother. This work was printed at Venice by Jo. de Gara, A. M. 5335 (A. D. 1575), in 4to.; Plantavitus, by an evident misprint, has it 5365 (A. D. 1605). At the end of the work, besides the usual index, there is an index of all the texts of Scripture which are cited and explained in the work. Wolff says that he saw in the libraries both of Jo. Frid. Winckler and of Oppenheimer, an edition of this work, printed at Constantinople, A. M. 5298 (A. D. 1538), in 4to. (by Eliezer ben Gerson Soncinatus), with a preface by R. Moses Almosninus, after which came an index of all the authors, Jewish, Christian, and Heathen, who are cited in the book. Andr. Masius, in his index of Jewish writers subjoined to his commentary on Joshua, calls the "Naveh Shalom" a work of great and multifarious learning, which treats of nearly every subject on which the Jews are accustomed to hold disputations. The "Naveh Shalom" is also highly commended by R. Immanuel Aboab, in his "Nomologia," p. 311. Bartolucci, in the appendix to his "Biblioth. Rabb." vol. i., under "Abraham Shalom," says that this rabbi sent a question, "Sheolah," to R. Nissim bar Reuben, of Gerona, concerning the rite of excommunication, and the legal cases which may arise out of it, and therein he cites the case of a Jew of Perpignan who had excommunicated himself in the Balearic Islands, where he was a public officer of the Synagogue (שליח צבור) "She-liach Tzibbor," which Bartolucci translates "Publicus Hebdomadarius." This "Sheolah" is among the Urbini manuscripts in the Vatican library, and is partly on paper and partly on vellum; there is every reason to suppose that it is by Abraham Isaac ben Shalom, as R. Nissim of Gerona was his contemporary. There was also in the library of Colbert a manuscript "Commentary on the Physics of Al-ghazzali," by R. Abraham Shalom, which is most likely by the same author. (Wolfius, *Biblioth. Hebr.* i. 64, 65.; iii. 42.; Bartolucci, *Biblioth. Mag. Rabb.* i. 31. 738.; Plantavitus, *Biblioth. Rabb.* No. 442.) C. P. H.

ABRAHAM BEN ISAAC LANIA'DO

(ר"ר אברהם בן יצחק לאניאדו), an Italian rabbi, the grandson of R. Samuel Laniado. He lived and wrote in the early part of the seventeenth century. During the latter part of the sixteenth century he appears to have travelled in Syria and Palestine; for in the preface to his work, called "Magen Abraham," he says that he studied under R. Joseph Karo, at Sapheth in Galilee, whence he travelled into Cœle-Syria (Aram tzobah), and thence came to Venice. His works are—

1. "Magen Abraham" ("The Shield of Abraham") (*Gen. xi. 1.*), which treats of the various mysteries of the Mosaic Law, of circumcision, marriage, alms, confession of sins, repentance, and mourning for the dead; the whole consists of seventeen treatises, in the manner of discourses or sermons. It was printed at Venice by Daniel Zanetti, A. M. 5363 (A. D. 1603), in 4to. This work is very highly esteemed by the Jews.
2. "Neckudoth Hackeseph" ("Studs of Silver") (*Song of Songs, i. 11.*), which is a commentary on the Song of Songs, commonly attributed to Solomon: it was printed at Venice by Pietro and Lorenzo Bragadini, A. M. 5379 (A. D. 1619), in 4to., under the editorship of Moses ben Samuel Laniado, who wrote the preface. It contains, besides the biblical text of Solomon's Song, with points, the commentary of the author, Abraham Laniado, the commentary of Rashi, the Targum, and a Spanish translation by the editor, which is printed in the Hebrew character, the title of which runs thus: "Cantares y leuaures que dicho Shelomo el Propheta Rey de Israel con Spirito de Prophecia, delante el Señor de todo el mundo Jehovah." In the author's own preface to the commentary, he says that he has written commentaries on the rest of the Megilloth; that is, on Esther, Ruth, Ecclesiastes, and Lamentations, and on the Pentateuch; and that it was his intention first to publish the Megilloth alone, then to proceed with the Haphtaroth; that is, the lessons read from the prophetic books on the Sabbath, after those portions of the Mosaic Law to which they chiefly refer; and, lastly, with the books of the Psalms, Job, and Daniel. Besides these works of his own, he edited the "Keli Jackar" ("Precious Vase") of his grandfather, R. Samuel Laniado, in the preface to which he also refers to his residence in the Holy Land. Plantavitius rather incorrectly calls the "Magen Abraham" of this author a super-commentary on some books of the Talmud, because portions of the Talmud, with the commentary annexed, are frequently quoted in the work. Hyde, in the Bodleian Catalogue, appears to have fallen into the same error; but this may have arisen from the Bodleian copy being imperfect. (Wolfius, *Biblioth. Hebr. i. 63. iii. 40.*; Bartoloccius, *Biblioth. Mag. Rabb. i. 31.*; Plantavitius, *Biblioth. Rab. 321.*; Hyde, *Cat. Lib. Impress. Bodleian.*)

C. P. H.

ABRAHAM BEN ISAAC OF MONTPELLIER (ר"ר אברהם בן יצחק מעיר מנפלייר), a rabbi of the celebrated synagogue of Montpellier in France, in which he held the office of president or arch-rabbi (*pater domûs judicii*). He was father-in-law to Haravad; that is, Abraham ben Dior the younger; and he therefore lived in the twelfth century. He wrote "Sepher Haeshcol" ("The Book of the Cluster of Grapes"), which, according to the "Siphte Jeshenim," is an exposition of the Jewish rites and institutions. Hottinger also calls it "Liber Ritualis." But Bartolocci calls it a cabbalistical work, and refers to the "Shalshelleth Hakkabbala," the author of which, however, only cites the "Shaare Tzion" (Gates of Zion), [ISAAC DE LATTES] as his authority, without naming the subject of the work. But the author of the "Shalshelleth" adds, on the authority of R. Shem Tob (Sepher Haemunoth), who received it from tradition, that this Abraham was a great cabbalist, and that Elias had sometimes appeared in his school; an honour which the Jews are fond of attributing to those whom they consider as having been eminently wise and happy in the favour of the Almighty. This, adds R. Gedalia, is what Haravad alludes to in his animadversions on Maimonides on the book "Succa" of the Talmud, which treats of the Tabernacle, wherein he says, "And now the Holy Spirit (Ruach Hackadosh) shone in our colleges for many years." Father Bartolocci is sadly scandalized at this passage, and takes great pains to prove it to be a fable, the mere offspring of Jewish vanity. (Bartoloccius, *Biblioth. Mag. Rabb. i. 32.*; Wolfius, *Biblioth. Hebr. i. 63.*; R. Shabtai, *Shalshelleth Hakkabbala*, p. 50.)

C. P. H.

ABRAHAM BEN ISAAC ZAHALON, or TZAHALON (ר"ר אברהם בן יצחק צהלון), a Spanish rabbi, whom Bartolocci calls a Spaniard by descent, but a native of Sapheth in Galilee (*natione Hispanus, patria ex Sapheth Galilæa*): by abbreviation he is called Ravitz (ראב"ץ). He lived in the sixteenth century, and Bartolocci remarks that the family of Zahalón was among the most distinguished of the Jewish exiles from Spain, and that a branch was settled in Rome, where they held no mean station among their countrymen, and that they had always produced learned men (but he adds, "if such can exist among Jews"), and he cites Jacob Zahalón as a living instance. He then goes on to say, that Abraham ben Isaac Zahalón was an excellent jurisconsult, or interpreter of the law, as well as a celebrated astronomer, and no mean poet, as may be seen from his verses prefixed to his works. His works are, 1. "Jeshua Elohim" ("The Salvation of God") (*Psalms l. 23.*), which is a threefold commentary on the book of Esther, literal, allegorical, and moral, chiefly compiled from the ancient rabbis, and which Bartolocci calls a curious work:

it was printed at Venice by Jo. de Gara, A. M. 5355 (A. D. 1595), in 4to. 2. "Marphe Lenephesh" ("Healing the Soul") (*Prov.* xvi. 24.), in which he points out the medicine for the soul by penitence and conversion to righteousness: it was printed also at Venice, A. M. 5355 (A. D. 1595), in 4to. It is an explanation of the penitential canons of R. Isaac Luria, with additions; which is probably the reason why the Bodleian Catalogue gives the name of the author as (הרא"ל), which Wolff interprets (no doubt rightly) R. Isaac Luria. 3. "Jad Charutzim" ("The Hand of the Diligent") (*Prov.* xx. 4. and xii. 34.), in which he gives instructions for making calendars or almanacs to suit the Hebrew, Christian, and Mohammedan æras: he also treats of the entrance of the sun into the four cardinal points from A. M. 5354 (A. D. 1594) to A. M. 5381 (A. D. 1621), and also the oppositions and conjunctions of the planets with the sun from A. M. 5356 (A. D. 1596) to A. M. 5365 (A. D. 1605), with a calendar from A. M. 5282 (A. D. 1522) to A. M. 5295 (A. D. 1535). It was printed at Venice the same year with his other works, in 4to. Wolff says that he saw a manuscript copy of the "Marphe Lenephesh" of this author in Oppenheimer's library, where it was stated to contain precepts of penitence from R. Isaac Luria and other cabbalistical writers: it was bound up with the "Gale Rezia" ("Revealer of secret Things"), a very ancient work, the author of which is doubtful. Both Buxtorff and Hottinger incorrectly call Abraham Zahalon, Abraham Zabulon. (Wolffius, *Biblioth. Hebr.* i. 63, 64. iii. 41.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 33.) C. P. H.

ABRAHAM BAR ISAAC ZEMACH or TZEMACH THE LEVITE (ר' אברהם בר יצחק צמח חלוי), a Jewish rabbi, who is also called Rophe (רופא), the Physician. He wrote "Perush al Shir Hasshirim" ("A Commentary on the Song of Songs"), which is among the Urbini manuscripts in the Vatican library. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 33.; Wolffius, *Biblioth. Hebr.* i. 64.) C. P. H.

ABRAHAM BEN ISAIAH (JESHAI-JAH) HORWITZ (ר' אברהם בן ישעיה), a Polish rabbi, a native of Posen (Posna), grandson of R. Isaiah ben Abraham Horwitz the Levite. He was living in the early part of the last century, and edited the work called "Shaar Hashamajim" ("The Gate of Heaven") of his grandfather, R. Isaiah, above mentioned, which is a commentary on the Selichoth, or Jewish prayer-book; it was printed at Amsterdam, A. M. 5477 (A. D. 1717), in 4to. (Wolffius, *Biblioth. Hebr.* iii. 42.) C. P. H.

ABRAHAM BAR ISMAEL (ר' אברהם בר ישמאל), a rabbi, who is called by some writers a disciple of Harishba (הרשב"א) R. Solomon ben Addereth, and by others a disciple of Harosh (הרא"ש) Rabbenu Asher;

he must, therefore, have lived during the thirteenth century. According to Bartolucci, he is the author of "Haaguddah" ("The Bundle or Collection"), that is, of sermons on various subjects, printed at Cracow; but he gives neither the year of publication nor the size of the work. R. Abraham Zacuth, in the book "Juchasin," mentions a R. Abraham ben Ismael (אבםעל), who was a disciple of Rabbenu Asher, was living A. M. 5064 (A. D. 1304), and was the author of a book called "Adam Vachava Umisharim" ("Adam and Eve and Righteousness"). We agree with Wolff that this is most probably the same Abraham Ismael. As regards the discrepancy in the spelling of the two names, which are both Ismael, Bartolucci is of opinion that the latter, as given in the "Juchasin," was probably the vulgar or popular orthography of the period. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 33, 34.; Wolffius, *Biblioth. Hebr.* i. 65.; *Juchasin*, p. 133.) C. P. H.

ABRAHAM ISRAEL PILZARO or PIZARRO (ר' אברהם ישראל פלזארו), a Portuguese Jew, who was living in Amsterdam some time during the latter part of the seventeenth century. He wrote "Discursos y Exposiciones Sopra la Verga de Jeuda, Vaticinio del insigne Patriarca Jacob" (*Gen.* xlix. 10.), ("Discourses and Expositions on the Sceptre of Judah, the Prophecy of the illustrious Patriarch Jacob"). Basnage, in his "History of the Jews," vol. ix., quotes very copiously from the little book, which, he says, he met with in manuscript in the library of Sarrasin. In the "Bibliotheca Sarrasiana" it is cited as a quarto manuscript, and said to be very cleverly written: the author is called R. Abraham Israel Bizaro. He is probably the same Abraham Israel whom Barrios numbers among his Jewish poets. (Wolffius, *Biblioth. Hebr.* iii. 42.; Le Long, *Biblioth. Sacra*, ii. 594.; Barrios, *Relac. de los Poetas Españoles*, p. 39.) C. P. H.

ABRAHAM ISRAEL PEREIRA (ר' אברהם ישראל פריירה), a Spanish rabbi of the synagogue of Amsterdam, who lived during the middle and latter part of the seventeenth century. He is the author of a work in the Spanish language called "Espejo della Vanidad del Mundo" ("The Mirror of the Vanity of the World"), which was printed at Amsterdam, A. M. 5431 (A. D. 1671), in 4to. He wrote another work, also in Spanish, called "La Certeza del Camino" ("The Sureness of the Way"), printed at the same place, A. M. 5426 (A. D. 1666), in 4to.: it is divided into twelve treatises; of which, I. treats of the Divine assistance and providence; II. of the vanity of the world and human misery; III. incites to the love and fear of God; IV. of the pursuit of virtue; and the others follow out the subject with various directions and incitements to a holy life, as the sure and safe road to happiness here and

hereafter. They also hold out as inducements the rewards promised to virtue, and the punishments denounced against vice, both in this world and the next. Wolff calls it an excellent moral work, argumentatively and elegantly written. (Wolffius, *Biblioth. Hebr.* i. 99. iii. 59, 60.) C. P. H.

ABRAHAM BEN JACOB (אַבְרָהָם בֶּן יַעֲקֹב), a Jewish writer, who was living at Amsterdam in the beginning of the last century, where he published a map of Palestine, in which the names of the cities are all printed in Hebrew. Theod. Hasseus, in a letter to Wolff, says (though on doubtful authority), that this Abraham was originally a Christian minister, in the palatinate of the Rhine, or somewhere on the banks of that river, who had fallen away to Judaism. Besides this map of Palestine, he published a Perpetual Calendar, Christiano-Judaic, for 130 years, printed from a large copper-plate, as well as several other engravings of a mystical and enigmatical kind, which are explained by Hardt (*Ænigmata Judæorum Religiosissima*, p. 2.) On the Perpetual Calendar, he calls himself Abram Jacob. This calendar is printed and reviewed by A. A. Cnollen, in the "Unschuldige Nachrichten," an. 1714, p. 447. (Wolffius, *Biblioth. Hebr.* iii. 39. iv. 763.) C. P. H.

ABRAHAM BEN JACOB DE BOTON (אַבְרָהָם בֶּן יַעֲקֹב דֵּי בּוֹטוֹן), a rabbi, who was the contemporary of R. Aaron ben Chajim ben Abraham and R. Immanuel Aboab. He lived in the early part of the seventeenth century. In the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Aaron ben Chajim ben Abraham (Part. i. p. 110.), the approbation of Abraham ben Jacob appears to one of the answers. (Wolffius, *Biblioth. Hebr.* iii. 39—73.) C. P. H.

ABRAHAM JACOB OF CORDOVA (אַבְרָהָם יַעֲקֹב מִקּוֹרְדוֹבָא), a Spanish Jew, who published the Hebrew Pentateuch at Amsterdam, A. M. 5461 (A. D. 1701), 12mo. (Wolffius, *Biblioth. Hebr.* i. 62.) C. P. H.

ABRAHAM BEN JACOB MOSHE (אַבְרָהָם בֶּן יַעֲקֹב מֹשֶׁה), surnamed Haeljon (הַעֲלִיִן), "The Lofty, or Exalted," a rabbi of Glogau in Bohemia, was living at the beginning of the last century, and wrote the preface to his father's commentary on "Rabboth," which "Rabboth" is the great commentary on the Pentateuch, and is of the highest authority among the Jews. The commentary of Jacob Moses, here mentioned, called "Jede Moshe," ("The Hands of Moses"), was printed with the "Rabboth," at Frankfort on the Oder, A. M. 5471 (A. D. 1711), in folio. (Wolffius, *Biblioth. Hebr.* iii. 39.) C. P. H.

ABRAHAM JAGEL (אַבְרָהָם יָגֵל). [ABRAHAM BEN CHANANIA JAGEL.]

ABRAHAM BEN JAISH (אַבְרָהָם בֶּן יַעֲשִׂי), a rabbi of Constantinople, who was famous, at the end of the fifteenth century, for his legal acuteness and learning. In the

"Sheeloth Uteshuvoth" ("Questions and Answers") of R. Elias Orientalis, are various notes by this rabbi, confirming some of the answers and opposing others, to which he offers solutions of his own. There is another celebrated answer of his to a question, in the "Sheeloth Uteshuvoth" of R. Joseph Karo, printed at Thessalonica, A. M. 5358 (A. D. 1598), fol. There are also some of his answers in the "Questions and Answers" of R. Joseph Tranensis (de Trano) printed at Constantinople, A. M. 5401 (A. D. 1641), fol. (Wolffius, *Biblioth. Hebr.* iii. 39.) C. P. H.

ABRAHAM BAR, JECHIEL COHEN PORTO (אַבְרָהָם בֶּר יַחִיאֵל כֹּהֵן פּוֹרְטוֹ), a rabbi of the race of the priesthood, as is always to be inferred from the word Cohen being added to the name, and probably a native of Fürth, near Nürnberg, in Germany, a town celebrated for its synagogues and Jewish college (at least Wolff is inclined so to translate Porto "Furthensis"). He was living at the end of the sixteenth century, as we gather from his having corrected the press for the book called "Minchah Belulah" of R. Abraham Menachem Porto, as appears from his notice to the reader at the end: the book was printed at Verona, A. D. 1594, in 4to. He wrote "Chavvoth Jair" ("The Towns of Jair") (*Josh.* xiii. 30.), which contains a cabbalistical explanation of various words, more especially by three different ways, namely, Notarikon, Gematria, and Rashe Theboth*, the letters being transposed in various ways. It was printed at Venice, A. M. 5388 (A. D. 1628), in 4to., by Aloys and Bragadini. The censura or imprimatur of the licensing rabbis, however, is dated A. M. 5389, which has caused the "Siphte Jeshenim" to give this latter as the date of publication. With the work is printed "Iggereth," or an epistle to R. Samuel Chajim Basan, of Verona, who was his preceptor; it may be considered as a dedicatory epistle, though given by Bartolocci as another work. In the preface the author enters into some particulars of his life, and promises other works to the public, which he thus enumerates: "Gath Rimmon" ("The Pomegranate Press"), a poetical work; "Shemeth Abraham" ("The Sun of Abraham"), a commentary on the Law; and

* Notarikon, Gematria, and Rashe Theboth, are three principal parts of the "Cabbala." By Notarikon (נוֹטָרִיקוֹן) cabbalistic words are interpreted, by resolving the word into as many words as it contains letters, of which each must constitute the initial letter of a word and the whole result in a perfect sentence. Gematria (גִּמְטְרִיָּא) is an interpretation of a word or sentence, according to the numerical value of the letters, by adopting other letters of the same value. Thus R. Kimchi makes the word Tzemach (צֶמַח), "a germ, or seed," to be equivalent to Menachem (מְנַחֵם), "the comforter," one of the names attributed to the Messiah, because from the letters of each of these words, arithmetically considered, results the number 138. Rashe Theboth, is when a sentence is cabbalistically interpreted by the use of the initial letters only of the word, and it is, therefore, the opposite of the Notarikon. The usual rabbinical abbreviations are also called Rashe Theboth (רִאשֵׁי תִבְּרוֹת) or ת, which means the "heads of words."

"Chasde David" ("The Grace of David"), which was to be a commentary on the Psalms. Calmet, in his supplement to the "Bibliotheca Sacra," at the end of his dictionary, has converted the name of this author into Abraham Jechiel de Porto. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 29, 30.; Wolfius, *Biblioth. Hebr.* i. 62. iv. 763.; Le Long, *Biblioth. Sacra*, ii. 594.; Calmet, *Dict. Bibl.* iv. Suppl. p. 23.)

C. P. H.

ABRAHAM JITZCHAKI (אַבְרָהָם יִצְחָקִי). [ABRAHAM BEN ISAAC CASTRO.]

ABRAHAM BAR JOEL THE LEVITE (אַבְרָהָם בֶּר יוֹאֵל הַלֵּוִי), a rabbi who lived at an early period, certainly before the commencement of the fourteenth century. All we learn of him is, that he is among the nine enumerated by Bartolucci, of those learned rabbis and scribes, or jurisconsults, from whose works the book called "Mordecai" was compiled. [MORDECAI ASHKENAZI.] (Bartoloccus, *Biblioth. Mag. Rabb.* iv. 47.) C. P. H.

ABRAHAM BAR JOM TOB (אַבְרָהָם בֶּר יוֹם טוֹב), a native of Tudela in Navarre. He wrote a commentary on the "Tosephoth," or additions to the Talmud, which are called "Tosephe Har-osh" (תוֹסֵפֶה הָרֹאשׁ), "The Head;" that is, "The additions of Harav Rabbeu Asher, our Lord or Master Rabbi Asher," who was a great talmudic doctor, and is often cited as above in the various commentaries to the Talmud. This commentary is among the folio manuscripts of Oppenheimer's library, now in the Bodleian at Oxford, where there is also another manuscript commentary on Har-osh by the same author, which has reference only to the "Tosephoth," to the book "Bava Metzia" of the Talmud. Of the time at which this author lived, we find no notice; but as he is not mentioned by Bartolucci or any of the earlier Jewish chronologists, we may conclude that he did not live previous to the beginning of the seventeenth century. (Wolfius, *Bibl. Hebr.* i. 61. iii. 38.; Buxtorfius, *De Abbreviat. Hebraic.* p. 71.) C. P. H.

ABRAHAM BEN JOSEPH (אַבְרָהָם בֶּן יוֹסֵף), a German or Polish rabbi, who exercised the rabbinical functions at Hamburg and at Meseritz (Międzyrzycz) in the grand duchy of Posen, during the latter part of the seventeenth century. He corrected the edition of the "Siphte Cohen" ("Lips of the Priest") of R. Mordecai Cohen, which was printed at Hamburg, A. M. 5450 (A. D. 1690), in folio, as appears from a note at the end of the book. (Wolfius, *Biblioth. Hebr.* iii. 38.) C. P. H.

ABRAHAM BEN JOSEPH (אַבְרָהָם בֶּן יוֹסֵף), a Spanish Karaite, or Sadducean rabbi, of the seventeenth century. He wrote a book of Hebrew and Spanish phrases, alphabetically arranged, which is among the 4to. manuscripts of the library at Leyden; and, according to Wolff, he is highly spoken of in a manuscript of the Warnerian collection in that library. (Wolfius, *Biblioth. Hebr.* iii. 38. iv. 763.) C. P. H.

ABRAHAM BEN JUDA (אַבְרָהָם בֶּן יוֹדָא), a German rabbi, who lived at the end of the sixteenth and beginning of the seventeenth century. He was president of the synagogue of Güssing or Giessing in Hungary, according to the Siphte Jeshenim. He is the author of a commentary on the Selichoth or Jewish prayer-book, which was printed with the prayer-book itself at Prague, A. M. 5368 (A. D. 1608). (Wolfius, *Biblioth. Hebr.* i. 61.) C. P. H.

ABRAHAM JUDÆUS (אַבְרָהָם יְהוּדִי). There is in the Vatican library, according to Bartolucci, a quarto manuscript, on paper, by an author who is called only Abraham the Jew. The title of this work is "Sepher Hattishboreth" ("The Book of Fractions"), which is a work on Geometry and Algebra. This is also the title of a work by Aben Ezra, and is probably the same work, for that famous rabbi appears to have been sometimes called Abraham the Jew, as, indeed, this vague title was applied to many of the more celebrated rabbis of the name of Abraham. Bartolucci next cites another Abraham Judæus, who, he supposes, may be the same as the last-mentioned, and who is the author of "The Book of Nativities," which, with the emendations of Jo. Dryandrus, was printed at Cologne, A. D. 1537; the size of the book is not mentioned. It treats of the Twelve Houses of the Heavens, and pertains altogether to judicial astrology. In a copy of this work, which Bartolucci cites, which is in the Vatican Library, is a manuscript note which states that the author was living A. D. 1150. It was printed at Venice by Erhardt Raidolt de Augusta, A. D. 1485, in 4to. The same Abraham also wrote the book called "Reshith Chocmoh" ("The Beginning of Wisdom"), an introduction to judicial astrology, which was translated into Latin by Petrus Apopenensis, and which is probably in the same volume as the "Book of Nativities," as nothing is said of its size, or the place or date of its publication. All these works bear the same titles as works by Aben Ezra, who was living in the year 1150, which makes Bartolucci conjecture that they may be his writings, and Wolff feels convinced that they are so. Bartolucci (No. 76.) cites another Abraham Judæus, who, together with Simon Januensis, translated from Arabic into Latin Jo. Serapion's "Commentaria de Facultatibus simplicium Medicamentorum" ("Commentaries on the Properties of Simple Medicines"), which was first printed at Milan, A. D. 1473, in folio. This work, says Huet (*De Claris Interpretibus*), treats the subject in an impure, intricate, perplexed, and obscure manner. This Abraham Judæus also translated the little book "De Nativitibus" ("On Nativities") from Arabic into Latin, with a Perpetual Almanack, which were printed together at Venice, A. D. 1525, in 4to. The author of these two translations

Bartolucci thinks to be the same person as Abraham Bar Samuel Zacuth, who was a celebrated astronomer. [ABRAHAM BEN SAMUEL ZACUTH.]

Another Abraham Judæus is noticed by Bartolucci in the appendix to his first volume, who wrote "Epistola de Signorum Dispositione et Astrorum Judiciis" ("An Epistle on the Positions of the Signs [of the Zodiac], and the Planetary Influences"), which he presented to the son of the Moorish king, Alhamra Almansor the astrologer; it exists in a Latin translation by Plato Tiburtinus, among the Latin manuscripts on vellum in the Vatican Library, in 4to.

Another author of this name is cited by Flamel, who wrote a work on alchemy. Borellus also says he saw the manuscript (*Mohrosius de Transmutatione Metallorum*, p. 136.). Wolfius is of opinion that all these works, which pass under the name of Abraham Judæus, are works either of Aben Ezra, or of Abraham ben Chaja Hannasi. (Wolfius, *Biblioth. Hebr.* i. 61.; Bartolucci, *Biblioth. Mag. Rabb.* i. 28, 29. and 737.) C. P. H.

ABRAHAM JUDÆUS (ר' אברהם יהודאי). R. David Ganz, in his chronological work called "Tzemach David" ("The Branch or Shoot of David"), notices a rabbi of this name, who, he says, was living in the year A.M. 5252 (A. D. 1492), and who wrote a book called "Derek Emunah" ("The Way of Faith"); but he gives no further account of the work or its author. (Bartolucci, *Biblioth. Mag. Rabb.* i. 28.) C. P. H.

ABRAHAM JUDÆUS (ר' אברהם יהודאי). Plantavitus, in his "Bibliotheca Rabbinica," says that he had two books, in manuscript, by a rabbi, who is there called Abraham Judæus, but whose surname was illegible to him. The title of one of these works is "Sepher Hamaloth Hamshutaphoth" ("The Book of Homonymes"), which treats of those common names of animals, plants, or other things, which are sometimes used to designate things quite different from one another in their nature, as the word "dog," for instance, which has been applied to both land and sea animals, as well as to the heavenly constellations. The title of the other work, which he describes as a quarto manuscript, on extremely thin paper, is "Sepher Hamaloth Hanniphradoth" ("The Book of Synonymes"), which treats of those various words which are made use of to designate things which are the same in their nature or species, as dog, hound, terrier, lurcher, spaniel, mastiff; sword, sabre, rapier, tuck, dagger, poignard. (Bartolucci, *Biblioth. Mag. Rabb.* i. 28.) C. P. H.

ABRAHAM BEN JUDAH (ר' אברהם בן יהודה), a Jewish physician and rabbi of Constantinople, who lived in the early part of the sixteenth century. He was of the Karaite sect, and celebrated for his learning from about A. D. 1520 to 1530. He is the author of "Je-

sod Hamickra" (The Foundation of Scripture"), which is a commentary on the Holy Scripture, chiefly consisting of extracts from the commentaries of various writers, but chiefly from the rabbis. In his preface, the author says that he has endeavoured to bring together into one place whatever the most famous interpreters of the Scriptures had produced towards the laying open their genuine meaning. On the first phrase of the book of Genesis he says, "Our wise master Aharon of pious memory (Aaron Harishon), says that the word "reshith" (רֵאשִׁית), "the beginning," imitates the form or construction of the word sheerith (שְׂאִרִית), the "residuum or remains." At the end he says that he finished the book on the sixth day of the week and the tenth of the month Elul (August), A. M. 5287 (A. D. 1527). This book is among the folio manuscripts in the library at Leyden. It formed a part of the Warnerian collection, and is classed among Karaite books in the catalogue. The Siphte Jeshenim, when treating of this author, praises this commentary very highly, which it calls an ample and elegant grammatical commentary on the whole of the sacred books. As this author was a physician as well as a rabbi, he is most probably the same Abraham ben Judah whom Bartolucci cites as the author of a medical treatise on urines. His eldest son, Elias, wrote a commentary on the "Sepher Hamithchor" ("The Excellent Book") of Aaron Harishon, as appears from the "Noveloth Chocmah," p. 56. [JOSEPH SOLOMON DEL MEDICO]. (Wolfius, *Biblioth. Hebr.* i. 59, 60. iii. 36.; Bartolucci, *Biblioth. Mag. Rabb.* i. 27.) C. P. H.

ABRAHAM BAR JUDAH BARCELONIOUS (ר' אברהם בר יהודה בר כילוני), a Spanish rabbi, who lived in the early part of the thirteenth century. He appears to have been a native of Barcelona, and he wrote a book called "Arba Turim" ("The Four Orders, or Degrees"). It is altogether a theological work, divided into four parts, called orders, which treat, 1. Of the existence of God. 2. Of the Divine Providence. 3. Of the final cause of the Mosaic Law. 4. Of the end of the precepts of that law. It is among the manuscripts, on paper, in the Vatican library, and has this notice at the end:—"This book was transcribed at Barcelona in Catalonia, in the house of Chasdai Kreskas, by Abraham ben Leon, of the Island of Crete, A. M. 5013 (A. D. 1253)." It had not been printed in Bartolucci's time, and must not be confounded with the celebrated work bearing the same title by R. Jacob bar Asher. (Bartolucci, *Biblioth. Mag. Rabb.* i. 27, 28.; Wolfius, *Biblioth. Hebr.* i. 59.) C. P. H.

ABRAHAM BEN R. JUDAH CHASAN (ר' אברהם בן ר' יהודה חסן), a Polish rabbi, who, in the latter part of the sixteenth century, held the office of precentor in the synagogue of Crotoscha (Krotzka) in Servia,

whence he seems to have derived his surname of Chasan. This word signifies a minister of the synagogue, and is frequently used in the same sense as Sheliach (שליח), which means a messenger, janitor, or apparitor; but it more generally means the precentor, who leads the chaunting when the lessons from the books of Moses are read in the synagogue. Bartolucci, who seems to have mistaken this official title for a family name, has written it חסאן. He is the author of "Chibbure Lecket" ("Selected Compositions"), which is a commentary on the whole of the Prophets, the five Megilloth, namely, the Song of Songs, Ruth, the Lamentations, Ecclesiastes, and Esther, and the Hagiographa, called in Hebrew Ketubim; all which are succinctly illustrated from the works of former commentators, especially Aben Ezra, Rashi (R. Solomon Jarchi), Kimchi (David Kimchi), Ralbag (Levi ben Gerson), and other celebrated rabbis; the more difficult Hebrew words are throughout interpreted by German words inclosed in parentheses. This work was printed at Lublin, A. M. 5372 (A. D. 1612), in folio. (Bartolucci, *Biblioth. Mag. Rabb.* i. 28.; Wolfius, *Biblioth. Hebr.* i. 60. iii. 37.) C. P. H.

ABRAHAM BEN JUDAH LÖW ("ר' אברהם בן יהודה לוי), a Polish rabbi, native of Premislaw (Przemysl), who was living near the end of the seventeenth century. He wrote "Pethach Haohel," "The Door of the Tent" (*Gen.* xxix. 4.), which was printed at Sulzbach, A. M. 5451 (A. D. 1691), in 4to., by Moses ben Uri Schraga. Wolff calls this book a new Jalkut [SIMEON HADDARSHAN], in which, under various titles disposed alphabetically, for instance "Adam and Eve," he has brought together his information from various authors. The work is divided into two parts, of which the first, under various titles, in accordance with the alphabetical series above-mentioned, contains a variety of miscellaneous information, together with an index of scriptural passages explained therein. The second part, which is also disposed in alphabetical order, treats of various subjects of history and morals, with references to the books of the Talmud which treat on the subjects there discussed. The whole work is a compilation from various rabbinical writings, as the Zohar, the Talmud, Japhe Toar [SAMUEL JAPHE], Menachem Recanati, Or Torah [MENACHEM BEN ZERACH], and others. In the preface to the entire work, the author says that he has written also "Or Jeckaroth" ("The Precious Light"), also "Etz Col Peri" ("A Tree of every Fruit"), and that he was then writing another called "Etz Ose Peri," ("The Tree bearing Fruit"). (Wolfius, *Biblioth. Hebr.* i. 60. iii. 36, 37.) C. P. H.

ABRAHAM KABSI OR KABESHI GAON ("ר' אברהם קבסי או קבשי גאון), a rabbi who was contemporary with Haji Gaon, who lived in the early part of the eleventh

century, about A. M. 4790 (A. D. 1030). He was a great astronomer and astrologer, and so skilful, say the Jews, in the arts of divination, that he could foretell future events from the mere motion of the leaves on the trees, and that he could do it when no wind was blowing, even though the tree should be covered with a linen sheet, which, says R. Gedalia, in the "Shalshelleth Hakkabbala," is a wonderful kind of wisdom. Wolff says that this Abraham Kabsi was contemporary with Saadiah Gaon, who lived in the beginning of the seventh century; but in this instance we should probably read Haji for Saadiah, as Wolff gives the eleventh century as the time at which Abraham Kabsi was living. (Wolfius, *Biblioth. Hebr.* i. 99.; Bartolucci, *Biblioth. Mag. Rabb.* i. 51.) C. P. H.

ABRAHAM KALISH ("ר' אברהם קליש). R. Moses Chagis, in his book called "Leckat Hackamach" ("Gleanings of the Wheat"), frequently cites a work by this rabbi, called "Magine Eretz" ("The Shields of the Earth"). Wolff says that Abraham Kalish is the same person as Abraham Abli. [ABRAHAM ABLI.] (Wolfius, *Biblioth. Hebr.* iii. 63.) C. P. H.

ABRAHAM BEN KALONYMUS or KALMON ("ר' אברהם בן קלונימוס או קלמן), an Italian rabbi, a native of Pescaruola, in the Milanese, who lived in the middle of the sixteenth century. He published the "Torath Habbajith" ("Law of the House") of R. Solomon ben Addereth, at Cremona, A. M. 5326 (A. D. 1566), 4to. He also wrote some verses in praise of the book of R. Abraham Menachem Porto, which is called "Minchah Belulah" ("The Mixed Offering"). He is the same person as R. Abraham Pescarol, whose "Teshuvot" or "Answers" are extant in the work called "Nachelath Jaacob" ("The Inheritance of Jacob") of R. Jacob Heilbron, printed at Padua, A. M. 5383 (A. D. 1623), in 4to. (Wolfius, *Biblioth. Hebr.* i. 98. iii. 60—63.) C. P. H.

ABRAHAM BAR KATTANI ("ר' אברהם בר קטני), a rabbi who is the author of "Kol Jehovah" ("The Voice of Jehovah"); after which words the title runs on in this manner: "These are the words of God, and the precepts given to the Jews in Mount Sinai, which are six hundred and thirteen, of which three hundred and sixty-five are negative and two hundred and forty-eight are affirmative; collected by the Pharisee Master Abraham ben Kattani, and printed among the books of Bomberg in the year from the creation of the world 5288 (A. D. 1528), at Venice, translated into the Latin language by Philip Ferdinand the Pole; to which are added other matters which the following page will enumerate. Printed at Cambridge, A. D. 1597-8, by John Legat." After these Jewish Precepts, which are reprinted in the same order by Joh. Lentius in

his "Theologia Judaica," p. 447., are the following short tracts: — 1. "A List of the Festivals which are still observed by the Jews, whether ordained by the Mosaic Law or by Command of the Rabbis." 2. "The Seven Precepts of the Noachidæ or Sons of Noah." 3. "A Synopsis of the Aliments permitted to the Jews." 4. "Of Persons prohibited from giving Testimony." 5. "Of the four Kinds of Punishment and of Death, and to what Persons they are due." 6. "The thirteen fundamental Laws of the Jews, which are called in the Hebrew 'Ickkarim.'" 7. "A Disputation of the Law concerning the Accents, from Elias Germanus — whether they are from Mount Sinai, or of later Date? Also, of Keri and Kethib." 8. "Some rabbinical Trifles of R. Jacob Baal Hatturim upon the first Chapter of Genesis." 9. "Certain Masoritic Annotations." 10. "On the larger Hebrew Letters which occur in the Bible." 11. "On the thirteen Ways in which the Mosaic Law is interpreted." 12. "Various Names of the Law, from Kimchi on Psalm cxix." The tract No. 11., which was added to the "Kol Jehovah" by Philip Ferdinand the translator, is by Abraham ben David Ostensis; the full title of which is, "Thirteen Figures, or rather Modes, by which the Hebrews interpret the Sacred Writings, collected by the Master Abraham the Son of David." We find no notice of the time at which this rabbi lived. (Wolfius, *Biblioth. Hebr.* i. 101. iii. 62.) C. P. H.

ABRAHAM BEN KATTUN (ר' אברהם בן קטון), a rabbi whose exposition of a passage of Exodus (chap. xxiii. ver. 3.) is quoted by father Kircher, in his "Œdipus Ægyptiacus," vol. i. p. 272. Wolff says, he suspects this not to be a real name; and he justly remarks, that the Jewish rabbis often out of modesty call themselves "katon" (קטון), "little," which appellative was probably added to the proper name of the father of this Abraham. He is probably the same person as R. Abraham bar Kattani. (Wolfius, *Biblioth. Hebr.* iii. 61.) C. P. H.

ABRAHAM KOESFELD (ר' אברהם קוספלד), a rabbi, the son of R. Isaac Averbach, and a native of the town of Cösfeld, then in the bishopric of Münster, from which he has derived his surname. He was living in the latter part of the seventeenth century, and is the author of "Selidoth Uphazmonim" ("Consolations and Strengthenings for those who, by Divine Favour, would overcome their Misfortunes or Calamities"), with an elegant commentary, which is in part cabbalistical: it was printed at Amsterdam, A. M. 5437 (A. D. 1677), in 4to., by Jos. Athias. He is evidently the same person as Abraham ben Isaac Averbach. (Wolfius, *Biblioth. Hebr.* iii. 40. 61.) C. P. H.

ABRAHAM KONKI (ר' אברהם קונקי), a rabbi, a native of Hebron, in Palestine, where he held the office of rabbi. He came

over from the Holy Land in the latter part of the seventeenth century, and travelled through Germany, Belgium, and Holland, collecting subscriptions for the distressed Jews of Syria and Palestine. He is the author of a work called "Ebeck Sophrim" ("The Dust of the Scribes"), a title taken from the book "Shabbath" of the Mishna, which seems partly chosen because the first word (אבק) "dust" comprises the initials of the author's name. The book is divided into two parts, each of which has a separate title. The first part, which is called "Em Hajelid" ("The Mother of the Child") (*Exod.* ii. 8.), contains discourses on the paragraphs (parashas) of the Pentateuch, which title, he says, he chose, because these discourses were the productions of his youth. The second part he calls "Em Lebinah" ("The Mother of Understanding"), which contains twenty discourses on various passages of the Talmud, written in his riper age. Between the two is inserted "Uggath Retzaphim" ("A Cake on the Coals") (1 *Kings*, xix. 6.), which contains expositions of various passages of Scripture. Calmet, in the Supplement to the "Bibliotheca Sacra," at the end of the fourth volume of his Dictionary, calls this author, improperly, Abraham Ben Levi Konki. (Wolfius, *Biblioth. Hebr.* i. 100, 101.; iii. 61.; iv. 769.; Le Long, *Biblioth. Sacra*, ii. 594.) C. P. H.

ABRAHAM LEVI STANG (ר' אברהם לוי שטנג), arch-rabbi of the Synagogue of Neuburg in Bavaria, during the middle and towards the latter part of the sixteenth century. He wrote "Sheeloth Uteshuvoth" ("Questions and Answers") on the civil and ecclesiastical law, which are among the manuscripts in the Oppenheimer collection. It is a quarto book, and was written A. M. 5338 (A. D. 1578). (Wolfius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM THE LEVITE the elder (ר' אברהם הלוי הזקן), a disciple of Rabbi Moses Cordoverus, and therefore we may infer that he was a native of Palestine or Syria, and that he lived in the fourteenth century. The Shalshelleth Hakkabbala makes him a rabbi of Jerusalem, and says he there wrote, 1. "Meshare Kitrin" ("The Loosener of the Knots or Bands"); i.e. the explainer of the difficulties, which is a commentary on the seventy weeks of Daniel. It was printed at Constantinople, A. M. 5265 (A. D. 1505), by David ben Nachmiash and Estrock of Toulon; but neither Bartolucci nor the Siphte Jeshenim, who both notice this work, give the date of publication. Bartolucci says it was highly esteemed by the Constantinopolitan Jews, but that it contains much matter that is irrelevant and contrary to the sacred text. R. Asaria, in the "Meor Enajim," p. 139., praises it highly, and calls the author a brother-in-law (גיסו) "giso" of R. Abraham Zacuth (*Shalshelleth*, p. 47.). 2. "Tickune Shabbath" ("Ordinances of the Sabbath"),

on the manner of celebrating the Sabbath, which was printed at the end of the abridgment of the book called "Reshith Chocmoh" ("The Beginning of Wisdom"), at Basle, A. M. 5363 (A. D. 1603), 8vo., and at Cracow, A. M. 5427 (A. D. 1667), 8vo. [ELIAS BEN MOSES.] 3. "Nebuath Nachman Ketuphah bar Pinchas" ("The Prophecy of Nachman Ketuphah bar Pinchas"), who as soon as he was born uttered the prophecy explained in this work, and immediately died. (*Shalshelleth*, p. 46.) The manuscript of this curious work is now in the Bodleian Library at Oxford, or should be, as it was in Oppenheimer's library. 4. "Geli Rezia" ("The Revealer of Mysteries") (*Dan*. ii. 29.), is attributed to Abraham the Levite by R. Shabtai, in the "Siphte Jeshenim," p. 16., where he calls the author a disciple of R. Isaac Luria, but in his alphabetical index he calls him Abraham the Levite the elder; whence we have drawn the same conclusion as Wolff, that they are the same person. This conclusion is strengthened by the evidence of R. Naphtali Hirtz, who in the preface to the "Emeck Hammeleck" ("The King's Vale"), p. 10., says the author is Abraham, who was first the disciple and follower of this Cordoverus, and afterwards of Isaac Luria. Besides the "Geli Rezia," the "Noveloth Chocmoh," p. 195., attributes to this author, by the name of Abraham the disciple of Corduerus, a manuscript with the title of "Tickune Shabbath im Phirpharoth Sheshamaa Mehari" ("Ordinances of the Sabbath, with subtle Observations which he heard from R. Isaac Luria"); to which is added a commentary on the Idra, and on various sections of the Zohar, besides an exposition of the thirty-two paths. Wolff also attributes to him the following works, which are found in the "Noveloth Chocmoh," under the name of Abraham the Levite: they are called "Masoreth Hachocmoh" ("The Tradition of Wisdom"), "Sepher Megillath" ("The Book of the Roll"), "Sepher Ohel Moed" ("The Book of the Tabernacle of the Congregation"), and "Amraphel," the name of a king of Shinar (*Gen.* xiv. 1.). This work contains a hundred verses on the ten sephiroth (numbers), which are ten cabbalistical names of the Deity, on which the Jews found all their mystical theology. [MOSES CORDOVERUS.] These verses are so arranged that each sephira or name has ten verses. We have assigned all these works to Abraham the Levite the elder, on the authority of Wolff, who follows the "Siphte Jeshenim." (Wolffius, *Biblioth. Hebr.* i. 68. iii. 44.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 30.) C. P. H.

ABRAHAM THE LEVITE (ר' אברהם הלוי), a rabbi who is the author of a book called "Jair Nathib" ("He will enlighten the Path") (*Job*, xli. 24.). It is a legal commentary on the giving a writing (libellus) of divorce. It was printed at Constantinople,

A. M. 5478 (A. D. 1718), in 4to., by Jacob ben Chajim with Chajim Tovil (ה"י טאויל) the physician. In the title he is called the author of a great volume of questions and answers. There are also some epistles by him in the "Sheeloth Uteshuvot" ("Questions and Answers") of R. Joseph ben Chajim Moshe, printed at Constantinople, A. M. 5477 (A. D. 1717), in folio. We have no information as to the time at which this author lived and wrote, but he is probably nearly contemporary with the publication of his works, as he is not mentioned by any of the earlier writers. Consequently he may be placed towards the end of the seventeenth century. (Wolffius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM THE LEVITE BEN JOSEPH (ר' אברהם הלוי בן יוסף), a Polish rabbi, and native of Cracow, though of a Portuguese or Spanish family, at least on the father's side. He is called the son of Abraham Perez. This Abraham the Levite was driven from Poland by a persecution of the Jews in A. M. 5416 (A. D. 1656); on which occasion he retired first to Hamburg, and thence to Amsterdam, where he seems finally to have settled. Here, in allusion to the calamity which had banished him from his country, he wrote a book called "Megillath Taamith" ("The Volume of Affliction, or of Fasting"), which was published with a double commentary or illustration; the first of which consists of various passages from the Talmud, Rashi, and the Tosephoth or additions to the Talmud, and also contains original observations by the author; it is entitled "Perush Meharrav R. Abraham Hallevi" ("A Commentary by the Rabbi Abraham the Levite"). The other commentary is collected from various writings, chiefly of the rabbis, and is called "Chid-dusher Meharrav R. Abraham Hallevi" ("New Explanations by the R. Abraham the Levite.") The work was printed at Amsterdam, A. M. 5419 (A. D. 1659), in 4to. This work of Abraham the Levite ben Joseph is not the well-known treatise on the Talmud called "Sepher Taamith," which is quite a distinct work, by an anonymous author. (Wolffius, *Biblioth. Hebr.* vol. i. p. 69.) C. P. H.

ABRAHAM THE LEVITE SHIMSHONI (ר' אברהם הלוי שמשוני), a German rabbi of Prague, who lived somewhere about the beginning of the seventeenth century. He is the author of a discourse on the paragraph (parash) of the Book of Leviticus beginning at chap. xxv. ver. 8., which he called "Shabbath Haggadol" ("The Great Sabbath"); it was printed at Venice, A. M. 5409 (A. D. 1649), in 4to. (Wolffius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM BEN LÖW SARVAL (ר' אברהם בן לייב סרואל), a rabbi whose commentary on the book called "Maamadoth" was printed with the work itself at Venice, A. M. 5377 (A. D. 1617), and at Am-

sterdam, A. M. 5412 (A. D. 1652), in 8vo. The "Sepher Maamadoth" ("Book of Stations or Appointments") for the seven days of the week, is an anonymous work of great authority among the Jews. It contains a collection of Scripture texts and chaunts, which, according to Jewish tradition, the Levites used to recite in the Sanctuary, and which the modern Jews still recite every day in conjunction with the Ghemara and Aggada, or allegorical exposition of the Scriptures, in memory of the sacrifices formerly offered in the Temple. This collection is so divided as to be recited in portions, after the reading of the lessons from the Bible, as well as after those from the Mishna and Ghemara, and after certain of their prayers. Buxtorff thus notices this work, under the title "Maamadoth," or "Seder Maamadoth" ("Order of the Stations"). "While the Temple was yet standing, if any man sinned over night, he brought in the morning his gift for sacrifice between the two evenings, and then the priest remitted his sins. But since the time of the destruction of the Temple, when all sacrifices ceased, in place of real sacrifices they have instituted these sacrifices of the lips, with a commemoration of the ancient sacrifices; for they are persuaded that this memorial, in the present position, will finally avail them as much as the sacrifice itself. They have therefore ordained a triple reading for every day in the week, namely, from the Bible, the Mishna, and Ghemara, which those who desire to serve God and lead a holy life every day recite (together with the Maamadoth); and they add to this duty this great commendation: 'Vecol haomerim mobeteach lo sheava ben ha olam habo' ('And every one who recites these [every day] may rest assured that he is a son of life eternal')." The Amsterdam edition of the Maamadoth, with the commentary of Abraham Löw Sarval above referred to, is published in the square Hebrew type with points, and the commentary in the Rabbinical, below it. It is for the most part a literal explanation of the more difficult words. The "Sepher Maamadoth" has been translated into many languages. (Wolfius, *Biblioth. Hebr.* i. 69. ii. 1359. iv. 1052.; Buxtorffius, *Biblioth. Rabb.* 305, 306.; Scalliger, *De Emendat. Temporum*, p. 297.)

C. P. H.

ABRAHAM BAR MAJIMON (אברהם בר מימון), a rabbi, son of the great Maimonides. He was living in the time of Nachmanides, in the year A. M. 4970 (A. D. 1210), according to David Ganz (Tzemach David, A. M. 4970), who calls him "chacam ve chesid gadol," a very wise and pious man, and also says that he is the author of 1. "Sheeloth Uteshuvot" ("Questions and Answers") on the Law. He also translated from the Arabic language into Hebrew, the 2. "Maaseh shel Jerushalmi" ("The Story of a Jerusalemite"), which is a sort of apologue

on the sacred obligation of an oath. It relates the terrible fate of a native of Jerusalem, called Dion bar Shalmon, who, on account of the violation of an oath made to his father, was pursued through life with various calamities, and finally strangled by a dæmon. This story, says Bartolucci, whether it be anything more than an old woman's fable or not, is nevertheless a curious tale, and worth the reading. It was printed at Venice, together with the "Dibre Hajamim Shel Moshe" ("The Book of the Chronicles of the Life of Moses"), A. M. 5304 (A. D. 1544), by Cornelius ben Barachjah Adelkenad, in 8vo. Wolff says it was also printed at Constantinople, but does not name the year. The "Siphte Jeshenim," in which the author is erroneously called Ben Mimin, says that it was printed with the "History of R. Bosthenai," at Verona, A. M. 5407 (A. D. 1647), in 8vo.; and at Amsterdam also, in the same year. Jo. Chr. Wagenseil, also, in his "Exercitationes Varii Argumenti," printed at Altorf, 1687, in 4to., has published this story, with a preface, in which he says it came into his hands, in manuscript, by means of some African Jews; and as he mentions no other edition, it is probable that he thought that it was still unpublished. He praises the work, and the easy style in which it is written, in which Wolff agrees with him, and says no one who reads it can do otherwise. Wolff also says that he saw a copy of this work, with the "History of R. Bosthenai," printed at Venice (he does not give the year) in 8vo., in Oppenheimer's library, which should consequently now be in the Bodleian at Oxford. He also notices two editions in the German Hebrew; one printed at Homburg von der Höhe (Homburgi ad Clivum), 1711, in 8vo., and the other at Hamburg, 1710, in 8vo. He also says that he had in his own possession a copy with the "Maaseh Shel R. Bosthenai," in 8vo., without place or date. In this copy the first and principal story occupies ten pages, the story of R. Bosthenai five more, and the rest of the volume is filled with other stories; he conjectures that it is the edition of Verona above cited. 3. In the Bodleian Library, among the Huntington manuscripts, there is an Arabic commentary on the Law of Moses, which is attributed to this author; 4. and another, in the same language, on virtues and vices. 5. There is also another manuscript in the Arabic language in the same collection, with this title, "The Sufficiency of the Godly, Part II. Book 2." It is a paper manuscript, written A. D. 1277, and treats of the virtues, theological and moral; of the laws and conditions of prayer; of the duties of the priests; the blessing of the aliments; of the Tephillim (slips of parchment, with scripture texts written on them, which the Jews were accustomed to wear on the forehead, and round the left arm), Mezuzah (a slip with the words "Hear, O Israel, the Lord thy God is

one God," which was fastened to the doorposts), and Tizzith (the golden fringes of the priests' garments); on circumcision; on striving after righteousness, and detesting falsehood: it begins at chapter xxiv. and ends at chapter xxxvii.; the name of the author is given in the manuscript as R. Abraham ben R. Moshe ben R. Maimon. There is also another manuscript, forming a part of the same work, called part ninth, of the "Sufficiency of the Godly;" after the title, there is an index of nine chapters, beginning at the eleventh, and ending with the twenty-third. It treats of the sincerity of good works; of love, honour, meekness, humility, benignity; the tranquillity of a contented mind; abstinence, forbearance; and of embracing and holding fast virtue. (Wolfius, *Biblioth. Hebr.* i. 88. iii. 53.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 41, 42.; Urus, *Catal. MSS. Orient. in Biblioth. Bodleiana*, part i. 55. 61.) C. P. H.

ABRAHAM BEN MATATJA ("אברהם בן מתתיה"), a rabbi who lived in the early part of the sixteenth century, and wrote a book called "Ku Buk" ("The Cow Book"), which is a collection of fables, after the manner of Æsop, full of practical wisdom, with an explanation of the moral in rhyme added to each fable. It is written entirely in the German-Hebrew dialect, and was printed, A. M. 5315 (A. D. 1555), in 4to., at בערין, as Wolff says, who appears to have made nothing of it; but we are inclined to think that it should be read בערין "Baaden," Baden. (Wolfius, *Biblioth. Hebr.* i. 91, 92.) C. P. H.

ABRAHAM MEHAHAR, ("אברהם מהר"), whom the "Siphte Jeshenim" calls Abraham Mehahad, the letter ה having been substituted for the final ה. [ABRAHAM AKRA.] C. P. H.

ABRAHAM BEN MEIR ABEN EZRA ("אברהם בן מאיר אבן עזרא") [ABEN EZRA.]

ABRAHAM BEN R. MEIR DE BALMIS, ("אברהם בן רבי מאיר די בלמש") (Ben R. Abraham ben R. Moses ben R. Meir ben R. Chiskia de Balmis,) an Italian rabbi and physician, of considerable celebrity during the early part of the sixteenth century. He was a native of Lecce, in the kingdom of Naples. He was, according to all contemporary authorities, a great scholar; and if we may credit Rich. Simon, he was a doctor and professor in the University of Padua. It is certain that he practised physic in Venice, where he chiefly resided, with great success, not only among the Jews, but also among the Christians of the highest rank. He was appointed physician to Cardinal Gammara; and in this situation he is spoken of with great commendation, both for his virtue and knowledge, by R. David de Pomis, in his "Apology for a Jewish Physician" ("Apologia pro Medico Hebræo"), p. 71. He must have been born in the

latter part of the fifteenth century; for we find him established as a physician in Venice A. M. 5269 (A. D. 1509). He died in 1522 or 1523. His works are — 1. "Mickne Abram" ("Abram's Cattle") (*Gen.* xiii. 7.); a Hebrew grammar, which was printed in Hebrew and Latin, with a Latin preface, by the learned printer Daniel Bomberg, A. M. 5283 (A. D. 1523), in 4to. Bartolocci has fallen into an error concerning this Latin translation, which he asserts to have been made by Bomberg; and in this mistake he has been followed by subsequent writers; but if he had read Bomberg's preface, he would have found an account of the translation, the greater part of which was made by the author, Abraham de Balmis, himself, and the remainder, which he was prevented by death from completing, by Kalonymus ben David; whence we also ascertain the time of the author's death. This grammar is a very long and tedious work, and not well adapted for its purpose, being rather a review of former Hebrew grammarians, whose works he criticises with great severity, than a grammar. Among others, he cites and compares the grammars of Jonah Ben Gannach, Judah Ching, Judah Neapolitanus, Kimchi, and Moses Chaviv, in almost every page. This has led Münster, in his preface to the Hebrew grammar of Elias, to say that Balmis seems to do nothing else than oppose and tear to pieces the rules of the ancients, being far more employed in finding fault than in teaching; and that frequently, when he should be dictating a rule of grammar, he seems altogether to have forgotten what he is writing about, and diverges into some question of physics or metaphysics. Simon says (*Histoire Crit. du Vieux Test.* p. 978.), that this grammar is very learnedly written, but without order or method. Of the Latin translation he also says (l. c. 536.) that it is very literal, but very barbarous; in which he is partly right, for the author began his translation by rendering the Hebrew word for word into Latin; but he soon changed his style into a more free, though more perplexed one. The latter part of the translation, by Kalonymus, differs much from the rest. Plantavitus says that this Latin translation is far more difficult to understand than the original Hebrew. R. Solomon Salmon ben Judah, in his grammar, called "Benin Shelomoh," is often severe on this grammar of Abraham de Balmis. Besides the Venetian edition, it was also printed in Hebrew and Latin at Antwerp, by Hendreich, A. M. 5324 (A. D. 1564), in 4to., and at Hanau, Hebrew and Latin, A. M. 5354 (A. D. 1594), in 4to. Le Long cites an edition of "Hanover, 1594;" but he most probably means the Hanau edition above cited. In the "Theatrum Placcianum," p. 707., the title of this grammar is erroneously given as "Mickne Ibrim" ("The Wealth of the Hebrews"), which would no way consist with the evident inten-

tion of the author, to select a scripture title applicable to his own name, as usual among the Jewish writers. 2. "Sepher Higgaion Aristo Bekitzur" ("An Epitome of the Book of Logic of Aristotle"), with various questions of his own. 3. "Maamar al Etzem Haolam" ("A Discourse on the Internal Construction (the Bone) of the World.") 4. "Iggereth Rashad veko" ("An Epistle of Rashad," &c.). This work contains an epistle of Aben Rashad, commonly called Averroes, with questions and epistles of some other Arabian writers, translated into Latin, together with the paraphrase of Averroes on the third book of Aristotle's "Rhetoric." All these three works were printed with the works of Aristotle and Averroes at Venice, by the Junta, A. D. 1542. 5. Bartolucci says that he also edited the book "Al Hammoth" ("On Demonstration") of Aristotle, and translated into Latin the commentary of Averroes. This work also was printed at Venice, but Bartolucci does not say whether with the works above mentioned or not. 6. "Al Shemonah Siphre Hannitzuach" ("On the Eight Books of the Topics") of Aristotle, and the two books "Hathanoth Mezviyaphoth" of the Elenchi. He also translated the paraphrase of Averroes on these books from Hebrew into Latin. 7. "Siphre Aristo Mechochmath Hattebaa" ("The Books of the Physics of Aristotle"), which he dedicated to Cardinal Grimani. The manuscript of this work is in the library of the Vatican. 8. He translated also from Hebrew into Latin the "Iggereth Hachalit-zah" ("Epistle of the Expedition") of Aben Pas the Spaniard. It is a long philosophical treatise, somewhat tedious, says Bartolucci, with the addition of an appendix; it is among the Latin manuscripts of the Vatican Library. 9. He also translated into Latin the book of Alacen, called "Al Haolam" ("On the World"), in which he reduces into a compendium the theories of astronomers concerning the motions of the celestial bodies, with a review of the controversy between Gregorio di Cremona and Giovanni di Montereale, "which makes them as clear as sunlight, to be investigated and understood." These are the words of the translator in his dedicatory epistle to Cardinal Grimani. This manuscript also is in the Vatican Library. Kircher, in his "Œdipus Ægyptiacus", quotes R. Balmis the Jew as the author of a dictionary, in which he finds this passage: "Noph is the name of a city in Egypt, called by the barbarians Memphis;" and at page 23. he says, "Balmis thus describes it in Hebrew: 'Tanis is the city (province) of Egypt which was anciently called Zoan.'" But Wolff suspects that Kircher here alludes to the Hebrew and Italian dictionary of David de Pomis, called "Tzemach David," which dictionary he also cites, page 26. Wolff says that, to clear up this point, he turned to

all the pages cited in the dictionary of David de Pomis, and could not find the passage cited as at page 26.; but the other two passages he found, though not exactly as quoted; whence he concludes that Kircher had not consulted the book himself. It is certain that there is no dictionary extant, even in manuscript, by Abraham de Balmis. Kircher also cites the "Mickne Abraham" as Mical Abraham; and König, in his "Bibliotheca Vetus et Nova," erroneously calls this rabbi Abraham Demalbish. (Bartolucci, *Biblioth. Mag. Rabb.* i. 34, 35.; Wolfius, *Biblioth. Hebr.* i. 69—71. iii. 45, 46.; R. Simon, *Histoire Critique du Vieux Testament*, p. 536.; Le Long, *Biblioth. Sacra*, ii. 1169.; Bayle, *Dict. Hist. Crit.* i. 462.; Kircherus, *Œdip. Ægypt.* i. 19. 37. ii. 43.) C. P. H.

ABRAHAM MEIR BEN JUDAH ("ר' אברהם מאיר בן יהודה"). [MEIR.]

ABRAHAM MENACHEM PORTO ("ר' אברהם מנחם פורטו"), called also Cohen, or the priest, a German rabbi, the son of R. Jacob Porto, a physician. He is the author of "Mincha Belulah" ("A Mingled Offering") (*Levit.* ix. 4.), which is a commentary on the Pentateuch: at the end of the preface, the author styles himself "Mibne Haorbim ben Jacob Abraham Menachem Phurt hacohen Ashkenazi,"—one of the children of the West, the Son of Jacob Abraham Menachem Phurt, the German priest; whence Unger makes out that he was a native of Fürst, or Fürth, near Nürnberg. In the beginning of the book is a copy of verses written in praise of it by Abraham Pescarol, no doubt a native of Pescaruola, near Cremona, in Italy, the initial letters of which form an acrostich of the name and surname of the author. It was printed at Verona by Francisco de le Donne, A. M. 5354 (A. D. 1594), in 4to. There are extracts from this commentary of Abraham Menachem Porto in the edition of the Pentateuch printed at Amsterdam, A. M. 5484 (A. D. 1724), in folio, under the editorship of R. Moses of Frankfort, where they are called "Kumetz Menachah" ("A Handful of the Offering"). Some answers of Abraham Menachem to questions on the Law are extant in the "Nachalath Jacob" of R. Jacob Heilbron, printed at Pavia, A. M. 5383 (A. D. 1623). We are not told when this rabbi lived; but it appears pretty clear, from the extract given above, in which he refers to his Western descent, that he was resident in Italy, where his work was published, and at the time of its publication, which places him towards the latter end of the sixteenth century. (Bartolucci, *Biblioth. Mag. Rabb.* i. 49.; Wolfius, *Biblioth. Hebr.* iii. 53.) C. P. H.

ABRAHAM BEN MESHULLAM ("ר' אברהם בן משולם"), an Italian rabbi, of Modena, who edited the edition of the Zohar which was printed at Mantua, A. M. 5320 (A. D. 1560), in 3 vols. 4to., to which he pre-

fixed some verses of his own. There was a poetical work on philosophy, with notes by this author, in the library of the Oratory at Paris, where there was also a Hebrew grammar by the same author, both in manuscript. (Wolfius, *Biblioth. Hebr.* iii. 56.; Le Long. *Biblioth. Sacra*, ii. 1169.) C. P. H.

ABRAHAM MICHAEL CARDO'SO (אברהם מיכל קארדוסו), a Jewish writer who lived in the middle of the seventeenth century, and called himself the Messiah, the son of Ephraim. He wrote many works, in which he attacks, with great abuse, the religion of his forefathers; and defends the famous pseudo-Messiah, Shabtai Zevi. An account of this impostor will be found in the preface to the "Shibber Poshaim" ("The Destroyer of Rebels") of R. Moses Chagis. Wolff gives the following list of his works: 1. "Zeh Eli" ("This is my God"). 2. "Chochmath Abraham Abini" ("The Wisdom of my Father Abraham"). 3. "Sepher Hamaor" ("The Book of the Light"). 4. "Or Zeh Umetzuch Zeh" ("This is the Light, and this our Triumph"). 5. "Backar le Abraham" ("Abraham's Cattle"). 6. "Vajekiach Kelali" ("And he shall judge universally.") But he does not say where or when they were published. (Wolfius, *Biblioth. Hebr.* iii. 52.) C. P. H.

ABRAHAM MIZRACHI (אברהם מירחי), a rabbi who was a slayer of beasts (שוחט) "Shochet" at Jerusalem. He wrote a book called "Zikron le Bene Ishrael" ("A Memorial for the Children of Israel"), in which he treats of the lawful way of killing beasts for food. It was published with the "Jamin Moshe" ("The Right Hand of Moses"), which is an anonymous work on the civil law of the Jews, edited by R. Chajim Moses ben Abraham, and printed at Amsterdam, A. M. 5478 (A. D. 1718), in small 8vo. We find no notice of the period at which this author lived and wrote. (Wolfius, *Biblioth. Hebr.* iii. 52.) C. P. H.

ABRAHAM MONIJON, (אברהם מוניון). [JOM TOB VALOASON.]

ABRAHAM MORDECAI AZULAI. [AZULAI.]

ABRAHAM BEN MORDECAI THE LEVITE (אברהם בן מרדכי הלוי), a rabbi who was living in the beginning of the last century. He edited the "Answers on legal Questions" of his father, Mordecai ben Judah Levi, which bear the title "Darke Noem" ("Pleasant Paths"). At the end of this work he published a treatise of his own, which Wolff calls "A critical and apologetical Comment on the eighth Day," called the day of circumcision, and how it is to be computed from the birth of the child. In the preface to his father's book he also mentions the following works of his own, as either in the press or preparing for it:—"Ginnath Veradim" ("The Garden of Roses"), which consists of legal answers, disposed according to the orders

of the Arba Turim; also "Gan Hamelek" ("The King's Garden"), which is a treatise on various institutions of the Hebrew ritual. He afterwards enumerates five more works:—1. "Kol Elohim" ("The Voice of God"), which was to be a commentary on the Law. 2. "Kol Sason" ("The Voice of Gladness"), which treats of the seven days during which the new-born male child remains uncircumcised. 3. "Kol Simchah" ("The Voice of Joy"), which treats of betrothment and marriage. 4. "Kol Nehi" ("The Voice of Mourning"), which treats of sorrow and death. 5. "Kol Hamon" ("The Voice of Sedition"), which was to treat of heresies and heretics. Of these works the only one which appears to have been printed is the "Ginnath Veradim," of which Wolff says he met with a copy of the second part, printed at Constantinople by Jonah ben Jacob, A. M. 5476 (A. D. 1716), in folio, which followed the orders "Eben-ezer," and "Choshen Mishpat" of the "Arba Turim." As Wolff saw the second part, the first part of this work, which refers to the first two orders, "Orach Chajim" and "Joreh Deah," of the same work, must have also probably been published. (Wolfius, *Biblioth. Hebr.* iii. 55.) C. P. H.

ABRAHAM BEN MOSES ARJEH LÖW KALMANCAS (אברהם בן משה ר' אריה לייב קלמנצס), a German rabbi who lived in the early part of the thirteenth century. He is the author of a cabbalistical work called "Maejan Hachocmoh" ("The Fountain of Wisdom"), which is a key to the cabbalistical doctrines, compiled from the works of R. Isaac Luria, together with a treatise on the works of creation. It was printed at Amsterdam, A. M. 5412 (A. D. 1652), in 4to. R. Samuel, in the "Noveloth Chocmoh," praises a work with this title of "Maejan Hachocmoh" as in manuscript, and ready for the press, but he does not give the name of the author. (Wolfius, *Biblioth. Hebr.* i. 91.) C. P. H.

ABRAHAM BEN MOSES HEILBRON (אברהם בן ר' משה הילברון), a German rabbi of the city of Heilbronn or Heilbrunn, in Germany on the Neckar, who was living in the early part of the seventeenth century. He wrote a perush or commentary on the Pentateuch and the five Megilloth (note, p. 135.), called "Ahabath Tzion" ("The Love of Zion") (*Jer.* xxxi. 3.), which, according to the "Siphte Jeshenim," also gives occasional explanations of the commentary of Rashi on those books; it was printed at Lublin, by Levi ben Abraham Kalonymus, A. M. 5399 (A. D. 1639), in folio. In the preface the author says that he has also written commentaries on the Prophets and Hagiographa, and that he has also written a book called "Shaare Tzion" ("The Gates of Zion"). Wolff says that he had also seen in print a discourse by this Abraham ben Moses, delivered when he was "bar mitzvah" (a

son of the commandment), which bore the title "Bircath Abraham" ("The Blessing of Abraham") (*Gen.* xxviii. 4.), in 4to.; but he does not say where it was printed. Bartolucci speaks of the "Ahabath Tzion" as an anonymous work, which gives rules for preaching, and he quotes Hottinger as his authority. (Wolfius, *Biblioth. Hebr.* i. 91. iii. 55.; Bartoloccus, *Biblioth. Mag. Rabb.* i. 88. iv. 329.) C. P. H.

ABRAHAM BEN NATHAN JARCHI (ר' אברהם בן נתן ירחי), who, by contraction, is called Haraban (הראב"ן), a rabbi who lived in the latter part of the twelfth century: Wolff adds, that he was the grandfather of R. Mordecai, but he does not distinguish which among the rabbis called Mordecai was his grandson. He wrote a work called "Sepher Hamanbig" ("The Book of the Ruler, or the leading or governing Book"), also called "Minhag Olam" ("The Rites or Ceremonies of the World"), in which the ritual and order of prayer in use among the Jews of Spain, France, and Germany are treated of. It was printed at Constantinople by Salomon ben Massal Tob, A. M. 5279 (A. D. 1519), in 8vo. The "Siphte Jeshenim" gives the above account of this work; but the author of the "Shalshelleth Hakkabbala," p. 52., attributes the "Sepher Hamanbig" to R. Eliakim, the son-in-law of Abraham ben Nathan Jarchi. Buxtorff calls this work "Manbig Olam" ("The Governor or Ruler of the World"), without giving the author's name. In the "Or Horath" [URI BEN DAVID] this book is said to be very full of typographical errors. In the Bodleian catalogue this author is called R. Aben Jarchi. (Wolfius, *Biblioth. Hebr.* i. 93. iii. 57.; Buxtorffius, *Biblioth. Rabb.* p. 304; Hyde, *Catal. Libr. Impress. Biblioth. Bodl.* i. 3.) C. P. H.

ABRAHAM NEHEMIAS (ר' אברהם נהמיה), a Portuguese rabbi and physician who lived towards the end of the sixteenth century. He is the author of "Siphre Rephuah" ("Medical Books") of which there are two extant, both in the Latin language: one with the title "Methodi Medendi universalis per Sanguinis Missionem et Purgationem Libri duo" ("The Method of curing Diseases by Bloodletting and Purging, in two Books"); the other is called "De Tempore Purgandi, et Ordine Medendi, necnon de Tempore Aquæ frigidæ in Febribus ardentibus ad Satietatem exhibendæ, Liber unus" ("On the Time proper for Purging, and Rules for administering Medicines; to which is added, On the Time proper for administering cold Water abundantly in burning Fevers, in one Book"). They were printed at Venice by Bernard Basan, A. D. 1591 (Bartolucci has 1691, but it is evidently a mere typographical error) by the Venetian Typographical Society, A. D. 1604; and by Jo. Baptist Ciotto, A. D. 1604. All these editions are in 4to. There is a medical work by this author in Hebrew among the manuscripts of the cata-

logue of the library of Hadrianus Junius, printed at Leyden, 1669, p. 69., where it is called "Opus Insigne." Wolff says he also met with an answer to a question on some point of the Hebrew ritual by this author, in the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Joseph Karo, printed at Thessalonica, A. M. 358 (A. D. 1598), folio. Wolfius, *Biblioth. Hebr.* i. 92. iii. 56. iv. 768.; Bartoloccus, *Biblioth. Mag. Rabb.* i. 47, 48.; N. Antonius, *Biblioth. Hisp. Nova*, ii. 313.; Mangelus, *Biblioth. Scriptor. Medic.* ii. 407.) C. P. H.

ABRAHAM PALITSUIN. [PALITSUIN.]

ABRAHAM PERIZOL (ר' אברהם פריצול). [PERIZOL.]

ABRAHAM PICKS (ר' אברהם פיקס). [PICKS.]

ABRAHAM OF PISA (ר' אברהם מפ"ס), an Italian rabbi who lived during the early part of the sixteenth century, whose name in full, according to the "Shalshelleth Hakkabbala," p. 65., was R. Abraham ben R. Isaac ben R. Jechiel; in which work it is also stated that he died at Bologna, A. M. 5314 (A. D. 1554). He is called "cohen u philosoph" (the priest and philosopher). Bartolucci says he wrote—1. "Sepher Hachasidim" ("The Book of the Pious"), which is the title of a work by R. Samuel Chasid. 2. He also attributes to him the "Perush al Sheeloth de Rav Achai Gaon" ("A Commentary on the Postulates of R. Achai Gaon"), which works Bartolucci also attributes to R. Abraham Cohen the Spaniard; and, 3. "A Treatise against the Arguments of R. Moses bar Nachman, which attack the 'Jad Chasaka' of Maimonides," in which it is shown that Nachmanides (R. Moses bar Nachman) did not understand the work of Maimonides which he attacked. This work of Abraham of Pisa is among the manuscripts of the Vatican library. There seems to be a difficulty in distinguishing the writings of Abraham Cohen the Spaniard and Abraham of Pisa, who was also called Cohen, but the "Shalshelleth Hakkabbala" affirms that they were certainly not the same person; and Bartolucci, who makes them both rulers of the synagogue at Bologna, fixes the death of the latter at A. M. 5314 (A. D. 1554), and that of the former at A. M. 5310 (A. D. 1550). Wolff says that there is an answer by Abraham of Pisa to some legal query in the "Questions and Answers" of R. Menachem Asaria del Fano, printed at Venice, in 4to. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 50.; Wolfius, *Biblioth. Hebr.* i. 98. iii. 59.)

C. P. H.

ABRAHAM DE PORTA LEONIS (ר' אברהם מפורטה ליאון). [ABRAHAM BEN DAVID MISHAAR ARJEH.]

ABRAHAM OF PRAGUE (ר' אברהם מפראג), a German rabbi who presided for many years during the early part of the sixteenth century over the Jewish college and synagogue of Prague in Bohemia. He

is called by David Ganz "adam gadol u mophelag be Torah" (a great man and excellent in knowledge of the Law), who had brought up many disciples. He died at Prague, A.M. 5303 (A.D. 1543), according to the same author, who cites the inscription on his tomb as his authority. His works are—1. "Biur al Perush Rashi" ("An Exposition of the Commentary of R. Solomon ben Isaac"). 2. "Hagaoth al Tur Orach Chajim" ("Animadversions on the Order Orach Chajim"), which is the first part (order) of the "Arba Turim." [JACOB BAR ASHER.] 3. "Berith Abraham" ("Abraham's Covenant") (*Gen.* xv. 18.), a little work which treats, according to Buxtorff, of four kinds of arithmetic, and was printed at Cracow, in 8vo.; but the "Sipthe Jeshenim" says it was printed at Prague, and calls the author "Abraham Sopher" (the scribe or doctor) of Prague; and this, says Wolff, is right; who adds, that it was printed at Prague by Gerson ben Bezalel, in 8vo.; but he gives no date, which leads us to suppose that no year is given on the title. Bartolucci puts the "Berith Abraham" among his list of anonymous works. (Wolffius, *Biblioth. Hebr.* i. 98. iii. 60.; Bartolucci, *Biblioth. Mag. Rabb.* i. 698.) C. P. H.

ABRAHAM BEN REUBEN BEN NACHMAN (ר' אברהם בן ראובן בן נחמן), an African rabbi of the kingdom of Morocco, a man of great learning and industry, who edited the Mishnaijoth or Mishna, with the notes of Maimonides and Bartenora, in the Spanish language, printed at Venice, A.M. 5366 (A.D. 1606), in folio. Wolff has decided that this is the same Abraham Reuben whose name has become familiar from his correspondence with Hugh Broughton, which arose out of the disputation held in the synagogue of Frankfort on the Main between Broughton and R. Elias, in the year 1599. When the account of this public disputation reached Constantinople, where Abraham Reuben then resided, he wrote his celebrated epistle to Hugh Broughton, which he delivered to the British ambassador there, who forwarded it to London. Broughton being at that time an exile from his country, it was forwarded to him at Basle, where he then was, and where he caused it to be printed in Hebrew for circulation among the Jews, as he tells us in the third volume of his works. He tells us that he also had it printed a second time at Basle, and would have had it also printed at Geneva, but for the interference of a certain Grinetus, who not only prevented the publication, but asserted that the epistle was written by Broughton himself. Broughton takes great pains to refute this calumny in his fourth volume, in which he not only gives this epistle at full length in the original Hebrew, but his own answer to it, which is a most learned chronological treatise in proof of the Messiahship of

Jesus Christ, also in Hebrew, with a Latin version on the opposite column, as well as a Greek and an English version of the same. In this famous epistle the Rabbi Abraham ben Reuben, after complimenting Broughton on his profound knowledge of Hebrew, antiquity, and the scriptures of the Old Testament begs him to cause some person learned in the Hebrew language to be sent to Constantinople to instruct the Jews; he also begs him to write, or cause to be written, a treatise, in Hebrew, on the perfection of the holy scripture of the Old Testament, and on the superfluity and uselessness of the Talmudic traditions. Broughton says, that, besides this published epistle, he received five others on the same subject from this learned Jew. (Bartolucci, *Biblioth. Mag. Rabb.* i. 52.; Wolffius, *Biblioth. Hebr.* i. 101. iv. 770.; Broughton's Works, iii. 617. 709. iv. 927—932. 950—958.) C. P. H.

ABRAHAM THE ROMAN (ר' אברהם רומני), a rabbi of Constantinople, who lived at the end of the seventeenth and beginning of the eighteenth centuries. His "Milchamath Hobah" ("War of Duty"), which is a defence of Judaism against the Christians, was printed at Constantinople, A.M. 5470 (A.D. 1710). There are added to it some other short tracts on the same subject, called "Raashim ve Raamim" ("Commotions and Disturbances." The work was edited and corrected by Jacob ben David Pirna (פירנה), which probably means a native of Pera, the suburb of Constantinople. Wolff says he could not ascertain whether this Abraham is to be considered as the author, or merely as the printer, of this work. (Wolffius, *Biblioth. Hebr.* iii. 63. iv. 770.) C. P. H.

ABRAHAM ROVIGO (ר' אברהם רויגו), an Italian rabbi, the son of Raphaël Rovigo. He is the author of a book called "Eshel Abraham" ("Abraham's Grove") (*Gen.* xxi. 33.), which is a commentary on the book Zohar, and was printed at Fürth, A.M. 5461 (A.D. 1701), in folio. The preface to the "Eshel Abraham" was also printed by itself, with the title "Hackarmath Sepher Eshel Abraham," at Fürth (Le Long has, erroneously, Wirda), in 8vo., without date, from the press of Model of Anspach. Abraham Rovigo also brought from Jerusalem the "Miphtach ha Zohar" ("Key to the Zohar"), which was printed at Amsterdam, A.M. 5470 (A.D. 1710), in 8vo. The "Key to the Zohar" is a complete index to the cabbalistical matter which forms the greater part of the books called Zohar and Tikkunim. In the preface it is stated that this index was brought from Jerusalem by R. Abraham Rovigo. We do not find any notice of the time at which this rabbi lived; but, from the silence of the earlier Jewish chronologists and historians, we cannot suppose him to have lived before the latter end of the seventeenth century. (Wolffius, *Biblioth.*

Hebr. i. 102. ii. 1364.; Le Long, *Biblioth. Sacra*, ii. 595.) C. P. H.

ABRAHAM SAMUEL (אַבְרָהָם שְׁמוּאֵל), a Venetian rabbi who was living at the beginning of the last century. He is the author of "Sirath Dodi" ("A Song of Delight") (*Isaiah*, viii. 1.) : it is a rythmical version of the book called Shabbath of the Talmud, which Wolff says is elegantly written. It was printed, with the commentaries of Maimonides and Bartenora, in the book Shabbath, at the foot of the page, at Venice, A. M. 5479 (A. D. 1719), in 8vo. In the title it is stated to be part of a great poetical work, the First part of which was to be called "Ohel Abraham" ("Abraham's Tent"). II. "Ohel Haeduth" ("The Tent of the Testimony"). III. "Ohel Moed" ("The Tent of the Congregation"). The author adopted the title "Sirath Dodi," because the letters of the word "dodi" (דוּדִי), by the Gematria or cabbalistical computation, make the number twenty-four, which is the number of the chapters of the book Shabbath. Wolff supposes this rabbi to be the same with Abraham Samuel, whose "Tocachah" ("Exhortation"), in rhyme, is printed at the end of the "Sepher Nagid ve Mitzvah" ("The Book of the Leader and Commander"), published by R. Jacob Chajim Zemach, at Amsterdam, A. M. 5472 (A. D. 1712), in 8vo. (Wolffius, *Biblioth. Hebr.* iii. 65.) C. P. H.

ABRAHAM BEN SAMUEL GEDALIA' (אַבְרָהָם בֶּן שְׁמוּאֵל גְּדַלְיָה), a rabbi, a native of Jerusalem, who lived during the early part and middle of the seventeenth century. He wrote a work called "Berith Abraham" ("Abraham's Covenant") (*Gen.* xv. 18.), which also bears the title of "Perush al Sepher Jalkut" ("A Commentary on the Book Jalkut"). [SIMEON HADDARSHAN.] He brought this book to Europe in hopes of getting it printed, but was prevented by his poverty, until by chance he met with a rich and liberal Spaniard, named Michael Diez Mokato, who advanced him the necessary money. The work was printed at Leghorn in the Jewish press, then newly established in that city by R. Jedidjah ben Isaac Gabbai, and was edited by R. Abraham bar Solomon Chajim; the first volume, A. M. 5410 (A. D. 1650), and the second volume, A. M. 5420 (A. D. 1660); in 2 vols. folio, with the text of the "Jalkut" in the square Hebrew character. The first volume contains that part of the "Jalkut" which has reference to the five books of Moses; and the second volume that which refers to the whole of the remaining books of the Old Testament; in both cases accompanied by the commentary of Abraham Gedalia, which is far more diffuse on the Pentateuch than on the other books, the first volume being twice the thickness of the second. In this commentary he has made use of the writings of more than ninety former rabbis, whose

names he gives in a table at the beginning as well as after every quotation from them. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 52, 53.; Wolffius, *Biblioth. Hebr.* i. 104.; Le Long, *Biblioth. Sacra*. ii. 595.) C. P. H.

ABRAHAM BEN R. SAMUEL ZACUTH or ZACUTHO (אַבְרָהָם בֶּן ר' שְׁמוּאֵל זָכוּת אוֹ זָכוּתָא), a Spanish rabbi and celebrated Jewish astronomer. He was a native of Salamanca, if we may trust the title to his "Perpetual Almanack" by Alphonsus Hispalensis de Corduba, for none of the Jewish writers seem to have given the time or place of his birth. His period, however, is determined by the fact that he was one of the Jews who were banished from Spain by the edict of Ferdinand and Isabella, A. D. 1492, a misfortune which he shared with Don Isaac Abrabanel and other great men of his nation. According to the author of the "Shalshelleth Hakkabbala," he was at the time of his banishment public professor of astronomy at the university of Saragossa. On his banishment from Spain he repaired to Portugal, where he was gladly received, and appointed astronomer and chronographer royal by King Emmanuel; and here he wrote his celebrated work called "Sepher Juchasin" ("The Book of Genealogies"), which comprises a complete chronological history of the Jewish people from the creation to the year A. M. 5260 (A. D. 1500). In this work the unbroken chain of the Cabbala or oral tradition transmitted from Moses is particularly demonstrated, and traced down to the author's own times. He also adds a brief chronicle of the acts of the kings of Israel and the surrounding nations; also of the ruler of the Jews who were carried captive into Babylon, who is called "Rosh Gola" or "Rosh Gelutha" (the head of the captivity), of whose authority he gives an account: he also treats of the two celebrated Babylonian colleges at Sora and Pumbedita and their authority, and of other matters which occurred during the second Temple, chiefly taken from the works of Joseph ben Gurion: it also gives a full account of the various sects into which the nation was at that time divided,—the Pharisees, Nazarites, Hessaites or Essenes, and Sadducees,—with their doctrines, worship, and mode of life. This work was first printed at Constantinople, edited by R. Samuel Shullam, who added Hagaoth or notes to it: this edition is in folio, without date, and has at the end a notice forbidding any one to reprint the book for ten years; or, if it should be printed by any Christian printer, forbidding the Jews to buy it. It was next printed at Cracow, A. M. 5341 (A. D. 1581), in 4to. In this second edition many things are added which were not in that of Constantinople, as the Cabbala or oral tradition from the creation to Moses; select stories from the "Jesod Olam" of R. Isaac the Israelite, with additions and annotations by R. Moses Isarles;

and a catalogue of the rabbis, arranged chronologically, also from the "Jesod Olam;" also a chronological series of popes, emperors, and Christian kings, especially those of France, with the caliphs, sultans, and Turkish emperors, including their actions, wars, the crusades, and other remarkable events. R. David Ganz, in "Tzemach David," says that the "Juchasin" was finished A. M. 5262 (A. D. 1502), which he proves from a passage in the "Juchasin" itself, wherein the author makes this reference: "And this I saw in the 'Syntagma' of Almegistus Ptolemæus, from which time to the present year have passed 1370 years." Now the book of the Almagest, says David Ganz, was written in the year 3892, to which if 1370 be added, we have A. M. 5262 (A. D. 1502). Bartolucci enters into a long argument, and quotes Abrabanel and other rabbis in defence of this computation, in which we do not think it necessary to follow him; we shall only add, that the author seems to have taken the title of his work from an ancient book called "Sepher Juchasin," referred to in the Talmud (book Pesachim, cap. v. 62.), where, speaking of the loss of this book, Rami bar R. Juda says, "Rav says, from the day in which the book 'Juchasin' disappeared the virtue of the wise was weakened, and the light of their eyes was darkened." To judge from its title, this ancient "Juchasin" was most probably a genealogy of the families of Israel according to their tribes, though Buxtorf, in his "Lexicon Chaldaicum," under the word "Juchas," thinks it meant the "Book of the Law." The Cracow edition of the "Juchasin" was reprinted at Amsterdam, in the square Hebrew letter, by Solomon Proops, A. M. 5477 (A. D. 1717), in 8vo. Eric Benzell, in the "Notitia Literaria," speaks in praise of a Latin translation of the "Juchasin" by Peringer. This Abraham also wrote—2. "Sepher Matoek Lanephesh" ("The Book that is sweet to the Soul") (*Prov.* xvi. 24.). This is a doctrinal work, comprised in three chapters, of which, I. treats of the soul and its state when separated from the body; of the punishment of souls in the nether hell, with a description of the two hells, superior and inferior; the superior being a purgatory, and the inferior or nether hell a place of eternal punishment, from which there is no redemption. II. treats of the future life, or rather, the world to come, and why it is so called, in which the axiom commonly quoted by the Jews from the Mishna (book Sanhedrim, c. 10.), "Col Israel jesh lahem cheleck le olam habba" ("All Israel has a part in the world to come"), is explained. III. treats of the resurrection of the dead, and how God shall cause men to rise again with the same person, body and soul. This work was printed at Venice by Jo. de Gara, A. M. 5367 (A. D. 1607), in 8vo. 3. "Ben Arbaaim Lebinah" ("The Son of forty Years is for

Prudence"). This is an astrological work, which is noticed by Hottinger in his "Bibliotheca Orientalis." This work is in MS. in the Oppenheimer library at Oxford. 4. An almanack, which was published in Latin, with this title: "Almanack perpetuum Solis, fœliciter incipit Anno Domini, 1473, inclusivè, factum à Rabbì Abraham Zacut, Salmanticensi" ("A perpetual Almanack of the Sun, which begins auspiciously from the Year 1473, inclusive, calculated by Rabbi Abraham Zacut, a native of Salamanca"); it was printed at Venice, A. D. 1502, in 4to., by Peter Lichtenstein, with additions by Alphonso de Sevilla de Cordova (Alphonsus Hispalensis de Corduba), who also added the title. This almanack appears also to have been printed in 1496, in 4to., with the title "Tabulæ Motuum Cælestium" ("Tables of the Celestial Motions"); and Nic. Antonio, in his "Bibliotheca Hispana," cites another edition, with the additions of Alphonso de Sevilla de Cordova, doctor of arts and medicine, who, after some matter introductory to the tables, adds a Christian calendar, the tables of the motions of the seven planets, tables of the fixed stars, on the growth of the infant in the mother's womb, and the declination and right ascension of the stars, which was printed without place or date, in 4to., but which, from the antiquity of the type and the quality of the paper, Father Bartolucci conceives to be a Venetian edition. Simler, according to Wolff, cites a Venetian edition of the almanack by J. Michael Germanus Budorensis, A. D. 1499. According to Lalande, this edition of J. Michael was re-published at Venice in 1572, in 4to., with corrections and additions by Lucas Goniscus. Spizel, in his "Specimen Bibliothecæ Universalis," cites a work called "Tecunath Zacut" ("Astronomy of Zacuth"), which he assigns to Abraham ben Daud, but which is given to Abraham Zacuth by Hottinger: there are probably two different works with this title. In the British Museum, according to Wolff, are some astronomical tables in manuscript by Abraham the Jew of Salamanca [ABRAHAM JUDEUS], which, no doubt, is the almanack of Abraham Zacuth. The same tables in Spanish were also in the library of the Escorial, with this title, "Abraham Zacuth Almanack de Tablas Astronomicas à ayuntamiento Mayor;" and also by the same author, "Canon para Entendar los Atarices." The Escorial also contained another work, called "Compendio y Suma de las Cosas pertinentes à los juicios Astronomicos" ("A Compendium and Summary of Matters appertaining to Judicial Astronomy (Astrology)"), which is probably by the same author. (Bartolucci, *Biblioth. Mag. Rabb.* i. 53—56.; Wolfius, *Biblioth. Hebr.* i. 104—117. iii. 66.; N. Antonio, *Biblioth. Hispana*, ii. 313, 314.; Hottinger, *Biblioth. Orient. Cl.* xi. 55.; Le Long, *Biblioth. Sacra*, ii. 595.) C. P. H.

ABRAHAM A SANCTA CLARA, an Augustin friar, whose real name was Ulrich Megerle, was born at Krähenhennstetten, near Möskirch in Suabia, on the 4th of July 1642. Although he was descended from a noble family, his parents were poor and simple country people. He was educated in the Latin Schools of Möskirch, Ingolstadt, and Salzburg, and in his eighteenth year he entered the order of the Augustin friars at Mariabrunn. He now went to the convent of his order at Vienna, to study philosophy and theology, and after two years' study he received holy orders (1662), and took his degree of doctor of divinity. He officiated for some time as preacher in the convent of Taxa, not far from Dachau in Bavaria, and then went back to Vienna, where he soon acquired great reputation as a popular preacher. Subsequently he spent some time at Grätz, where his oratorical talents likewise attracted general attention. In 1669, the emperor Leopold I. appointed him preacher to the Imperial court at Vienna, an office which he held for twenty years, during which he enjoyed the esteem and admiration of the people as well as of the court. He rose in his order from one dignity to another: he was made procurator provincialis, lector, pater spiritualis, prior provincialis, and at last definitor of his province. In his capacity of prior provincialis, he was in 1689 present at the general chapter of his order at Rome, and preached there several times with great applause. Pope Innocent XI. presented him with a consecrated cross. As definitor of his province, he showed extraordinary activity in improving the state of the convents of his order. He died at Vienna, on the first of December 1709, at the age of sixty-seven.

Abraham a Sancta Clara may justly be considered the greatest popular preacher that Germany produced during the seventeenth and the first half of the eighteenth century, although it is not till very recently that his merits have been acknowledged and appreciated by the protestant portion of Germany, which used to view him scarcely in any other light than that of a monkish buffoon. He was a bold and upright man, attached to his faith with the fullest and warmest conviction, and truly devoted to the promotion of the good of his order. His sincerity and benevolence are attested by many acts of his life, and more especially by his behaviour in the year 1679, when the plague was raging at Vienna; he visited the sick without fear, and with all the self-sacrifice of the most genuine Christian. With these qualities, he combined a most cheerful disposition and great humour. He possessed a profound knowledge of men, and whatever he teaches is always sound and practical. His imagination was inexhaustible; his thoughts were new, bold, and striking; when he attacked vice, his wit be-

came severe and cutting satire. But he deserves censure, even if we make all possible allowances for the age in which he lived, for his want of good taste, his laborious striving after effect, and his constant use of the burlesque and of puns and antitheses. His language is strong and vigorous, but coarse; it is interlarded with Latin phrases, and indicates no attempt at refinement and elegance; he always speaks right out what he thinks, and in the strongest possible manner, whether he is preaching before the Imperial court, or before a mob in one of the suburbs of Vienna. His freedom is of the boldest kind, and he always denounced most strongly the vices to which he knew that his hearers were addicted, whether they were high or low, rich or poor.

The works of Abraham a Sancta Clara are extremely numerous; they consist of sermons and treatises on various points of practical morality. Two collections were published by the author, the one called "Judas der Erz-schelm," in 4 vols. 4to.; the other, "Reim dich oder ich liss dich," &c. Salzburg, 1687, 4to. But neither of these collections contains all his works, a list of which is given in Jörden's *Lexikon Deutscher Dichter*, vi. 530, &c.; and a more complete one in the "Literarischer Anzeiger" of Vienna, 1822, which is reprinted in Wolff's *Encyclopæd. der Deutsch. Nat. Lit.*, s. v. "Abraham a Sancta Clara." The best of his sermons and treatises have been reprinted in modern times. There is also an Anthology from his works, called "Quintessenz aus Abraham's a Sancta Clara Werken, erste und zweite Gabe," Berlin, 1822 and 1823. L. S.

ABRAHAM SASON (ר' אברהם ששון), a rabbi who lived in the beginning of the seventeenth century. He is the author of a work, in two parts, called "Kol Mebaser" ("The Voice of the Messenger of Good"), and "Kol Sason" ("The Voice of Gladness") (*Jer.* vii. 34.). The first part or treatise is an exhortation to penitence and godly sorrow for sin, whence shall arise great joy to the soul; and the second part, called "Kol Sason," is a lively description of the joys thence ensuing, which, following up the imagery of Jeremiah, from whose prophecy the title is taken, he compares with the voice of the bridegroom and the voice of the bride. The "Siphte Jeshenim" makes the title all one; thus, "Kol Mebaser Kol Sason" ("The Voice of one uttering the Voice of Gladness"). Both parts were printed together at Venice by Jo. de Gara, A.M. 5385 (A.D. 1625), 8vo. A third part, called "Aphirjon Shelomoh" ("Solomon's Throne") (*Song of Songs*, iii. 9.), which forms a sequel to the "Kol Sason," was printed at Venice, A.M. 5369 (A.D. 1609), 8vo., a fact which seems to show that the edition of the first two parts, as cited above from Father Bartolucci, cannot be the first edition; and this conjecture is

confirmed by Wolff, who says that in Oppenheimer's library he saw a Venetian edition of this work by Jo. de Gara, in which the year was A.D. 1605, expressed by the Hebrew letters "שכה". This little book was also printed with the "Itinerary" of Abraham Perizol at Offenbach, A.M. 5480 (A.D. 1720), 12mo. (Wolffius, *Biblioth. Hebr.* i. 108. iii. 68.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 57.) C. P. H.

ABRAHAM SEBA or SABAA (ר' אברהם סבא), a Portuguese rabbi, a native of Lisbon, who was the contemporary of Don Isaac Abrabanel and Abraham Zacuth, and lived at the end of the fifteenth century. He was living in great reputation among his nation in the year A.D. 1499, in which year the Jews, who had betaken themselves in vast numbers into Portugal after their expulsion from Spain in 1492, were suddenly commanded to quit that country also. This heavy calamity, which fell upon the Jewish people for the second time within eight years from their expulsion by Ferdinand and Isabella, he describes and deplores in his commentary on the Pentateuch, when treating on the paragraph "Im bechuckothai telecu," ("If ye shall walk in my statutes," &c.) (*Lev.* xxvi. 3—14.) This commentary he wrote about the time of that event, and gave it the title of "Tzeror Hammor" ("A Bundle of Myrrh") (*Song of Songs*, i. 13.). It is for the most part a literal explanation of the books of Moses, though he sometimes departs from the literal, and turns to the cabbalistical and mystical sense. The work is held in great estimation by the Jews. It was first printed at Venice, A.M. 5283 (A.D. 1523), by Daniel Bomberg, in a large square type of great elegance, in folio; the second time, at the same place, by Marco Antonio Justiniani, A.M. 5306 (A.D. 1546), in folio; and thirdly, also at Venice, by Georgius de Caballis, A.M. 5327 (A.D. 1567), in folio. It was translated into Latin by Conrad Pellicanus, according to Buxtorff, who also cites a Venetian edition of A.M. 5273 (A.D. 1513); and the Siphte Jeshenim gives one as early as A.M. 5263 (A.D. 1503). Wolff also cites one printed at Cracow, A.M. 5355 (A.D. 1595), and Constantinople, A.M. 5274 (A.D. 1514). Jo. Andrew Eisenmenger, who frequently cites this work in his "Judaismus Detectus," says, in his index of Jewish writers, that in the Venetian edition of this work, A.M. 5327 (A.D. 1567), many of the passages against the Christians are omitted. Didacus Humadas, according to Father Imbonati, wrote a critical comment on this work of Abraham Sabaa, with the following title: "Censuræ super Librum, Fasciculus Mirrhæ R. Abraham Sabag;" the manuscript of which is in the Neophyte College at Rome, bearing date A.D. 1580. 2. "Tzeror Hackeseph" ("The Bundle of Silver") (*Gen.* xlii. 35.) is a commentary on the Song of Songs; at least Bar-

tolocci assigns a work with this title to Abraham Sabaa, but he does not say whether it was printed, or where the MS. is to be found. There is a work with the same title by R. Chajim bar Samuel. Abraham Sabaa died A.M. 5269 (A.D. 1509), according to the "Shalshelleth Hakkabbala" (p. 63.), as well as David Ganz, in "Tzemach David," and Nic. Antonio, in his "Bibliotheca Hispana." This surname Sabaa (סבא) is frequently written with the marks of contraction, even on the titles of some of the copies of the author's book, thus, ס"ב"ע; which has led many to suppose that it is only an abbreviation of the name and country of Aben Ezra. Thus they read Abraham Sabaa (ס"ב"ע) as Abraham Siphardi (the Spaniard) Aben Ezra. But whatever may be the derivation of this surname, it is certain that there was such a person as Abraham Seba or Sabaa; a remark which may prevent those who are not well versed in rabbinical literature from attributing the work of this author to R. Abraham Aben Ezra, who lived three centuries before. Hottinger calls the author of "Tzeror Hammor" merely Abraham Hispanus. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 48.; Wolffius, *Biblioth. Hebr.* i. 94. iii. 57.; Le Long, *Biblioth. Sacra*, ii. 595.; Hottinger, *Biblioth. Orient. Cl.* i. 4.; N. Antonius, *Biblioth. Hisp.* ii. 313.; Imbonatus, *Biblioth. Lat. Hebr.* p. 34.) C. P. H.

ABRAHAM THE SEER (ר' אברהם רואה), called by Latin writers Abraham Videns, a rabbi who is cited in the "Siphte Jeshenim" as the author of a work called "Sepher Chaje Olam Habba" ("The Book of the Lives of the World to Come"), which treats, according to R. Shabtai, of the great Tetragrammatic name Jehovah, and of other matters connected with the mysteries of the hidden world. Groddeck, in the "Theatrum Placcianum" (p. 692.), says that he saw the manuscript of this work in the Bibliothèque Royale at Paris. It is much commended in the "Noveloth Chocmoh" of R. Joseph Solomon del Medico (p. 195.), in which some other cabbalistical works on the various names of Jehovah are attributed to this author. Wolff says he saw a manuscript work in Oppenheimer's library, with the title "Chaje Olam" ("Eternal Lives"), which he supposes to be the work of this Abraham the Seer. (Wolffius, *Biblioth. Hebr.* i. 101. iii. 63.) C. P. H.

ABRAHAM SHALOM (ר' אברהם שלום). [ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM.]

ABRAHAM SHAMSULAI (ר' אברהם שמשולי), a Spanish rabbi who lived in the latter part of the fifteenth and the beginning of the sixteenth centuries. He wrote a work with the following title: "Ve Haadam Jada" ("And the Man knew") (*Gen.* iv. 1.), in which he treats on the creation of Adam and Eve, and on the multiplication of the human race by the command of God. In the

preface he gives an account of the miserable state of the Jews who were expelled from Portugal A. M. 5259 (A. D. 1499). This work is in manuscript in the library at Leyden, and also in Oppenheimer's library. He also adds in the preface that he was the author of (2.) "Maggid Masharim" ("Speaking Righteousness") (*Isaiah*, xlv. 19.), which was a literal and allegorical explanation of various passages in the Law and the Prophets, divided into three parts, each subdivided into sections and chapters. 3. "Hatzbeah Leketh" ("Walking humbly") (*Mic.* vi. 8.), a work also divided into three parts, of which, I. treats of what is to be considered the highest degree of piety and virtue. II. Of the office of the priesthood, and of the great day of expiation. III. A dissertation on the personal purification and sanctification preparatory to the day of expiation, as well as the manner of keeping that day holy. This work is also in manuscript in the Leyden library. 4. "Jizzal Majim" ("He shall pour out Water") (*Num.* xxiv. 7.), in which the author treats of the sin of the Israelites at the waters of Meribah, on which occasion Moses caused water to flow from the rock. This work is also in the Leyden collection; but the title is given in the catalogue, "Nazal Majim" ("The Flowing of the Waters"), which is an error, for the author is treating of the miracle related in the book of Numbers, from which he has accordingly taken his title as above. This work was also in Oppenheimer's library. 5. "Jaalath Chen" ("The Pleasant Roe") (*Prov.* v. 9.), which treats of the different kinds of tithes and offerings of first-fruits, of the personal ornaments of the females offered for the adornment of the tabernacle, as well as of animals to be offered in sacrifice. This is also among the Leyden manuscripts. 6. "Millel le Abraham" ("He spake unto Abraham") (*Gen.* xxi. 7.), which treats altogether of the existence and providence of God. It is among Oppenheimer's manuscripts. The whole six works are contained in one manuscript volume, among the Warnerian collection in the library at Leyden. (Wolfius, *Biblioth. Hebr.* i. 107, 108. iii. 67.; *Cat. Biblioth. Leid.* p. 288.)

C. P. H.

ABRAHAM BEN SIMEON BAR JUDAH OF WORMS (ר' אברהם בן שמעון בר יהודה מוורמזיה), a German rabbi who lived in the beginning of the fifteenth century. Having been early initiated by his father, whose name was Simeon, into the mysteries of the Cabbala, he became so strongly attached to this study, that he travelled from Worms to Constantinople, and from thence through the Holy Land, Egypt, Arabia, and other eastern countries, in search of further knowledge; and at length, among the Jews of Egypt, he found a rabbi, named Absamelin, whom he designates the greatest of men, and almost a divine person, from

whom he received the full measure of wisdom. After re-crossing the Mediterranean, and travelling through Italy and France, he returned to his native city of Worms, where he shortly after wrote his Hebrew work on the Cabbala and White Magic, which was translated from the Hebrew into German, and was in the possession of the learned Pet. Frid. Arpe, who gives an account of the work in his "Feriae Æstivales," p. 118. The Hebrew title of this work is not given, but the full title of the book, which is divided into four parts, runs thus, when translated from the German:—"The Book which treats and discourses of the true Use of the Ancient Magic; which I, Abraham the son of Simeon the son of Judah the son of Simeon, partly have attained by my own labour, partly received from my father Simeon, and from other wise men, and which I have proved by experience and found to be true, and that by it true miracles are performed; which same book I have carefully compiled, and written down that which, like a precious treasure, I had preserved in the casket of my memory, for the use of my youngest son Lamech, that he, together with his brother Joseph, my first-born (to whom I have imparted the doctrine of the most holy Cabbala), may reverentially contemplate the miraculous power of God." The subject matter of the work is thus divided. Part I. treats of the life and studies of the author. II. Of the wonderful works of which he became capable by means of the Holy Scripture. III. On the mode of proceeding in this science, and the way to the divine wisdom. IV. Of the completion of the art, and the mystical words used therein. Wolff says he went through the book, in which the author seems to place the fullest faith in the power and sanctity of his art, and is very earnest in his warning to his son Lamech to avoid the society of those who are said to be versed in the diabolical magic; and he adds an extract in the original German, which is curious, as displaying the power of the human imagination. It is from book i. c. 8., and goes on with the address to his son thus:—"In short, then, to relate to you something of the operations performed, so will it be found after my departure out of this world, written down in a book, that from the time that I first began to practise this art, which took place in the year 1409, until the time that I, by God's favour, have attained to the seventy-ninth year of my age, I have healed and restored to health about forty-five persons who were afflicted with incurable disorders; and of others afflicted with ulcers, as well as those who were lame or bewitched, both men and women, (the praise be to God,) without number, were made whole. The unconquerable emperor Sigismund, our most revered lord, has not only been benefited by the communication of my familiar spirits, but also through the means of my art been restored to such a

state, as to enable him to have children by the empress, his spouse. By means described in the 29th chapter of the last part of this book, I delivered Count Friedrich, with 1000 cavalry, out of the hands of Leopold, archduke of Saxony, by whom they had else been infallibly made prisoners. The bishop of this city, our natural lord, I warned half a year beforehand, and laid open to him the treachery of his governor of Krauenburg, without naming many smaller matters in which I have forewarned, and thereby been of service to him. By these means also, I delivered your cousin Isaac out of the prison at Speyer. I was also one of those who warned and assisted the pope and the archduke when they fled from the council of Constance, otherwise they had both been imprisoned by their enemy the emperor. Both the popes John XXIII. and Martin V. have made use of my secret counsels, and I have assisted them both by my art, and foretold to them what was about to happen, so that they never once found the slightest deception or failure in my answers. You know that the last time that I journeyed to Regensburg to the Archduke of Bavaria, my house was robbed, and that the value of 3000 gold crowns, in money, gold, and jewels, was stolen. As soon, however, as I returned, the robber was compelled to bring all back to me at an appointed place. If the Greek emperor had placed faith in the letter which I wrote to him six months beforehand, it is probable that his affairs would not have taken so disastrous a turn as they have done within these few years. All these, and many other things which I have not written down, have I, my dear son, through the arts described in the two latter parts of this book, performed; and so may God continue to prosper me, as I never once, in any of my attempts, met with failure and disgrace; for I ever, as far as was in my power, have been obedient to his commands, and have walked straight according to the guidance of my guardian angel, and the instructions of the sage Abramelin." The definition of the true and holy magic is thus given, book iii. c. 1.: "My son, whom takest thou these two sisters to be? Dost thou know them? Alas! thou art far too young. It is a long time that they have been neglected. However, that thou mayest know them, mark me well, and listen with diligent attention. These two sisters are the Divine Mystery and the Divine Wisdom, the one called the Cabbala, the other Magic. Their father and creator is the great God, the one true and almighty God. These both lay long dead, and were considered as for ever lost. But now they are again awakened, and Wisdom, the younger and weaker, calls for the assistance of Mystery against those who have hitherto falsely usurped her name, and boasted of it, and who need no further description. Only look on her attentively;

thou wilt recognise her by her colour; her name you have already heard — she is called Divine Wisdom; her clothing is of two colours, the one is called the fear of God, the other righteousness. Be thou, therefore, in the fear of God, and diligently follow righteousness. Wouldst thou know further who she is? Read with diligence the Holy Scriptures, and especially the book called after her, wherein Wisdom cries so strongly, and which by her means alone was written by King Solomon, so shalt thou find her perfect description. This is the true, ancient, divine, and holy wisdom, which our forefathers, from the beginning of the world, possessed and made use of, and for a long time handed down in succession. This wisdom Noah left to his sons; this is the wisdom which redeemed Lot out of Sodom; the wisdom which Moses received from the burning bush in the wilderness, and which he afterwards imparted to his brother Aaron. This wisdom had Joshua, Samuel, David, Solomon, Elias, and all the prophets and holy men of the Lord, together with the divine mystery. Also Jesus of Nazareth himself, with many of his disciples, (of whom the chief is John, whose "Prophecy," a valuable book, is still extant,) made use, in part, of this wisdom; — and so he proceeds. Wolff says that the author cites in this same chapter, his book of "The true Talmud;" and in book ii. c. 9. he cites his great cabbalistical work, which he had written for the use of his son Joseph. This rabbi appears to have been no way unfavourable to Christianity, as may be seen from the last paragraph above quoted; and Wolff says that in another place he refers to the Holy Trinity. This curious work is among the manuscripts of Oppenheimer's library now at Oxford. Wolfius, *Biblioth. Hebr.* iii. 67, 68. iv. 757—759. C. P. H.

ABRAHAM BEN SOLOMON CHAJIM (ר' אברהם בן שלמה חיים), a rabbi who was living during the beginning and middle of the seventeenth century, and who was actively engaged in the cause of Hebrew literature in Italy and Germany. He edited the commentary on the Jalkut [SIMEON HADDARSHAN] of R. Abraham ben Samuel Gedalia, which was printed, together with the "Jalkut," at Leghorn, A. M. 5410 (A. D. 1650), in 2 vols. folio. He edited, also, with a preface of his own, the "Sur Mera" ("Depart from Evil") of R. Judah Arjeh, which was printed at Prague, A. M. 5375 (A. D. 1615) 8vo., and the "Sheeloth Uteshuvoth" of R. David Avi Simra, printed at Leghorn, A. M. 5412 (A. D. 1652), folio. He also corrected the press of the edition of the "Sheeloth Uteshuvoth" of R. Meir of Lublin, which were printed at Venice, A. M. 5379 (A. D. 1619). Wolff thinks that he is also the author of the book called "Bircath Hanchenin" ("The Blessing of the Food"), which treats of the blessing by the priests of those

various substances used for the sustentation of life, as meats, fruits, oil, wine, &c., which, according to the "Siphte Jeshenim," was printed at Venice, A.M. 5498 (A.D. 1638), and which was reprinted at Dessau, A.M. 5461 (A.D. 1701) in 16mo. (Wolfius, *Biblioth. Hebr.* i. 103. iii 64.) C. P. H.

ABRAHAM BEN SOLOMON TRE-CENSIS (ר' אברהם בן שלמה טרויש), whom Bartolucci calls Abraham Tzarpathi, which means the Frenchman. He makes him a different person from Abraham bar Solomon Jarchi, which, however, is not the case, as this rabbi, who is distinguished by all these different appellations, was a native of Troyes in Champagne, and the son, or, more probably, the grandson, of the celebrated R. Solomon Jarchi. He wrote a book called "Bircath Abraham" ("The Blessing of Abraham") (*Gen.* xxviii. 4.), which treats more especially of the ritual for washing the hands, which formed so important a ceremony among the Jews, as appears from the manner in which it is referred to by the Saviour in his rebuke of the Pharisees. (*Mark*, vii. 2—6.) In addition to this, the author treats of above 300 ceremonial observances in a general way, of which an index is added at the end of the work. It was printed at Venice, by the Bragadini, A.M. 5312 (A.D. 1552), in 4to. According to Bartolucci, who, as before stated, makes two different rabbis of Abraham Tzarpathi and Abraham bar Solomon, he wrote, 2. "Perush al Hathishboseth me Euclido" ("A Commentary on the Arithmetic of Euclid"), a fragment of which is among the quarto MSS. on paper in the Vatican library. R. Elias Orientalis enters into a controversy with this writer in his "Sheeloth Uteshuvoth." This R. Elias lived towards the end of the fifteenth century, and if Abraham Tzarpathi was contemporary with him, as Wolff seems to infer, he could have been no nearer than a great grandson to R. Solomon Jarchi, who was living in the latter part of the twelfth, and early part of the thirteenth centuries. There is also an epistle of Abraham Tzarpathi in the "Sheeloth Uteshuvoth" of R. Levi Ben Chaviv (p. 3. 12.), with an answer to it by Levi himself. The controversy is concerning the proper manner of writing the Hebrew character in the manuscripts of the Book of the Law: R. Simcha ben Gerson also gives an answer of his to a question proposed to him, which Wolff says was "ex ἀντογράφῳ ejus," from his own handwriting. (Wolfius, *Biblioth. Hebr.* i. 108. iii. 64.; Bartolucci, *Biblioth. Mag. Rabb.* i. 51, 52.; Hottinger, *Biblioth. Orient. Class.* v. 26.) C. P. H.

ABRAHAM TAMACK BEN ISAAC (ר' אברהם תמך בן יסחק), who is called by Bartolucci, R. Abraham Hallevi ben R. Isaac Tamach, is the author of "Biur Shir Hashirim" ("An Elucidation of the Song of Songs"), which was printed at Sabionnetta

in Italy, by Tobias Phua or Phoas, A.M. 5318 (A.D. 1558), in 12mo. Wolff says that he saw this edition in Edzard's library. To the commentary are subjoined some explanations of Aben Sotzib; but who he is we cannot discover, unless it be the same writer whom Plantavitius, in his "Bibliotheca Rabbinica" No. 550.), calls Aben Sophiph, who, he says, wrote a commentary on the Law. This work was reprinted at Prague, A.M. 5371 (A.D. 1611), at the house of Gerson ben Solomon, by Judah ben Alexander. No notice is taken of this author by the "Siphte Jeshenim," and we are not informed when he lived; but as his work is among the manuscripts, on vellum, of the Urbini library in the Vatican, it is probable that he lived at an early period. Le Long, erroneously, calls him Abraham Febach. (Wolfius, *Biblioth. Hebr.* i. 108. iii. 68.; Bartolucci, *Biblioth. Mag. Rabb.* i. 12. append. 738.; Le Long, ii. 595.) C. P. H.

ABRAHAM THAM (ר' אברהם תם). [JACOB THAM or TAM.]

ABRAHAM TZAHALON (ר' אברהם צהלון). [ABRAHAM BEN ISAAC TZAHALON.]

ABRAHAM USQUE or OSHKI (ר' אברהם אושקי או עושקי), a Portuguese rabbi who presided over the celebrated Hebrew press at Ferrara in Italy, during the early part of the sixteenth century, from the year A.D. 1552 to the year 1558, during which time he published various writings of the rabbis, both in Hebrew, in the square and rabbinical characters, but always of an elegant type, and in Spanish, with the Gothic letter. He published the celebrated Spanish translation of the Bible, which was intended to make the Christians acquainted with the Old Testament, and also for the use of the Spanish Jews; it was edited by Abraham Usque and Jom Tob Athias, with a dedicatory epistle to a lady named Gratia Nasi, and was printed at Ferrara at the expense of Geronymo de Vargas, a Spaniard, A.D. 1553, in folio. This translation was not made by Abraham Usque and his associate R. Jom Tob Athias, as Bartolucci supposes, but by some other Jewish writers, who are not named. It was merely edited and published by Abraham Usque and Jom Tob, as may be seen from the following notice at the end of the volume: "A gloria y loor de nuestro Señor se acaba la presente Biblia en lengua Española, traducida de la verdadera origen Hebrayca por muy excelentes letrados, con industria y diligencia de Abraham Usque, Portugues" ("To the glory and praise of our Lord, this present Bible in the Spanish language, translated from the true Hebrew original by very excellent scholars, is here finished by the industry and diligence of Abraham Usque, a Portuguese"). The last book printed by Abraham Usque, according to De Rossi, is the "Maareketh Elauth" ("The Order of the Divinity") of R. Peretz, printed at Fer-

rara, A. M. 5318 (A. D. 1558). Wolff did not seem to be aware of this, as he says that Abraham Usque was still living in 1557, as may be seen from the "Hassagoth" ("Animadversions") of R. Moses Aashcar, printed by him at Ferrara, A. M. 5317 (A. D. 1557); and seems to think this was the last work printed by him. Abraham Usque was the author of an order of the ritual of the feasts of the new year and the day of expiation, in Spanish, printed by himself at Ferrara, A. M. 5313 (A. D. 1553), 4to., the same year with the Spanish Bible. The Portuguese work called "Consolação de Israel," which has been often attributed to him, is the work of Samuel Usque. Le Long remarks that he is generally called Oshki by the Jews. We have no account of the year of his death, but he certainly retired from the superintendence of the Ferrara press in the year 1558. (De Rossi, *De Typogr. Hebr. Ferrariensi*, p. 28—46.; Wolfius, *Biblioth. Hebr.* i. 31, 32. iii. 20.; Le Long, *Biblioth. Sacra*, i. 364. 540.; Simon, *Hist. Crit. du Vieux Test.* 537.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 49.) C. P. H.

ABRAHAM VAEZ (ר' אברהם וא"ץ), a Spanish rabbi who was living at the end of the seventeenth century. He wrote a work called "Arbol de Vidas" ("The Tree of Lives") (*Gen.* ii. 9.), which was printed A. M. 5452 (A. D. 1692), 8vo., according to the "Bibliotheca Anonymiana," published at the Hague, A. D. 1728, 8vo., where it is classed among miscellaneous books. Wolff says the full title of this work is "Arbol de Vidas, en el qual se contiene los *Dinim* (דינים) mas necesarios, que deve observar todo Israel" ("The Tree of Lives, in which is contained the Statutes most necessary to be observed by all Israel"). (Wolfius, *Biblioth. Hebr.* iv. 761.) C. P. H.

ABRAHAM VIDENS. [ABRAHAM THE SEER.]

ABRAHAM VIVAX. [ABRAHAM BIGAGO.]

ABRAHAM WORMATIENSIS (ר' אברהם מנרמיזא). [ABRAHAM BEN SIMEON BAR JUDAH OF WORMS.]

ABRAHAM ZACUTH (ר' אברהם זכות). [ABRAHAM BEN SAMUEL ZACUTH.]

ABRAM, NICHOLAS, was born at Xaronval, a village near Charmes, in the department of the Vosges, in the year 1589. He was admitted to probation by the Jesuits on the 10th of November, 1606; and having taken the vows, was received a full member of the society on the 10th of December, 1623. Having distinguished himself by his acquirements in the dead languages, his superiors employed him for some time as a teacher in their college at Pont-à-Mousson. He was subsequently despatched upon several missions for the conversion of heretics, according to Southwell. He was appointed professor of theology in the university of Pont-à-Mousson, in 1636, and had the degree of doctor conferred upon him, after he had discharged the duties of that office for seventeen years, on the 16th of November, 1653. He afterwards lectured upon theology at Dijon; but returned to Pont-à-Mousson, where he died, on the 7th of September, 1655, having completed the sixty-sixth year of his age.

He left in MS. a history of the university of Pont-à-Mousson, which had not received his final corrections, and a commentary on the epistles of St. Paul. The latter was in Calmet's time preserved in the college of Pont-à-Mousson; the former was entrusted to Calmet, who at one time intended to publish it as an appendix to his history of Lorraine, by a grand-nephew of Nicholas Abram, who had collected materials for the purpose of continuing it down to his own time. A French translation of some works of Bartoli—among others of his life of Vincent Caraffa, seventh general of the society of Jesus, has been attributed to Abram; but Calmet was of opinion

Abram published—1. "Epitome Præceptorum Græcorum Versibus Latinis comprehensorum." Mussiponti, 1612. 2. "Nonni Pano-politani in Evangelium secundum Joannem, cum Notis." Parisiis, apud Sebastianum Cramoisy, 1623, in 8vo. 3. "Commentarius in Publii Virgilii Maronis Æneidem." Mussiponti, 1625, in 4to. 4. "Theophrastus, sive De Quatuor Fluviis et Loco Paradisi Diatriba ad Explicationem Versus 290. Libri IV. Georgicon." Mussiponti, Gaspar Bernard, 1635, in 8vo. 5. "Commentarius in Publii Virgilii Maronis Bucolica et Georgica." Mussiponti, 1635. Abram's commentaries on Virgil have been collected and reprinted several times at Paris, Rouen, Toulouse, and Lyon. The best edition is that in three octavo volumes published at Paris, in 1688. 6. "Commentarius in tertium volumen Orationum Ciceronis," tom. ii. Parisiis, apud Sebastianum Cramoisy, 1631, in fol. The commentary on Cicero is admitted on all hands to be ill-arranged and overlaid with erudition; but it is a mine from which subsequent commentators have frequently extracted without acknowledgment. 7. "Dispositio Analytica aliquarum Orationum Ciceronis brevibus Tabulis comprehensa." Mussiponti, Gaspar Bernard, 1633, in 4to. 8. "Epitome Rudimentorum Linguae Hebraicæ Versibus Latinis breviter et dilucide comprehensa." Parisiis, apud Matur. Hainault, 1645, in 4to. 9. "Dissertatio de Tempore Habitationis Filiorum Israel in Egypto," excerpta ex lib. xviii. Pavi, v. tom. This tract, in which the form of simple narrative is substituted for the dialogue form of the original, is published in the supplement to Menochius, edited by René-Joseph de Tournemine. 10. "Pharus Veteris Testamenti, sive Sacrarum Quæstionum, libri xv.; accesserunt de Veritate et Mendacio, libri iv." Parisiis; Jean Lost. 1648, in fol. 11. "Axiomata Vitæ Christianæ." Mussiponti, 1654, in 8vo.

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that there was more reason to believe it the work of the Jesuit Thomas le Blanc. (*Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum a Petro Ribadeneira continuatum a Philippo Alegambe, recognitum et productum a Nathanaele Sotvello, Romæ, 1676, (in voce "Nicolaus Abram")*; *Bibliothèque de Lorraine, par le Rev. Dom Calmet, Abbé de Sénones, à Nancy, 1751 (in voce "Abram, Nicholaus")*). Calmet has been chiefly followed here; he had the family papers in his hands. W. W.

ABRAMSON, ABRAHAM, son of Jacob Abramson, a Prussian mint engraver (born at Strelitz, in 1723, died at Berlin, 1800), was born at Potzdam in 1754. He acquired very great reputation as one of the ablest medalists of modern times, both on account of the poetical imagination and classical taste displayed in his designs, and the superior style of their execution. Among his productions, which are very numerous, the series of portrait medals of the eminent literary men of Germany, Mendelsohn, Sulzer, Ramler, Lessing, Kant, Wieland, and many others, has perhaps most of all contributed to his fame. Meusel has given a catalogue of his chief works, which include many medals commemorative of various public events. He was appointed royal Prussian medalist, and was elected member of various academies. He died in 1811. (Nagler, *Neues Allgem. Künstler-Lex.*) W. H. L.

ABRANCHES, ALVARO DE, a Portuguese nobleman who took a conspicuous part in the revolution of 1640, which effected the expulsion of the Spaniards from Portugal, and the establishment of the house of Braganza on the throne. He was one of those who assisted in the murder of Vasconcellos, the hated Spanish secretary of state, and he carried to the castle of Lisbon, at the head of a body of troops, the order extorted from Margaret of Savoy, the vice-queen, to deliver it up to the insurgents, an order which to the surprise of all parties the Spanish governor obeyed. He held for a few months in 1641 the government of Beira, in which he contented himself with remaining quiet so long as the general opposed to him, the then duke of Alva, did the same. In 1643 he held the same government a second time, and was rather unfortunate in active operations against the enemy, especially in an attempt to take Alcantara. In 1645 he obtained permission to resign his government, and, after that time, disappears from history. (Menezes, *Conde da Ericeyra, Portugal Restaurado*, edit. of 1679, p. 101. 255, &c. &c.) T. W.

ABRANTES, (DOM JOSE MARIA DA PIEDADE LENCASTRE SA), fourth marquis of, a Portuguese nobleman, whose name occupies a conspicuous place in the history of his country, in the earliest quarter of the nineteenth century. He was born on the 7th of February, 1784, and was the eldest son of Don Pedro, the third marquis,

and a member of one of the noblest families in Portugal, connected in ancient times with our own house of Lancaster. Early in life, he entered the army, and in 1806 married a lady of the family of Vasconcellos, by whom he had four children. When on the invasion of the French under Junot, in 1807, the Prince Regent of Portugal, afterwards King John VI., left the mother country for Brazil, he nominated a regency, at the head of which was the old marquis of Abrantes. This regency was dissolved on Junot's arrival in Lisbon, and shortly after fourteen of the principal men of the kingdom were ordered to proceed to Bayonne to pay their compliments to Napoleon, among whom were both the marquises of Abrantes, father and son. On the 27th of April, the young marquis sent from Bayonne to Lisbon a letter, giving an account of the reception of the deputation by Napoleon, in which, after stating that "the emperor would not and could not allow a prince who, on quitting Portugal, had entrusted himself to the charge of English vessels, again to land in that country," he went on to say, "that his majesty deigned to declare that our fate was in our own hands, and that it depended on the public spirit we might show, the energy with which we might attach ourselves to the general continental system, whether he should judge us worthy of forming a nation capable of supporting the prince who would have to govern us." The letter was inserted in the Lisbon Gazette by Junot, who was exactly at the same time created Duke of Abrantes, and who called together a meeting of deputies from the nobility, clergy, and courts of law, to persuade them to ask from Napoleon his own nomination as king of Portugal. The hopes both of Junot and his master were disappointed by the course of events, and Napoleon revenged himself on his obedient tools by detaining both the marquises of Abrantes as hostages at Paris, separated from their families and destitute of resources. Here they remained till the general overthrow of the continental system, in 1814, when they returned to Lisbon; and the young marquis re-entering the army rose to the rank of major of cavalry. Having attended a course of lectures on agriculture by Thouin, at Paris, he also became the president of an agricultural society. In his political opinions, influenced it is said by the king's rejection of his solicitations for the title of duke, he showed himself unconstitutional, and became one of the principal confidants of the queen Carlota, and her son Don Miguel. He assisted Miguel in the counter-revolution of May 1823, when, on the twenty-third regiment stationed in Villa Franca revolting against the authority of the Cortes, and proclaiming an absolute king, Don Miguel left the capital to place himself at their head, and published a proclamation announcing his resolution to take arms, "to deliver the king and the nation from the yoke

that oppressed both." When it became evident that the revolution of Villa Franca must succeed, the king, John VI., by the advice of his friend and confidant, the Marquis of Loulé, placed himself at its head and thus frustrated the ulterior schemes of his wife and son. On the re-entry of the king to his capital after the destruction of the constitution, Abrantes, it is said, led the procession at the head of a body of peasants from his estates. The darkest passage in his history followed. On the 29th of February 1824, the court was at the palace of Salvaterra, enjoying the amusements of the carnival. Don Miguel, the Marquis of Loulé, the Marquis of Abrantes, the Count of Villa Flor (the present Duke of Terceira), and some others of the nobility, were to take characters in a comedy to be acted at the little theatre of the palace. On that evening they went through a rehearsal, and the Marquis of Loulé remained after the others had left, to give directions for the performance which was to take place on the following day. In the morning he was found murdered beneath a table in one of the saloons. An investigation began, and though nothing was officially allowed to transpire, it is now known that the assassins were three, that the Marquis of Abrantes and Jose Verissimo, another favourite of Don Miguel's, assisted Don Miguel in the deed; and that the prince himself struck the fatal blow. While it was still doubtful what measures the king would take to punish his son and at the same time preserve the honour of the family, Don Miguel resolved to anticipate the sentence. On the 29th of April, he seized several of the ministers as they left the ball given by the English ambassador in honour of the birthday of George IV. On the 30th he surrounded the royal palace with his armed adherents and kept his father prisoner. By the exertions of the ambassadors, the king was allowed to take refuge on board of the English man-of-war, the "Windsor Castle," then in the Tagus; Don Miguel was induced to come to visit him there; and the result was, that he requested permission to travel, and retired to Vienna. The Marquis of Abrantes was seized at the point of escape, and when the investigation into the assassination of the Marquis of Loulé and the subsequent revolt of the 30th of April was brought to a conclusion, the king published a proclamation in which he stated, that "considering the rules of justice which in its action admits no distinction of persons," but wishing at the same time that "the love of the father should exceed the inflexibility of the king," he had decided to follow the counsels of clemency. He directed that all the records of the investigation should be cancelled from the archives of the secretary of justice; and he banished from the kingdom the principal authors of these calamitous events, at the head of the list of whom appeared the name of Abrantes. The

marquis retired to Italy, from which on the death of King John VI., in 1826, he attempted to return, in virtue of the amnesty granted by Don Pedro for political crimes; but having been forbidden by the princess regent to land in Portugal, he retired to England, where he died of apoplexy on the 11th of February, 1827. (Sousa Monteiro, *Historia de Portugal até nossos dias*, i. 150. iii. 166, &c.; Article by Constancio, in the *Biographie Universelle*, supplement, i. 47.; Dates of birth and death, &c. which differ from Constancio's, from article in the *Resenha das familias titulares do reino de Portugal*.) T. W.

ABRANTES, DUKE AND DUCHESS D'. [JUNOT.]

A'BRESCH, FRIEDRICH LUDWIG, was born at Hesse-Homburg on the 29th of December 1699. His father was bailiff (Amtmann) first in the service of the Prince of Homburg, and afterwards in that of Count Solms-Braunfels. When the son had reached his thirteenth year, he was sent to the French colony of Taubhausen, a village not far from Greifenstein, where he is said to have learnt the French language in seven months so perfectly that he was often taken for a French boy. After his return home his further education was conducted by a physician of the name of Peter Scriba, who lived near Hesse-Cassel. He made such progress under his new teacher that in two years he was thought sufficiently prepared in Latin and Greek to enter upon his academical course. In 1717 he entered the academical gymnasium at Herborn, where he applied himself to Hebrew and those departments of philosophy which are a preparation for the study of theology, as his parents wished him to enter the church. After a course of two years and a half, he left Herborn, and went, in 1720, to the Netherlands, where he entered himself as a student of the University of Utrecht. The lectures of Drackenborch and Duker had great influence upon him and inspired him with such a love for the study of antiquity, that he gradually gave up theology, and devoted himself entirely to classical literature. He also paid some attention to jurisprudence. In 1723, when he was about to quit Utrecht, with the intention of going to Leyden, he was invited to take the place of conrector at the gymnasium of Middelburg, in Seeland, which had become vacant by the transfer of P. Wesseling to Franecker. Abresch accepted the offer, and after he had held the office for two years he was promoted to the rectorship of the same gymnasium, to which, in 1733, the office of lector was added, with an increase of his salary. He remained at Middelburg until the year 1741, when he was made rector of the gymnasium, at Zwoll, where he remained till his death, in the year 1782.

Abresch had undertaken official duties at an early period of his life, and the general

management of the great schools, at the head of which he was placed, occupied much of his time, but he appears to have made good use of his leisure hours. His works are numerous. At Middelburg (1733), he began to contribute a number of papers to the "Miscellaneæ Observationes Criticæ in Auctores Veteres et Recentiores." Some of these contributions bear his full name, others are signed by an A., others by H., others by H. L., and others again by P. B. A. A. H. Besides these shorter essays, Abresch was the author of several works: 1. "Animadversionum ad Æschylum Libri Duo;" Medioburgi, 1743, 8vo.; to this was afterwards added "Animadversionum ad Æschylum Liber Tertius, et Dilucidationum Thucydidearum Auctarium;" Zwollæ, 1763, 8vo. The "Dilucidationes Thucydideæ," to which he added an "auctarium," had appeared before, in two parts, the first Trajecti ad Rhenum, 1753, and the second, in the same place, 1755, 8vo. In 1749 he edited "Aristæneti Epistolæ cum Emendatt. ac Conject. Merceri, de Pauw, ineditis Tollii, d'Orvillii, Valckenaarii, aliorumque," Zwollæ, in 8vo. In the same year he published "Lectionum Aristænetearum Libri Duo;" and in 1752, "Virorum aliquot eruditorum in Aristæneti Epistolas Conjecturæ communicatæ cum Editore novissimo, qui suas Notas adjecit. Accedunt Salmasii et Munckeri Notæ in Aristænetum," Amstelodami, in 8vo. In 1757, he edited a new edition of a grammatical work of Philip Cattier, which is called "Gazophylacium Græcorum, seu Methodus admirabilis ad insignem brevi comparandam Verborum Copiam cum Auctario F. L. Abreschii."

All the works of Abresch are of a critical nature; but his verbal criticism is not always sound. Most of his works are now superseded. (Strodtmann, *Das neue Gelehrte Europa*, iii. 674, &c. xiii. 245, &c.; Saxius, *Onomast. Lit.* vii. 59, &c.) L. S.

ABREU, ALEXIS D', was born at Alcaçovas in the province of Alentejo in Portugal, about the year 1568. He passed nine years at Evora, in the study of literature, where he acquired such a high reputation, that his expenses at the university of Coimbra, whither he repaired for the purpose of cultivating medicine, were defrayed by King Philip III. After receiving his licence with great distinction, he was called to the court of Lisbon, and soon afterwards received the appointment of physician to Alphonso Hurtado de Mendoza, the governor of the Portuguese colonies on the coast of Angola.

While in Africa, he acquired great reputation, not merely as a skilful physician and expert surgeon, but also as a bold and successful soldier. After nine years' sojourn in that country, he returned to Lisbon, in 1606, and was immediately appointed consulting physician to Philip III. of Spain. The remainder of his life was spent at Lisbon,

where he died in 1630, and was buried in the convent of Capuchins of Saint Anthony in that city.

His only work is a treatise, now very scarce, entitled "Tratado de las siete Enfermedades de la Inflamacion universal del Hgado, Sirbo, Pilderon, y Rinrones, y de la Obstrucion, de la Satyriasi, y Febre Maligna, y Passion Hypochondriaca," Lisboa, 1622. 4to. (*Bio-graphie Médicale*; and Eloy, *Dictionnaire Historique de la Médecine*, art. "Abreu.") C.W.

ABREU Y BERTODANO, FELIX JOSEPH DE, son of the Marques de Regalia, and brother of Joseph Antonio de Abreu y Bertodano, was born about the year 1721 or 1722. He studied with distinction in the archiepiscopal college at Salamanca. In 1745 he left that seminary, and, returning to his father's house at Madrid, devoted himself to the study of international law, induced, he says in the preface to his book, by the success of his brother. In 1746 he published, at Cadiz, a treatise on maritime prizes. On the blank page of a copy of this work in the king's library in the British Museum, is the inscription, "Given by De Abreu, secretary to the embassy about the year 1750." It appears from the records of the British Foreign Office that his earliest credentials are dated 10th June, 1754, but they imply that he was at that time in England in some diplomatic capacity. He received new credentials as envoy extraordinary to the Court of St. James's in October, 1755; and his recall is dated 26th May, 1760. A despatch from Sir Benjamin Keene, the British minister at Madrid, dated 19th September, and printed by Coxe, mentions that Don Ricardo Wall, the minister from whom De Abreu had his appointment, complained of him as lukewarm and indolent; but this seems to have been in a fit of passion. The title of De Abreu's work is: "Tratado Juridico-politico sobre Pressas de Mar, y Calidades que deben concurrir para hacerse legitimamente el Corso. Su Autor Don Felix Joseph de Abreu y Bertodano, Cavallero del Orden de Santiago, y Miembra de la Real Academia de Lengua Española." Cadiz, 1746. It was translated into French and published at Paris in 1758. A second edition of this translation was published, also at Paris, in 1802. Martens quotes the work as an authority. (*Ensayo de una Biblioteca Española de los mejores Escritores del Reinado de Carlos III.* par. D. Juan Sempere y Guarinos, Madrid, 1784; *Tratado Juridico-politico sobre Pressas de Mar, &c.*, par D. Felix Joseph de Abreu y Bertodano, Cadiz, 1746; *Memoirs of the Kings of Spain of the House of Bourbon*, by William Coxe, London; *Papers in the Foreign Office*, London.) W. W.

ABREU Y BERTODANO, JOSEPH ANTONIO DE, was son of the Marques de Regalia, an eminent Spanish jurist who earned that title by vindicating the king's right to the revenue of vacant benefices in the Spanish

Indies. Joseph Antonio commenced early in life to collect treatises and other public documents with a view to the study of international law. Sometime in the year 1739 he presented to the Marques de Villarias the plan of a complete collection of the various treaties in which the Spanish nation was directly or indirectly interested, on the plan of the eight volumes of the "Corps Universel Diplomatique," published at the Hague (1726-31), by Dumeril. The project was approved of by the minister, and in November of that year a royal order was issued, directing the publication to commence with the documents relating to the reign of Philip III. Twelve folio volumes were published in the years 1740-52: two volumes for the reign of Philip III.; seven for that of Philip IV.; and three for the reign of Charles II.; embracing a period of 102 years (1598—1700). Martens says of this collection:—"It contains several treaties which are not to be found in the "Corps Diplomatique;" and some which, like those with the Hanse towns in 1647 and 1648, are much better given than in any other work; so that even foreigners have reason to regret that the publication was not continued." In 1746 Don Joseph published a translation into Spanish of the Abbé Mabley's "Public Law of Europe;" he also translated Pecquet's "Art of negotiating with Sovereigns," but we have been unable to ascertain in what year it was published. He died in 1775. Sometime before his death he was appointed an honorary member of the Council of Finance. (*Ensayo de una Biblioteca de los mejores Escritores del Regnado de Carlos III.*, par D. Juan Sempere y Guarinos, Madrid, 1784; *Coleccion de los Tratados de Paz, &c. de España*, vol. i. pp. i.—xv.; Martens, *Supplément, &c. conclus par les Puissances de l'Europe*, vol. i. pp. xxxvii.—xxxix.; *Tratado Juridico-politico sobre Pressas di Mar, &c.*, par D. Felix Joseph de Abreu y Bertodano, Cadiz, 1746.)

W. W.

ABRIAL, ANDRÉ JOSEPH, was born on the 19th March, 1750, and educated at the college of Louis-le-Grand, at Paris. He became an advocate, but left the bar for a time, and went to Senegal, where he superintended one of the factories, until a serious illness compelled his return. He then resumed his legal practice, and soon after the establishment of new courts of justice in 1791, was appointed king's commissary in the Court of Cassation. In 1800 he was sent to Naples to organize the republican government, and he succeeded so well that many of the improvements which he introduced were continued after the restoration of the king. During his residence at Naples it was deemed necessary that the French troops should make an attack on Sorrento, and Abrial exerted his influence with his friend Marshal MacDonald to prevent any injury being done to the house of Tasso's sister, in which the poet

sought refuge from his persecutors. The descendants of Tasso were so grateful for his conduct, that they presented him with the original portrait of their great ancestor by Zuccherò, which he carried to Paris, and preserved as a memorial of the success of his administration. The mildness and moderation which he displayed throughout his difficult task gained him the general goodwill of the Neapolitans. After the 18th Brumaire, Bonaparte appointed him minister of justice, in which capacity he laboured zealously to reconcile the anomalies of the then confused system of French law, and afterwards, according to the "Biographie Universelle," took a great share in the discussion of the Code Napoleon, but his name is not mentioned by Locré as one of the framers of the code. In 1802 he quitted office, and was made a senator, and officer of the legion of honour; and on his return from introducing the Code Napoleon into Piedmont, he received the title of Count. Notwithstanding these and other honours, and his being always one of that party in the senate most devoted to the views of the emperor, he was among the first to vote for his dethronement in 1814. Louis XVIII. created him a peer, but, fortunately for himself, he was excluded from the upper chamber during the hundred days. After the restoration of the Bourbons, he often acted as chairman of committees of the peers, and some of his "reports" have been much admired for their comprehensiveness and eloquence, particularly those on the law of divorce, and on the plan for consolidating the laws of imprisonment for debt and civil offences. In 1819, Abrial was struck with almost total blindness, which, however, did not prevent him from occupying his place in the chamber. He died on the 14th November, 1828, when he had attained the age of seventy-eight. Abrial had some taste for literature and science; but his only contributions to the Transactions of the Societies to which he belonged, had reference to certain discoveries which he supposed that he had made in animal magnetism. (*Biographie des Hommes vivants*, i. 7.; Locré, *La Législation de la France*, i. 74.; Botta, *Storia d'Italia*, edit. of 1832, iii. 211.)

J. W.

ABRIL, BARTOLOME', a Spanish sculptor of Valencia, who lived at Toledo at the commencement of the seventeenth century where he was employed by Juan Bautista Monegro, to arrange the marbles of the celebrated chapel del Sagrario, in the cathedral of that city. He was employed also, with others, in the monastery of Guadalupe in 1618. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*.)

R. N. W.

ABRIL, JUAN ALFONSO, a Spanish historical painter of Valladolid, lived about the middle of the seventeenth century. Ponz mentions a picture of St. Paul in the sacristy

of the convent of the Dominicans in Valladolid, by this painter, which was conspicuous for its agreeable colouring, and correctness of design. (Ponz, *Viage de España*; Bermudez, *Diccionario*, &c.) R. N. W.

ABRIL or APRILIS, PETER SIMON, a Spanish grammarian who lived in the sixteenth century. During twenty-five years of his life he was professor of Latin and Greek at Alcaraz, and afterwards of rhetoric at Saragossa. He died probably towards the end of the sixteenth century.

Abril is the author of several books, some of which are written in Latin and others in Spanish. Among the former are "Latini Idiomatis docendi ac discendi Methodus," Saragossæ, 1561, 8vo.; "De Linguâ Latinâ, vel de Arte Grammaticâ Libri IV., nunc denuo ab ipsomet Auctore correcti. Adjectus est in fine Liber de Arte Poeticâ," 3d edit. Tudela, 1573, 8vo. His Spanish works are mostly translations of ancient writers, such as Terence, Cicero's "Epistolæ ad Familiares;" Aristotle's "Politica," and "Organon," &c. He also wrote a Greek grammar, Madrid, 1587, 8vo. (Jöcher, *Allgem. Gelehrt.-Lexic.* v. Abril, and Adelung's *Supplement*, where a complete list of his works is given.) L. S.

ABRUZZI, a landscape painter who lived in Rome towards the end of the eighteenth century. Some of his earlier pictures were much admired. (*Winckelmann und sein Jahrhundert.*) R. N. W.

ABSALOM (in Heb. אֲבִשָּׁלֹם; in the LXX. Ἀβεσσαλώμ; in the Vulg. *Absalom*) was the third son of David. He was born at Hebron after his father's accession to the throne; his mother was Maacah, daughter of Talmai, king of Geshur, a small kingdom on the north-eastern frontier of Israel. His sister Tamar having been violated, and then ignominiously dismissed by his half brother Amnon, Absalom in revenge two years after slew Amnon: for which deed he was obliged to flee into Geshur, his mother's country, where he remained three years. David, who was exceedingly fond of Absalom, was prevailed upon by his nephew and general, Joab, to recall him, but refused for two years to admit him into his presence, until Joab, at Absalom's instigation, procured his entire restoration to his father's favour.

Absalom now determined to depose his father; and succeeded in winning by his popular manners the favour of the Israelites. He set up the standard of revolt at Hebron, the original but now forsaken capital of David. Ahithophel, the friend and counsellor of David, joined in the rebellion; and the old king, unprepared for defence, fled from Jerusalem into the country east of Jordan. Absalom advanced to Jerusalem and summoned a council to deliberate what course to pursue. The prompt and vigorous measures which Ahithophel proposed were set aside by the advice of Hushai, who had joined the rebels for

the very purpose of baffling the counsels of that wily politician. Ahithophel in despair and vexation hanged himself; and Absalom gave his father time to collect a force under his veteran generals, Joab, Abishai, and Ittai. The armies came to a battle near Mahanaim, "in the wood of Ephraim," that of Absalom being commanded by himself and his cousin Amasa, whom he had made general. Absalom was defeated, and slain in the pursuit by Joab, contrary to the express command of David, who had given a strict charge to spare his life. David bitterly lamented the death of his son; and incurred the severe rebuke of Joab, who warned him of the danger of alienating by his misplaced sorrow those who had defended his crown and life. The death of Absalom disheartened the rebels; and the offer of David to Amasa to make him captain of his army in the room of Joab determined them to return to their allegiance. The date of Absalom's rebellion is not ascertained. A passage of Scripture (2 *Sam.* xv. 7.) says it was "after forty years;" but it is probable the passage is corrupted. Josephus appears to have read "four years" (comp. *Antiq.* vii. 9. 1.), and he is supported by some copies of the Vulgate, and by other ancient versions. If this shorter period of four years be adopted, it may be computed from Absalom's full reconciliation with the king, the last preceding event recorded. Hales places the rebellion in the year B. C. 1036. It was evidently late in David's reign, which Hales makes to extend from B. C. 1070 to B. C. 1030. Absalom's age, at his death, is not exactly known, but it appears to have been between twenty-seven and thirty-four years. He had three sons, who died before him, and one daughter.

The structure near Jerusalem, known as Absalom's sepulchre, is supposed to be more ancient than the elegant Grecian exterior would indicate: it is supposed that the outer casing is of a period long subsequent to the original formation of the tomb. There is, however, no sure ground for identifying it with the pillar which he set up to keep his name in remembrance, after the death of his sons. (2 *Sam.* iii. 3. xiii.—xix.; Josephus, *Antiq. Jud.* vii. viii. xi.) J. C. M.

ABSA'LOM ORIENTA'LIS (ר' אבשלום), a rabbi, who is the author of a book called "Imre Shepher" ("Goodly Words") (*Gen.* xlix. 21.), which, according to Buxtorf, was printed at Lublin, and is cited by Abraham de Balmis in his "Mikne Abraham." But Groddeck, in the "Theatrum Placcianum," p. 684., observes that from the passage cited by De Balmis it may rather be gathered that it is a grammatical work; in which opinion Wolff agrees, and also Bartolucci, who refers to the "Mikne Abraham" of De Balmis, in which he says that the work not only appears to be a grammatical work, but that the author R. Absalom Orientalis is said to have been a gram-

marian. In the "Theatrum Placcianum" it is also stated that Martini, in the catalogue of his own books, has attributed this work to R. Naphtali bar Asher; but, though bearing the same title, the work of R. Naphtali is a different book. We have no account of the time at which this author lived; but as Abraham de Balmis cites him as an old writer, we may suppose that he lived at a rather early period of the Christian æra. (Wolfius, *Biblioth. Hebr.* i. 108, 109.; Bartolocius, *Biblioth. Mag. Rabb.* iv. 261.) C. P. H.

ABSALON, properly called AXEL, a descendant of Slagus, the founder of the town of Slagelse in Iceland, was born A.D. 1128, on an estate in the neighbourhood of Soroe in Iceland. He studied at Paris, and in 1158 became bishop of Roeskilde in Iceland. In 1178 the pope compelled him to accept the archbishopric of Lund in Schonen. He held this dignity until his death in 1201.

Absalon was one of the greatest men that Denmark produced during the middle ages. He possessed many qualities, each of which would have been sufficient to make him a distinguished man; he was a prudent and wise minister at the court of two Danish kings, Waldemar II. and Canut VI., a brave general, an enterprising and successful sailor, a pious and liberal minded priest, and a lover and active patron of learning and science. The historians of his country however, though they acknowledge these great qualities, blame him for having limited the share which the people had in the government, and they charge him with the consequent oppression of heavy taxes, and the severity with which they were exacted. He served two successive kings with the utmost fidelity, and they in return placed the most unbounded confidence in him: the latter indeed owes his surname of "Great" mainly to following the wise counsels of Absalon. When the emperor Frederic I. required the submission of Canut as his vassal, Absalon strenuously defended the sovereignty of his king, not only by argument but by force of arms. His taste for learning was manifested by his founding, in 1161, the convent of the Cistercians at Soroe. He made it one of the rules of the establishment, that learned men should be received into it, who were to continue the annals of Denmark, which had been commenced at his command by Saxo Grammaticus and Svend, and continued down to the year 1187. Among his military exploits were the reduction of the island of Rügen under the dominion of Waldemar, and the final establishment of Christianity there (about 1170); the suppression of an insurrection in Schonen; and lastly the glorious victory which he gained over Bugislav and his fleet of 500 ships, who had been instigated by the emperor Frederic I. against Canut. This victory secured the independence of Denmark. The palace, called Axelhuus, which Absalon built for

himself, was the origin of Copenhagen, the present capital of Denmark. Absalon was buried in the church of Soroe: his grave was opened in 1827, and the objects found in it are preserved as valuable relics of this great man. The sword and crosier of Absalon are shown at Copenhagen. (Estrup's *Life of Absalon*, translated into German with additions by Mohnike, in Illgen's *Zeitschrift für Histor. Theol.* i. part 1. 1832; and Langebek's *Scriptor. Rer. Dan.* v. 422.) L. S.

A'BSCHATZ, HANS ASSMANN, baron von, was born on the 4th of February, 1646, at Würbitz in Silesia. He received his earliest education in the public school of Liegnitz, and afterwards studied jurisprudence and the political sciences at the universities of Strassburg and Leyden. After the completion of his studies, he travelled through Holland, France, and Italy. Soon after his return to his native country, when Duke George William of Brieg and Liegnitz died (1675), Abschatz was appointed to the high offices of governor (Landesbestallter) of the principality of Liegnitz, and of deputy to the princes' diet at Breslau. Afterwards he was appointed Silesian ambassador to the Imperial Court at Vienna, where he was very active in promoting the interests of his country. The emperor, Leopold I., had a very high opinion of his talents as a statesman, and always treated him with marked respect. The latter years of his life Abschatz spent in retirement on his estates, where he died on the 22d of April, 1699.

Abschatz gained considerable reputation as one of the principal German poets of the seventeenth century. He belonged to that school which is commonly called the second Silesian school of poetry, and of which Lohenstein and Hoffmannswaldau are regarded as the representatives. The poems of Abschatz partake of the pompous, bombastic, and affected style which characterises this school; but some of them are distinguished by intense feeling, manly simplicity, and correctness of diction. Some of his sacred songs were so highly esteemed, that they were incorporated in the hymn books used in the churches. He also translated into German verse "Il Pastor Fido" of Batista Guarini, who was then very popular in Germany, and this translation was valued even more than his original poems.

All the works of Abschatz were collected and published after his death, under the title, "Hans Assman von Abschatz, Poetische Übersetzungen und Gedichte," 2 vols. 8vo. Leipzig and Breslau, 1704. For more than a century the poems of Abschatz were almost forgotten by his countrymen, until in 1824 W. Müller, in his "Bibliothek Deutscher Dichter des siebenzehnten Jahrhunderts," vol. vi., drew attention to them, and published a life of the poet, together with the best specimens of his muse. L. S.

ABSHOVEN. [APSHOVEN.]

ABSIMARUS TIBERIUS. [TIBERIUS.]

ABSOLON, an artist, and brother of the convent of St. Maximin at Trier in the tenth century. Folkard or Willher, abbot of St. Maximin, fixed up a large copper basin for the fountain of the summer refectory of the convent, which appears to have been highly ornamented. It was executed by two brothers of the convent, Gosbert and Absolon, whose names were recorded in Latin verses upon the base of the basin; in the interior, upon the bottom, were represented frogs, toads, and other amphibia. The following is the inscription preserved in Hontheim's "Prodromus Historiæ Trevirensis :"—

"Frater Gosbertus est istud vas operatus,
Artis quem socius juvat par nominis hujus,
Absolon, juncto sint illis præmia cælo;
Hic quia qui monachi fuerant, hoc poscite cuncti."

(Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden*.)

R. N. W.

ABSTEMIUS or ASTEMIO, GIAMPIETRO, a native of Friuli, lived in the middle of the sixteenth century, and became known for a school of a superior kind, which he kept in the town of S. Daniello, in his native country, and which was frequented by young men of the first families of Venice, and other parts of Italy. Antonio Maria Graziani, afterwards bishop of Amelia, and a distinguished writer, was sent in his youth from Rome to Friuli to study Latin under Astemio; and he has left us in his work "De Scriptis invita Minerva" (ii. 3.) a laudatory notice of his early preceptor. "Astemio," he says, "had limited the number of his pupils to thirty, because he thought that he could not extend his care to more. He boarded them in his own house, on moderate terms, with sobriety, and kept them under strict discipline. His pupils belonged mostly to noble families of the country, such as Savorniani, Valvasoni, Colloredo, Turri, Porcilli, besides several of patrician families of Venice, Giustiniani, Grimani, Contarini, Mauroceni," &c. (Tiraboschi, vol. vii. b. 3. ch. 5.)

A. V.

ABSTEMIUS, LAURENTIUS, an Italian writer on criticism and geography, who lived in the latter part of the fifteenth, and early part of the sixteenth century. Abstemius is the Latin form of his name, the Italian form of which is stated by Mazzuchelli to be Astemio, but in the Menagiana with more probability Bevilacqua, a name as common in Italy as its equivalents Boileau and Drinkwater in France and England. Abstemius is known to have been born at Macerata, from his assuming in the titles to some of his books the appellation of Maceratensis. He taught grammar at Urbino, and was librarian to the duke Guido Ubaldo, whose library, according to Abstemius, in the dedication to his book, "De quibusdam Locis Obscuris," &c., was universally acknowledged to be surpassed by

none in the world. The date of his death is unknown.

His works are as follows :—1. "Libri duo de quibusdam Locis Obscuris" (Venice, 4to., without date); in the first of which he explains some obscure passages in Ovid's "Ibis," and one in Valerius Maximus; and in the second treats of orthography, and proposes a new method of writing certain Latin words. An abridgment of this work was inserted by Gruter in his "Fax Artium." 2. "Fabulæ ex Græco in Latinum versæ," printed along with thirty fables translated from Æsop by Laurentius Valla (Venice, 1495, 4to.). These fables, thus given as translations, are in reality originals. They are a hundred in number, and from that circumstance have been named "Hecatomythium." Abstemius afterwards wrote a "Hecatomythium secundum," which was printed at Venice in 1499, in 4to.; at Fano in 1505, in 12mo., with a dedication dated the same year; at Venice in 1520, in 8vo.; and at Strassburg in 1522. These fables were included by Nevelet in his collection published in 1610, and have in that shape run through several editions, though they have no great merit. Some of them are rather short tales than fables, and reflect so freely on the clergy, that the work is in the index of prohibited books. To the editions of 1505 and 1520, is appended a "Libellus de compluribus Verbis communibus quæ nunc male appellantur deponentia." 3. A large work in Latin on general geography, which is preserved in manuscript in the Barberini library at Rome. It consists of an alphabetical dictionary of all the cities in the world, giving their description and history, and a catalogue of their illustrious citizens. Abstemius also wrote a preface to Aurelius Victor, printed in the editions of Venice 1505, and Basil 1530; and in the dedication to his treatise "De Verbis Communibus," speaks of a life of Epaminondas, which he had formerly published. (Bayle, *Dictionnaire Historique*, edit. of 1820, i. 93-4.; Mazzuchelli, *Scrittori d'Italia*, i. 1181-2.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*, edit. of Mansi, i. 3.; *Hecatomythium secundum*, Fano edition.)

T. W.

ABTALION BEN SOLOMON (אַבְתַּלְיוֹן בֶּן שְׁלֹמֹה), an Italian rabbi of Modena, and a member of the academy established by the Spanish Jews at Ferrara. He was living in the middle of the sixteenth century. He wrote "Iggereth Veteshuvah," an epistle and answer against the book called "Mashbajith Milchamah" ("Making War to cease") (*Psalm* lxvi. 9.), a work which was published in the name of the Italian Jews in general, to put an end to the violent controversies [JUDAH SARVAL] at that time going on among their nation. This epistle of Abtalion is extant in the work called "Palge Majim" ("Rivers of Waters"), in

which he calls himself Abtalion de Consilio. In the preface (Majid), however, prefixed to the same work, he is called Abtalion ben Shelomo. He also wrote answers to the epistles of R. Simeon, which were printed at Venice, A. M. 5368 (A. D. 1608). [MOSES COHEN PORTO.] (Wolfius, *Biblioth. Hebr.* i. 12. 831. ii. 1369. iii. 7.) C. P. H.

ABU' 'ABDILLAH, the Shiite, (Al-huseyn Ibn Mohammed Ibn Zakariyyá) the principal actor in the revolution which established the dynasty of the Isma'ilians, or Fátimites, in Africa and Egypt, was born at San'ah, the capital of Yemen, about A. H. 250 (A. D. 864). For a long time the powerful party to which Abú 'Abdillah belonged had secretly meditated the overthrow of the 'Abbáside dynasty, and the restoration of the proscribed family of 'Ali. The original tenets of the Shiites, or partisans of 'Ali, were, that 'Ali had been unjustly deprived of the khalifate; and that the office of imám, or spiritual ruler of the Moslems, was, from its nature, the inalienable property of him and his descendants. But in the course of time the party was divided into various sects, one of which, the Isma'ilians, held that the imámate descended from Ja'far As-sedík, the sixth imám, to his son Isma'il, and that the number of the imáms was limited to seven; in opposition to the Imámians, who considered Músa to be the legitimate heir of his father Ja'far, and who admitted twelve imáms. To the former of those sects Abú 'Abdillah belonged. Upon the death of Isma'il, who died before his father Ja'far, his party asserted that the imámate had passed, by virtue of that title, to his son Mohammed, and considered him the seventh and last imám. Accordingly, after the death of Mohammed, the Isma'ilians constituted the expectation of his return to the world a leading dogma of their faith, whilst the spiritual affairs of the sect continued to be administered in succession by seven chiefs, or imáms, who were lineal descendants of Isma'il, and who, in consequence of being obliged to conceal themselves, and fly from place to place to avoid the persecution of the 'Abbásides, were called "Al-omamá al-musturún" (the hidden imáms). Under the administration of the fifth of those imáms, whose name was Isma'il, and who resided at Ispahán, the tenets of the Isma'ilians seem to have received some modification. Being an ambitious man, and endowed with great abilities, Isma'il thought of so shaping the tenets of his sect as to render them more efficient for political purposes. The immediate reappearance of the Mahdí, or Director—who was to restore peace to the world—in which all the Shiites believed, furnished the ambitious chief with a plausible reason for urging his proselytes to collect arms, horses, and all the materials necessary for war; and he was thus enabled, under cover of a religious doctrine, to make preparations for a

revolution. Missionaries were also sent into every Mohammedan country, to spread the tenets of the sect, and preach the coming of the Mahdí. Isma'il, however, was not able to carry on his operations long without raising the suspicion of the government. He was, in consequence, obliged to remove successively from Ispahán to Ahwáz, to Basrah, and lastly to Salamiyyah, where he died. His son and successor, Mohammed, conducted the affairs of the sect in the same spirit, but with more success. Having sent a missionary named Ibn Haushab to Arabia, his preaching was so successful, that in a very short time the greater part of that country embraced the tenets of the Isma'ilians. Abú 'Abdillah, who was sent from Egypt into Africa on a similar mission, was still more fortunate. This remarkable man entered Africa in A. H. 280 (A. D. 893), in a caravan of pilgrims of the tribe of Kotámah, who were returning to their native country. At first he disguised the object of his mission, and only attempted to inspire his fellow-travellers with affection for his person. Having accomplished this, he began openly to preach the coming of the Mahdí, and persuaded the Kotámians that the expected reformer would soon make his appearance among them. By means of this and other promises, Abú 'Abdillah soon acquired a complete ascendancy over those ignorant Berbers. Some dissension between the Kotámians and another tribe of Berbers, which arose on his account, gave Abú 'Abdillah the first opportunity of using arms in support of his cause. Having led the Kotámians against their enemies, he defeated the hostile tribes, and took the town of Tasrút. Emboldened by this success, he invaded the territory of Mílah, and laid siege to that city. The news of these movements having reached Tunis, induced Abú Ishák Ibrahím Ahmed Ibnu-l-aghlab, ninth sultan of Eastern Africa, of the dynasty of the Aghlabites, to send troops against Abú 'Abdillah; but by avoiding any encounter with the royal forces, and withdrawing to the mountain fastnesses, the rebel maintained his ground. In A. H. 290 (A. D. 903), perceiving the advantages of his position, Abú 'Abdillah sent a deputation to 'Obeydullah, who had succeeded his father in the administration of the affairs of the party, and was then residing at Salamiyah, informing him of the great success of his first attempt and that everything was ripe for his appearance, as the expected Mahdí. Having previously taken the advice of his counsellors, 'Obeydullah consented to the proposition; but he had already rendered himself so suspected, by his imprudent conduct, that although he set out immediately for Africa, Al-muktafí, the reigning khalif, warned his governor in Egypt, and the sovereigns of Africa and Sigilmésah, that this dangerous person was on the road. Accordingly, no sooner had 'Obeydullah, accompanied by his son, Abú-l-kásim

Mohammed, who reigned afterwards under the name of Al-káyem-bi-amrillah, (he who owes his elevation to God,) set his foot in Africa, than he was obliged to fly for his life; he was ultimately discovered at Sigilmésah, and confined to a dungeon by the reigning prince, Al-yasa' Ibn Medrar. Meanwhile Abú 'Abdillah was prosecuting his conquests in Eastern Africa. After defeating, near Kabúnah, Ibráhim Ibn Habashí, the general of Ziyádatullah, who had succeeded Ibráhim on the throne, he took the towns of Telesmá and Tobnah (A. H. 291, A. D. 904), and he attached the inhabitants to his cause by treating them with moderation. In A. H. 294 (A. D. 907) he entered the city of Bujáyah (Bugia), the Saldæ of Ptolemy, by capitulation; and two years later (A. H. 296), his cavalry ravaged the province of Kastiliyah; after which Abú 'Abdillah in person advanced against Ziyádatullah, at the head of all his forces. Having besieged that prince in the castle of Arbes, or Aris, as called by Abú-l-fedá (ii. 430.), he took that fortress by storm on Saturday, the 24th of Jumáda the second, of the same year (April, A. D. 909). Ziyádatullah escaped to Rokédah with some of his nobles. The garrison and the inhabitants, who had taken refuge in the mosque, were all slaughtered. To secure his victory, Abú 'Abdillah sent a division of his army to Rokédah, and another to Caírwán, both which cities were speedily reduced. Master of all the dominions which had once belonged to the Bení Al-aghlab, Abú 'Abdillah now prepared to deliver 'Obeydullah and his son Abú-l-kásim from their captivity. Having appointed his two brothers, Abú-l-'abbás and Abú Zakí, to govern his conquests during his absence, he put himself at the head of his army, and marched against Sigilmésah, on Thursday, the 15th of Ramadhán, A. H. 296 (June 8. A. D. 909). On his route he besieged and took Tihart, and slew its king, Yoktán the Rustamite; he arrived at Sigilmésah on Saturday, the 6th of Dhí-l-hajjah, A. H. 29., and took it by storm on the following Sunday. 'Obeydullah and his son Abú-l-kásim were liberated from their prison, and Abú 'Abdillah having conducted 'Obeydullah to a magnificent tent, delivered his authority into his hands, and said to those present, "This is my lord and your lord; God has fulfilled his promise to him; restored him his right, and made his cause victorious." The conduct of 'Obeydullah on the throne, his tyranny and injustice, and, above all, his ungrateful behaviour towards the man to whom he owed his empire, having alienated the minds of his subjects, Abú-l-'abbás, the brother of Abú 'Abdillah, persuaded that chief to enter into a conspiracy against his sovereign. Accordingly, Abú 'Abdillah had an interview with the sheikhs of the Kotámah, in which he spoke of the tyranny of 'Obeydullah, and expressed doubts as to his being the real Mahdí.

It was then determined among the conspirators to examine the body of 'Obeydullah, and if the words "The Mahdí is the Prophet of God," should not be found written between his shoulders, just as the prophet Mohammed is said to have had the seal of his prophetic mission stamped between his shoulders, to put him to death. The conspiracy reached the ears of 'Obeydullah. Abú Zakí, one of Abú 'Abdillah's brothers, was first put to death at Tripoli, where he was residing, and Abú 'Abdillah and his brother Abú-l-'abbás, were treacherously slain at Rokédah, on their way to the palace, where they were going to partake, according to their custom, of the sultan's meal. This happened on Tuesday, the 1st of Dhí-l-hajjah, A. H. 298 (July 30. A. D. 911), at the hour of sunset. The news of their execution having been conveyed to 'Obeydullah, he is said to have exclaimed, "God be merciful to thee, O Abú 'Abdillah, and reward thee in the world to come for thy past zeal! but may God not be merciful to thee O Abú-l-'abbás, for thou didst lead him astray from the straight path, and hurry him down the way of death!" Some writers have counted Abú 'Abdillah in the number of the Fátimite sultans, but erroneously, as he held no authority except in the name of 'Obeydullah, the true founder of the Fátimite dynasty, which has also been called "the dynasty of the 'Obeydites," from his name. There are in Arabic several histories of the Fátimites, the titles of which may be seen in the "Biographical Dictionary" of Hájí Khalfah. Some extracts from one of them, the work of an anonymous writer, have lately been translated into English:— "An Account of the Establishment of the Fatimite Dynasty in Africa, &c., from an ancient Arabic MS. ascribed to el Mas'ûdi, belonging to the ducal library of Saxe-Gotha, with an Introduction and Notes. By John Nicholson. Tübingen, 1840. 8vo." (Abú-l-fedá, *Ann. Musl.* ii. 77.; De Sacy, *Exposé de la Religion des Druses*, i. p. lxiii. et seq.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 21.; Al-bekrí, translated by Quatremère, *Not. et Extraits des MSS.*, xii. 606.; D'Herbelot, *Bib. Or.*, v. "Mahadi;" Ibn Khallékán, *Biog. Dict.*) P. de G.

ABU' 'ABDILLAH MOHAMMED, surnamed Al-mahdí, founder of the religious sect and dynasty of the Al-muwáhedún, or Unitarians, whom the European writers generally designate under the name of "Almo-hades," was born in the province of Sús al-akssá, in the territory occupied by the tribe of Herghah, one of the branches of the great tribe of Masmúdah, about A. H. 480 (A. D. 1087-8). His father, Tiumarta, also called *Asefu*, a word meaning "light," in the dialect of his tribe, appears to have been lamp-lighter to one of the mosques of his native country. (Ibn Khaldún, *Hist. of the Berbers*, fol. 103.) After learning to read and expound the Korán, Abú 'Abdillah resolved

upon leaving his native country, and travelling in search of knowledge. He went first to Cordova, where he attended the lectures of the most eminent theologians, and was present at the controversial disputes which the newly imported doctrines of Abú Hámid Al-ghazzálí, an eastern writer, had raised among the students of that capital. [ABU' HA'MID.] At last the doctrines of that philosopher having been condemned by an assembly of Cordovan ulemas, and his works consigned to the flames by order of 'Ali Ibn Yúsuf, the Almoravide reigning sovereign, Abú 'Abdillah, who had become a convert to his opinions, left Cordova and repaired to Almeria, where he embarked for the East, in A. H. 500 (A. D. 1106-7). After a short stay at Alexandria and Cairo, he went to Arabia, for the purpose of performing his pilgrimage, and on his return to Egypt he started for Baghdád. Here he found Abú Hámid Al-ghazzálí, who was preaching with great success the doctrines which had been condemned by the theologians of Cordova. Being admitted among his disciples, Abú 'Abdillah showed so much assiduity that he soon became one of his favourite pupils.

One day Abú Hámid asked him if he came from Cordova, and whether he knew how his doctrines had been received there. Abú 'Abdillah having acquainted him with the sentence passed by the assembly, and the burning of his works by the command of the Almoravide prince, Abú Hámid raised his hands to heaven, and exclaimed, "May the Almighty overthrow their empire, and treat them as they treated my books!" upon which Abú 'Abdillah drawing apart, said, "Please to God to render me the instrument of thy vengeance!" After remaining three years under the tuition of Abú Hámid, Abú 'Abdillah returned to his native country, intending to execute the design which he had conceived. At first he wandered from place to place, zealously preaching his master's doctrines, but without much success. On his arrival at Mahdiyyah, the governor, who had been cautioned against Abú 'Abdillah, tried to secure his person; but he fled to Bujéyah (Bugia), and from thence to Tájurá, a town of the province of Telemsán. On the road to that place he fell in with a youth of the name of 'Abdu-l-múmen, who, in company with his father, was travelling to Egypt, for the purpose of performing his pilgrimage to Mecca. Being much struck by the comely appearance of the youth, as well as by his learning and ready wit, Abú 'Abdillah persuaded him to share his fortunes; and, 'Abdu-l-múmen having accepted the proposal, the two friends travelled to Fez, and took up their lodgings at a madrasah, or college, adjoining the mosque of Taryánah. For four consecutive years Abú 'Abdillah and his disciple 'Abdu-l-múmen laboured assiduously to inculcate the new doctrines, preaching against the use of

wine, perfumes, music, and other abuses introduced into the Mohammedan religion. The result, however, was far from answering their expectations; and Abú 'Abdillah having dreamed that at Marocco only could his preaching be attended with success, determined upon repairing thither with his disciple. On his arrival there (A. H. 514, A. D. 1120-1), Abú 'Abdillah began openly to preach reform in the markets and other public places, and to inveigh bitterly against the corruption of the age. One day he entered the principal mosque of the place, and sat himself on the seat reserved for the Imám. Upon being informed that the place which he occupied belonged to the sultan, he exclaimed, "The temples belong to God, and to God alone!" Shortly after, 'Ali Ibn Yúsuf, the reigning sultan of Northern Africa, entered the mosque, when all who were present rose to salute him, with the exception of Abú 'Abdillah, who kept his seat. When the service was ended, he approached 'Ali, and in a voice loud enough to be heard by all the assembly, said, "Provide a remedy for the afflictions of thy subjects, or else thou shalt account for it at the day of judgment!" Believing him to be one of those ascetic maniacs who, fancying themselves inspired, wander about the cities and towns of Africa, and are reputed saints by the inhabitants, 'Ali asked the bold intruder whether he wanted anything; "Nothing," answered Abú 'Abdillah, "which this world can give. I am a poor man, and my business is not of this world; my mission is only to preach reform; but thou art the person upon whom the task devolves of correcting abuses." 'Ali was struck by these words, and he ordered his theologians to examine the doctrines of the pretended prophet. When called upon to explain his religious opinions, Abú 'Abdillah did it with so much eloquence, and in so orthodox a manner, that he was unanimously acquitted by his judges. The artful fanatic was now suffered to pursue his vocation, until the excitement produced by his violent harangues upon the multitude was such that a revolt was apprehended, and he was ordered to leave Marocco. Upon this Abú 'Abdillah retired to a cemetery, called Al-jabbénah, close to the capital, where he built himself a hut among the graves. He was soon followed thither by crowds of people, who venerated him as a saint, and who listened with pleasure to his denunciations of the vices of the Almoravides, whom he accused of being infidels and perverters of the true faith. Orders having been issued for his apprehension, he received timely intelligence, and fled to Aghmát, accompanied by a host of proselytes. Not deeming himself secure in that city, he went to Tinmelel, in the province of Sús al-akssá, where he arrived in the month of Shawwál, A. H. 514 (Jan. A. D. 1121). His success in that quarter was

rapid. The tribes of Herghah, Hentétah Tinmelel, Kadmiyah, Jenfisah, and others inhabiting the gorges and valleys of the Atlas, flocked to his standard and embraced his doctrines; and within three months after his arrival at Tinmelel, the successful preacher found himself at the head of an army of proselytes ready to obey his will. Hitherto Abú 'Abdillah had contented himself with preaching to his followers the coming of the Mahdí*, as announced in an old prophecy; but when he saw his power increased, he determined upon giving himself out as the expected Mahdí. One day, in conformity with a preconcerted plan, as Abú 'Abdillah was in his tent explaining to his disciples the benefits to mankind from the appearance of the expected reformer, 'Abdu-l-múmen rose and said, "O master! thou announcest a Mahdí; but the description thou givest of him applies only to thyself. Be then our Mahdí, and we swear to obey thee." 'Abdu-l-múmen and his disciples then took the oath of allegiance to Abú 'Abdillah, and on the ensuing day he was publicly proclaimed by all the Berber tribes which had embraced his doctrines. Abú 'Abdillah's first care was to institute a regular government; he confided the administration of affairs to a council composed of ten sheikhs, among whom 'Abdu-l-múmen occupied the first rank, but he reserved a general control to himself. He divided his followers into thirteen classes, and appointed a number of theologians, or talbes, to instruct the Berbers in the duties of the Mohammedan religion, which they had entirely neglected and forgotten. Perceiving that, owing to the rudeness of their native dialect, the Berbers could not pronounce and retain in their memory the first súra, or chapter, of the Koran, he devised the following stratagem. He picked out as many men as there were words in that chapter, formed them into a company, and named each of them after one word in the chapter: he then had them daily marshalled and called out, until they learned all the words by heart.

At the news of this formidable insurrection, the governor of Sús marched against the rebels; but he was defeated with great loss, and compelled to retreat upon Aghmát,

* The Shiites believe that Abú-l-kásim Mohammed, surnamed Al-mahdí (the director), the twelfth Imám of the race of 'Ali, who was put to death in A. H. 264 (A. D. 877), by the order of the Khalif Al-mu'tamed, is still living, and is to appear and subject the entire world to his empire. A well-authenticated tradition attributes to the Mohammedan prophet the following words:—"The time shall come when a man of my family, bearing my name and patronymic, shall fill the earth with equity and justice, as it had before been filled with tyranny and oppression; he shall rule seven years." Upon the strength of this prophecy several impostors have at different times appeared in Africa, assuming the title of Mahdí (director): and not many years ago, since the occupation of Algiers by the French, a Berber named Mohammed Ibn 'Amr has assumed the title of Mahdí among the Fellatahs to the south of the Sahára, or Great African Desert. See *Nouveau Journal Asiatique*, iv. 179.

whither he was followed by the victorious Almohades. An army sent from Morocco, under an experienced general, named Al-ahwál, shared a similar fate. It was defeated and dispersed; the commander remaining among the dead. Encouraged by their success, the Almohades marched to Morocco, which they besieged for some days; but, on the 3d of the Sha'bán, A. H. 516 (Oct. 6, A. D. 1122), despairing of reducing that capital, they raised the siege, and retired to their settlements beyond the Atlas. The ensuing year, after defeating Temím, Ali's brother, in a sanguinary encounter, the Mahdí again laid siege to Morocco. This time he remained for upwards of two years encamped on the mountain of Ikliz, close to the capital, whence he sent bodies of light cavalry to waste the neighbouring country. A scarcity of provisions began to be felt in Morocco, which would have fallen into the hands of the pretended prophet, had not the news of a revolt among the tribes of the Atlas summoned him to Tinmelel (A. H. 519, A. D. 1125). After reducing the refractory tribes to submission, the Mahdí made immense preparations to assail the tottering empire of the Almoravides. At his summons 40,000 men took the field; but as he was retained at Tinmelel by an illness, from which he had little hope of recovery, he entrusted the command of the forces to his faithful 'Abdu-l-múmen and to Abú Mohammed Al-busheyr, one of the ten sheikhs of the council. On the other hand, the preparations of 'Ali were immense. Determined to strike a decisive blow for the defence of his empire, he had summoned to his aid all the tribes which acknowledged his sway, and he marched against the enemy at the head of 100,000 men. The two armies met in the neighbourhood of Aghmát; and after a series of skirmishes, which lasted for several days, the Almoravides were again defeated in a pitched battle, and pursued to the walls of Morocco, which was immediately invested. The besieged defended themselves for some time with unabated vigour; but it is probable that the place would soon have been compelled to capitulate, had not one of 'Ali's superior officers, named 'Abdullah Ibn Humushk, a native of Spain, offered to sally out in the dead of night against the enemy at the head of a chosen body of men. The attempt was attended with the most complete success; and 'Abdullah re-entered Morocco with 300 heads of the enemy. 'Ali next led his troops against the besiegers, whom he completely routed; and after losing Al-busheyr, one of their generals, the Almohades were compelled to raise the siege of Morocco. When intelligence of this disaster reached Tinmelel, Abú 'Abdillah inquired, "Does 'Abdu-l-múmen still live?" and on being answered in the affirmative, he exclaimed, "Then our empire is not lost." Shortly after this, Abú 'Abdillah died,

on Thursday, the 25th of Ramadhán, A. H. 524 (Aug. 31. A. D. 1130), according to the historian Al-bornúsí; or on the 13th of the same month (Aug. 19. A. D. 1130), according to other authorities. He was buried with great pomp in the mosque of Tinmelel, which he himself had built. Before he died, he entrusted to 'Abdu-l-múmen the prosecution of his plans of conquest and reform, as well as the keeping of a book of prophecies, called "Al-jefr," which he pretended to have received from his master Abú Hámid Al-ghazzálí, and in which he believed himself to be described as the Mahdí who was to restore peace and happiness to mankind. Abú 'Abdillah is reported to have written several works, which were held in great veneration by the sultans of his dynasty. One was entitled, "Kitábu-t-tauhíd" ("The Book of the Unity of God"); another, "Kitábu-l-kawá'id" ("The book of the Foundations of Religion"); and a third, "Kitábu-l-imánat" ("The Book of the Faith"). They were all written in the Berber language. His followers were called Al-muwáhedún; that is, the Unitarians, in opposition to the Almoravides, whom they designated under the appellation of Al-mujassimún (the Corporalists). They are also occasionally called Al-mahdiún, or the followers of the Mahdí. The empire founded by this impostor lasted for upwards of 140 years, until A. H. 665 (A. D. 1266-7); when Al-murtadhí, the eleventh sultan of the Almohades, was dethroned by Abú Dabús. Some historians, however, do not consider Abú 'Abdillah as the founder of the dynasty of the Almohades; because, they say, his power was more spiritual than temporal, and the empire of the Almoravides was not completely overthrown till the reign of his successor, 'Abdu-l-múmen. Hence Ibn Khaldún, the author of the "Karttás," and others, call the dynasty "Daulat 'Abdu-l-múmeniyyah" (the dynasty of 'Abdu-l-múmen). (Moura, *Kartas*, p. 201, *et seq.*; Cardonne, *Hist. de l'Afrique*, ii. 135.; Chenier, *Recherches sur les Maures*, 55, *et seq.*; Abú-l-fedá, *Ann. Musl.* iii. 401. 89.; Ibn Khaldún, *Hist. of the Berbers*, chap. of the Mahdí, MS. Brit. Mus. No. 9575. fol. 102.; Conde, *Hist. de la Dom.* ii. 249.)

P. de G.

ABU' 'ALI AL-KALÍ. [ISMA'Í'L.]

ABU ALPHARAG (أبو ألفراج), a Karaite or Sadducean Jew, who was living about the year A. D. 1100, or at any rate in the very early part of the twelfth century. He is called by Hottinger (*Historia Eccles.* xii. 244.) Abulphargus, in which misnomer Spizel and Hendreich have followed him. Abu Alpharag was a native of Palestine, where he suddenly appeared as a new and fierce champion of the Karaite doctrines; and here he wrote a commentary on the Pentateuch, in which he endeavoured to confute and overturn the doctrines of the rabbis, which are built upon the Mishnic traditions,

and wherein he attacks with great fierceness themselves, their traditions, ceremonies, and oral law. His book was brought into Spain by a certain Spanish Jew, who is called "Ben Altaras" (the son of Tarasus), who having visited Alpharag in the Holy Land had embraced his doctrines, and afterwards converted many of his countrymen to them. We are told this by his great antagonist, Abraham ben Dior Harishon, in the "Sepher Hakkabbala," p. 20, 21., who speaks of him and his work in a strain no way inferior to his own in bitterness, for in quoting some passages of this commentary he says that he does so to expose the singular vanity and folly of this man. Indeed it was the commentary of this author, and the consequent revival of the Karaite sect in Spain, which caused Abu ben Dior to write his book of the Cabbala, in which the rabbinical traditions are traced from the beginning of the world to his own times. This celebrated commentary of Abu Alpharag, which had so much influence at the time, seems to have perished altogether; according to Bartolucci its first words were, "Reshith hachoshek" ("The beginning of the darkness"). Bartolucci, *Biblioth. Mag. Rabb.* i. 3, 4.; Wolfius, *Biblioth. Hebr.* i. 5.)

C. P. H.

ABU AMRAM BEN ABDALLA (אבן אמרם), a Jewish physician of Cordova in Spain, whose name shows him to be of a Moorish family. He is the author of a work in the Spanish language, "Sobre la Gota," on the gout, which was in the library of the Escorial, according to Wolff, who cites a manuscript catalogue of that library. (Wolfius, *Biblioth. Hebr.* iii. 7.)

C. P. H.

ABU' 'AMRU AL-AUZA'I, a celebrated Mohammedan doctor, was born at Ba'lbek, in A. H. 88 (A. D. 706-7). His entire name was Abú 'Amru 'Abdu-r-rahmán Ibn 'Amru Ibn Mohammed, and he used the patronymic Al-auzá'í, because he belonged to a clan called Auzá', of the tribe of Dhí-Kalá', among the Arabs of Yemen. When he was in his infancy his mother took him to Beyrút, where he devoted himself so ardently to the pursuit of knowledge that he injured his health. He then went to Damascus, where he soon became known as a lawyer and theologian, and obtained the office of kádhí, or judge, which he filled with universal satisfaction. He conformed entirely to the sunnah, or body of traditionary law. A collection of his legal decisions, amounting, it is asserted, to no less than 70,000, was carefully preserved by his disciples after his death, and constituted a sort of civil and criminal code, which lasted in full vigour, in Syria and part of Egypt, until about the year 160 of the Hijra (A. D. 776-7), when it was superseded by the new school, or sect of Málík Ibn Ans. The doctrines of Al-auzá'í were likewise professed by the Moslems of Spain, until the reign of Al-hakem I. of Cor-

dova, who ordered all the judges in his dominions to determine according to the sect of Málik. According to the biographer Ibn Khallékán, (*Tyd. Ind.* No. 369.) Al-auzá'í died at Beyrút, on Sunday the 2d of Safar, A. H. 157 (Dec. 21. A. D. 773), or, according to other authorities, on the ensuing month of Rabi' the First. He was buried close to the principal gate of Beyrút, where his tomb was still in the fourteenth century an object of veneration for the Moslems. (Ibn Khallékán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* v. "Auzai, Malec.") P. de G.

ABU' 'AMRU 'OTHMA'N AS-SEYRAFI' AD-DA'NI', surnamed Omawí, because one of his ancestors had been a freedman of one of the sultans of Cordova, was born at Catarasa, near Cordova, in A. H. 371 (A. D. 981-2). Having completed his studies at Cordova, whither he was sent by his parents, he left Spain at the age of six-and-twenty, and arrived at Cairwán, where he made a short stay. He then proceeded to Egypt, and made his pilgrimage to Mecca. On his return to Spain, in A. H. 409 (1008-9), he inhabited Saragossa, Cordova, and Denia in succession, in each of which cities he filled the functions of mokrí, or reader of the Korán, to the mosque. He died at Denia, in A. H. 444 (A. D. 1052-3). He is said to have written upwards of one hundred and twenty different works, chiefly upon the duties attached to his profession, and the manner of reading the Korán. Those whose titles are known are: "Al-mokni fí ma'refati khatt masáhif al-amsár" ("Sufficient Rules on the Orthography of the Korán"); *Bib. Pari.* No. 239. "Kitábu-t-teysír fí-l-koraáti-saba'" ("Easy Method to learn the Seven Schools, or Manners, of reading the Korán"), *Bib. Esc.* No. 1382., *Brit. Mus.* No. 9485., *Bib. Bodl.* No. 244. "Ikhtissár fi rasmi-l-mashaf" ("Short Rules on the Orthography of the Korán"). Some extracts from the first-named work have been published by De Sacy, in the eighth volume of the "Notices et Extraits des MSS. de la Bibliothèque du Roi," p. 290. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 110. 138. 145.; D'Herbelot, *Bib. Or.* sub voc. "Dani, Othman.")

P. de G.

ABU' BAHR SEFWA'N, IBN IDRIS AT-TOJIBI', a celebrated poet and historian, was born at Murcia, in Spain, about A. H. 500 (A. D. 1106-7). Few particulars are known of his life; but his works, some of which are still in existence, are both numerous and important. He wrote a biographical dictionary of eminent authors and poets, who were his contemporaries, with numerous extracts from their writings in prose and verse. This production, which was held in great repute among the Arabs of Spain, was intended as a supplement to the "Kaláyidu-l-'ikiyán" ("Gold Necklaces") by Ibn Khakán, a work containing the lives of illustrious men who lived in the

sixth century of the Hijra. [AL-FATAH IBN KHAKAN.] Abú Bahr entitled his work, "Zádu-l-musáfiri" ("Food for the Traveller"). It is in the Escorial library, No. 354. Abú Bahr also wrote an account of his travels through Spain and Africa; a work, in two volumes, on the advantages of science; and a poetical description of Mohammedan Spain, which he dedicated to 'Abdu-r-rahmán, son of Abú Ya'kúb Yúsuf, second sultan of the Al-muwáhedún, or Almohades. He published also a collection from the best poets of his nation, entitled "Majmu' asha'r Andalus" ("A Collection of Andalusian Poetry"). Abú Bahr died at his native city, Murcia, in A. H. 578 (A. D. 1182-3); not in 598, as Casiri has erroneously stated. (Al-makkarí, *Moh. Dyn.* i. 195. 356. 476.; Casiri, *Bib. Arab. Hisp. Esc.* i. 93. ii. 97.) P. de G.

ABU' BEKR, first khalif after Mohammed, was born in A. D. 571. He was the son of Abú-l-kaháfah, and belonged to the illustrious tribe of Koraysh. His original name was 'Abdu-l-ka'bah (the servant of the Ka'bah); but, upon his conversion to Islám, Mohammed made him change his name into that of 'Abdullah (the servant of God). When the prophet married his daughter, 'A'yeshah, he assumed the surname of Abú Bekr (the father of the virgin), by which he is more generally known. Abú Bekr was very useful to Mohammed at the commencement of his undertaking, as he not only was one of the first to embrace Islám, but exerted himself in spreading the new religion, and augmenting the number of its proselytes. He likewise vouched for his veracity in every thing which Mohammed related concerning his revelations, and his nocturnal journey to heaven, owing to which he received from the prophet the surnames of As-sedík (the faithful witness), and 'Atík (the preserved from hell-fire). At the time of Mohammed's death (A. D. 632), two powerful parties, the Muhájirún (co-exiles), and the Ansár (helpers), claimed the right of appointing his successor. The former, who were so called from their having accompanied the prophet in his flight from Mecca to Medína, founded their pretensions on having been the first to declare themselves in his favour; whilst the Ansár pleaded that they had supported him in his disgrace, when he was banished from his native city, and had enabled him to surmount all opposition. [MOHAMMED.] At last, through the interposition of 'Omar, both parties agreed to elect Abú Bekr, who was accordingly sworn on the 15th of Rabi' the first, A. H. 11 (June 9. A. D. 632), not without some opposition on the part of 'Ali, who, being the son-in-law of the prophet, considered himself entitled to the empire. ['ALI IBN ABI' TÁLÍB.] Abú Bekr's first attention was directed towards reducing many rebellious tribes, which towards the close of Mohammed's life had

renounced their new religion, and refused to pay the customary tribute. Abú Bekr marched against them, defeated them, and made their children slaves. An Arab of the tribe of Ased, named Toleyhah Ibn Khowaylad, who called himself a prophet, having stirred the tribes of Ased, Ghatfán, and Tay into rebellion, Abú Bekr sent against him Kháled Ibn Walíd, surnamed Seyfullah (the sword of God), who defeated the impostor and dispersed his followers. (A. H. 12, A. D. 633-4.) Another apostate, named Moseylemah, who had risen in the province of Yemámah, shared a similar fate. He was defeated and slain by Kháled. The troubles in Arabia being pacified, Abú Bekr directed all his attention towards extending the limits of his empire. Kháled received orders to conduct the troops under his command into Arabian 'Irák. He was extending the sway of Islám in that quarter by the most rapid and splendid success, when he was suddenly recalled to Medínah to take charge of the expedition which was proceeding towards Damascus. Kháled marched to Syria, defeated the generals of the Greek empire, took Basrah, and soon after Damascus itself. But Abú Bekr did not live to hear of these splendid achievements: he died at Medína, on Friday the 23d of Jumáda the second, A. H. 13 (Aug. 23. A. D. 634), after a reign of two years, three months, and nine days, or, according to other authorities, five-and-twenty days. He was then sixty-three years old. He left several sons, none of whom succeeded to the khalifate; for on his death-bed he appointed 'Omar Ibnu-l-khattáb to be his successor. His father, 'Othmán, surnamed Abú Kaháfah, survived to the succeeding reign of 'Omar, when he died at the advanced age of ninety-nine. Pious and humble beyond his contemporaries, Abú Bekr is acknowledged, even by the partisans of 'Ali, who consider him a usurper, to have been the mildest monarch that ever wielded a sceptre. Such was the liberality of his disposition, that, on the Friday of each week after evening prayers, he distributed to the poor the remainder of his own and the public money, after appropriating a small portion of it for his own maintenance. Among other sayings recorded of him, the following are worthy of notice: "Good deeds are a shield against the blows of adversity," and "Death is the easiest of all things after, and the hardest of all things before." (Abú-l-fedá, *De Vita et Reb. Gest. Mahommedis*, (Oxon. 1723,) p. 17.; *Ann. Musl.* i. 220.; Al-makín, *Hist. Sar.* p. 17.; Ad-diyárbekrí, *Gen. Hist.* MS.; Gibbon, *Decline and Fall*, ix. 358. 8vo.) P. de G.

ABU' BEKR AL-MAHRI', vizír of Al-mu'tamed Ibn 'Abbád, third sultan of Seville, of the dynasty of the 'Abbádites, was born at Shanbos, a town in the neighbourhood of Silves, in A. H. 422 (A. D. 1031). His name was Mohammed, and he was the son of 'Ammár, an

illustrious Arab of the tribe of Mahrah Ibn Jeydán. In A. H. 444, when Mohammed Ibn 'Abbád, who afterwards ascended the throne of Seville, under the name of Al-mu'tamed 'ila-illah" ("he who relies on God"), marched by his father's command against Mohammed Ibn Sa'id, lord of Santa Maria and Silves, Abú Bekr enlisted under the banners of that prince, who being pleased with his services took him to Seville, and in the course of time appointed him his vizír. When Al-mámún, king of Toledo, invaded the territory of Murcia, whose king, Ahmed Ibn Táhir, was a tributary of Al-mu'tamed, Abú Bekr was sent to his assistance with considerable forces. Finding, however, that he could not successfully contend with his adversary, who had a body of Castilian troops under his pay, Abú Bekr took the bold resolution of repairing with a slight escort to Barcelona, where he obtained from the Count Raymond II. a body of cavalry, upon the payment of ten thousand dinárs. With these forces Abú Bekr returned to Murcia, and obliged the enemy to evacuate that kingdom. In A. H. 471 (A. D. 1078-9), Abú Táhir having refused to pay the customary tribute, Al-mu'tamed sent against him his vizír Abú Bekr, who besieged and took his capital, and deprived Abú Táhir of the throne. On his return to Seville, Abú Bekr was accused of having placed most of the fortresses of that kingdom in the hands of his friends and relatives, and of holding correspondence with the king of Castile, with a view to his own personal aggrandisement. Al-mu'tamed resolved upon his destruction; but Abú Bekr, having received timely intelligence, fled to Murcia, and thence to Valencia. Not deeming himself secure in the latter city, he went to Toledo, at that time the court of Alphonso VI., who had conquered it in A. D. 1081, and remained some time under his protection. Some angry expressions which escaped Alphonso having made Abú Bekr suspect that his life was in danger, he escaped from Toledo, and repaired to Saragossa, by whose king, Abú 'A'mir Yúsuf Ibn Húd, he was kindly received; but the king of Seville, who dreaded his influence and his talents, had him seized and taken to his capital, where he was executed in Rabi' the first, A. H. 479 (A. D. 1084). Abú Bekr was considered one of the best poets of his age; and the works of Al-makkarí (*Brit. Mus.* No. 7534.) and Al-fat'h (*ib.* No. 9580.) abound with extracts from his poems. The latter author says that a beautiful elegy was composed on the death of Abú Bekr, by a Sevillian poet, named Abú Mohammed 'Abdu-l-jelíl Ibn Wahbún. (Conde, *Hist. de la Dom.* vol. ii. chap. viii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 44.; Ibn Khallekán, *Biog. Dict.*) P. de G.

ABU' BEKR AL MÚ'TADD. [HISHAM III.]

ABU' BEKR IBNU-L-ARABI. [MOHAMMED IBN ABDILLAH.]

ABU-FARA'S AL-HAM DA'NI' is the surname of a celebrated Arabian poet who lived in the fourth century of the Hijra. His name was Al-háarith Ibn Abí-l-'ala Sa'id Ibn Hamdán Ibn Hamdún, and he was the cousin of Násiru-d-daulah and Seyfu-d-daulah, both kings of Haleb (Aleppo), of the dynasty of the Bení Hamdán. According to Ibn Khallekán, Abú Farás was born in A. H. 320 (A. D. 932); according to other authorities, one year later. His father Sa'id was murdered, in the month of Rejeb, A. H. 323 (A. D. 935), by his nephew Násiru-d-daulah, who, hearing that the government of Mosul and Diyár-bekr had been farmed out secretly to him by the khalif Ar-rádhi-billah, attacked Sa'id on the road thither, with a troop of horsemen, and put him to death. Abú Farás lived at the court of his cousin Seyfu-d-daulah, sultan of Aleppo, who distinguished him above the rest of his family, and conferred on him great honours, taking him with him on his military expeditions, or leaving him behind as his lieutenant during his absence. In one of his engagements with the Greeks, Abú Farás received an arrow wound, and was made prisoner. He was taken to Karshánah (the Charsianum Castrum of Cedrenus); but one day having mounted a horse, he spurred him from the top of the wall into the river, and escaped across the Mohammedan frontier. In A. H. 351 (Nov. A. D. 962) Abú Farás was again made prisoner, in an engagement with the Greeks near Manbej, and was taken to Constantinople, where he remained in captivity until his cousin Seyfu-d-daulah redeemed him, in A. H. 355 (A. D. 965-6). During his confinement he composed several poems called "Rú-miyyah," that is, pieces composed in the land of the Rúm (Greeks), in which he implores Seyfu-d-daulah in the most pathetic terms to pay his ransom, and free him from captivity. He likewise wrote several "Taradiyyah," or hunting-pieces, which are highly esteemed by the Arabs. Ath-tha'álebí, in his "Yatímatu-d-dahr" ("Unique Pearl of the Age"), a biography of Arabian poets, in the British Museum (No. 9578.), calls Abú Farás "the pearl of his time, and the sun of his age, in learning, talent, generosity, glory, eloquence, horsemanship, and bravery;" Al-mu'tamed Ibn 'Abbád, king of Seville, himself a good poet, used to say, "Arabic poetry began with a prince, and ended with one;" meaning, by the former, 'Amru-l-kays, king of Kindah, one of the best Arabian poets in the times preceding Islám, and by the latter, Abú Farás. Al-mutennabí bore also testimony to the high poetical talents of Abú Farás, of whom he always spoke with the greatest respect. Abú Farás was killed in a combat with Abú-l-ma'lí, son of Seyfu-d-daulah, in the month of Rabi' the second, A. H. 357 (March, A. D. 968). The cause of his enmity with that prince is not well ascertained, but Ibn Khallekán (vol. i. p. 368.) relates that on the death of Seyfu-d-

daulah, Abú Farás resolved to take forcible possession of the throne; but that when Abú-l-ma'lí received information of his project, he sent against him a body of cavalry, by whom he was put to death. (Hájí Khalfah, *Lex. Ency.* ii. 256.; Freytag, *Selecta ex Historiâ Halebi*; Ibn Khallekán's *Biog. Dict.* i. 366.; De Sacy, *Chrest. Arab.* ii. 37.) P. de G.

ABÚ HA'MID AL-GHAZZA'LI' (MOHAMMED IBN MOHAMMED AT-TU'SI'), surnamed "Hojjatu-l-islám" ("Proof of Islám"), and "Zeynu-d-dín" ("Ornament of the Faith"), a celebrated Mohammedan doctor, was born at Tús, a large town of Khorássán, in A. H. 450 (others say 451), (A. D. 1058-9). When still young, he travelled to Nisapúr, and placed himself under the celebrated theologian Abú-l-ma'li 'Abdu-l-malek Ibn 'Abdillah, better known by his surname of "Imámu-l-harameyn," or the Imám of Mecca and of Medína, because he had exercised the functions of imám at those two cities. On the death of his master, in A. H. 478 (A. D. 1085), Abú Hámid proceeded to Baghdád, where he formed an intimacy with Nadhámu-l-molk, vizír of Malek Shah, one of the sultans of the race of Seljúk, who appointed him reader of theology to a college erected at his own expense in that capital, and had him also nominated imám to one of the mosques of that city. Abú Hámid did not long enjoy his elevated position. Disgusted with the vices of the capital, he determined upon embracing the monastic life. Having accordingly distributed all his property to the poor, and assumed the habit of a fakir, he retired to Mecca, where he spent some years in seclusion, and entirely devoted to the study of philosophy and divinity. From Mecca, Abú Hámid travelled into Syria, and visited Damascus and Jerusalem. He then went into Egypt, and after staying some time at Cairo and Alexandria, returned to his native town, Tús, where he spent the remainder of his time in the composition of various works on divinity and philosophy, which are celebrated among Mohammedans. About A. H. 480 (A. D. 1087) he returned to Baghdád, where he died in A. H. 505 (A. D. 1111). Abú Hámid Al-ghazzálí was one of the most eminent divines of his time; he was a man of sound judgment and immense erudition; but he failed in his attempt to reconcile the absurd notions of Mohammedan philosophy with the doctrines of the Greeks, and made himself many enemies, who accused him of heresy, and prevailed upon the authorities to have his works seized and committed to the flames. On the other hand, several learned men who studied the works of the Greek philosophers, finding that he did not sufficiently maintain their doctrines, attacked him most bitterly. The celebrated commentator of Aristotle, Averroes (Abú-l-walíd Mohammed Ibn Roshd), and Abú Nasr Al-farábí, were in the number.

Abú Hámid Al-ghazzálí wrote several works, of which the following are best known: "Kitábu-n-nahali-l-filosofá" ("On the Opinions of Philosophers"), No. 628. in the Bodl. library, and in the royal library at Paris, No. 984. This work was translated into Hebrew by R. Jehuda Natan, and commented upon by R. Moses of Narbonne, and Baruch Almosnin. It is in the Escorial library. "Mizanu-l-hakk" ("The Balance of Justice"), a work on ethics. This was also translated into Hebrew by R. Abraham bar Chasdai, of Barcelona (*Bib. Bodl.* No. 392.). A Latin translation from the intermediate Hebrew version by J. Goldenthal has lately appeared at Leipzig, 1839, 8vo. "Ahiyá 'olúmi-d-dín" ("The Revival of the theological Sciences") divided into four parts: Part 1. On the articles of faith and the observances of the Mohammedan religion. 2. On civil and legal duties. 3. On human actions. 4. On virtues and vices. This last part, which is most esteemed by the Mohammedans, has frequently been commented upon. (Hájí Khalfah, *Bibl. Dict.* voc. Ahiyá). Yet if we believe the statement of a writer consulted by Conde (*Hist. de la Dom.* ii. 250.), the whole work was condemned by an assembly of Cordovan ulemas, as containing heterodox doctrines, and committed to the flames. [ABU' 'ABDILLAH MOHAMMED.] Notwithstanding the above circumstance an ancient copy of this work still exists in the Escorial library (No. 1562). "Teháfatu-l-filosofá" ("Destruction of the Philosophers"). In this work Al-ghazzálí attacks the opinions of the Greek philosophers and chiefly those of Aristotle; and it was in answer to it, that Averroes published his criticism under the title of "Teháfatu-l-teháfati" ("Destruction of the Teháfati, or Destruction"). It was translated into Hebrew by David Kalonim, and from Hebrew into Latin. It is in the 9th volume of Jo. Bapt. Bogolini's edition of Aristoteles, "Opera omnia cum Commentariis Averrois Corduvensis." Venet. 1550-2. "Badáyatu-l-he-dáyah" ("The Principles of true Direction"), a treatise on the religious and moral duties of man. "Al-makssidu-l-asani fí asmáillahi" ("The Object attained, or a Treatise on the Names of God"). "Faslu-t-tafarakah beyni-l-islám wa-l-zandakah" ("The Line of Division between Islám and Impiety"). "Al-intissár 'ilai-l-imámi-z-zenátí" ("Powerful Help against the Imám of the Zenátah"). The contents of this work, which is supposed to have existed in the library of the kings of Granada, are not known; but to judge from its title it would seem to contain a disclosure of the impostures practised by the founder of the sect and dynasty of the Almoravides, who assumed the title of Imám, and belonged to the tribe of the Zenátah [ABDULLAH IBN YA'SIN]; and it was no doubt the reading of this work which suggested to 'Abú 'Abdillah Ibn Tiunarta the idea of overthrowing the power of the Almoravides. [ABU' 'ABDILLAH

MOHAMMED.] "Al-munakked mini-dh-dhal" ("The Liberator from the Errors of Understanding"). In this work, a copy of which is in the Escorial library (No. 691.), Al-ghazzálí attacks Avicenná, Al-farábí, and other Mohammedan philosophers, condemns their doctrines, and charges them with entertaining heretical opinions. "Al-iktissád fí-l-'átikád" (a treatise on the dogmas of religion). Some of Al-ghazzálí's philosophical treatises were translated into Latin by Peter Lechtestein, and printed at Cologne in 1506. "Philosophica et Logica Algazeli," 4to. Abú Hámid Al-ghazzálí wrote several other works on philosophical, moral, and religious subjects, a list of which is in Casiri, and in the Biographical Dictionary of Ibn Khallekán. (Abú-l-fedá, *Ann. Musl.* iii. ; Pococke's *Specimen Hist. Arab.* ; Rossi, *Diz. degli Aut. Arab.* v. "Alghazzeli," and *MSS. Codd. Hebrai. Bibl. Rossi*, Parma, 1803, 8vo. pp. 143, 286, &c. ; Casiri, *Bib. Arab. Hisp. Esc.* i. 184—202. 465. ; D'Herbelot, *Bib. Or.* v. "Ahaia," "Ghazzali," &c.) P. de G.

ABU' HANÍFAH, founder of the sect of the Hanífites, one of the four sects which are considered orthodox by the Moslems, was born at Kúfah in A. H. 80 (A. D. 699—700). His entire name was An-no'mán Ibn Thábit Ibn Raftá, or Zautá Al-kúfí; but he is more generally known by his surname "Abú Hanífah" ("The Father of the Pious"). His grandfather Zautah was originally from Anbár in the 'Irák, and professed the Christian religion. Having been made prisoner at the taking of that city by the Arabs, he became the slave of Táyimu-llah Ibn Tha'lebah, who liberated him upon his embracing Islám. Abú Hanífah was at first a weaver by trade; he then followed the profession of law, in which he became so eminent, that the khalif, Abú Ja'far Al-mansúr, summoned him to Baghdád, and appointed him kádhi-l-kodhá, or chief justice. This office, however, Abú Hanífah would not accept, alleging he was quite unfit for the office. "If I speak the truth," said he, "I am unfit for the office; and if I tell a lie, as a liar I am not fit to be a judge." Seeing that neither promises of reward nor threats could move Abú Hanífah to accept the office, Abú Ja'far, who knew his adhesion to the family of 'Ali, took his refusal as an insult to his authority, had him flogged through the streets, and confined him in prison, where he died, in A. H. 150 (A. D. 767). Abú Hanífah wrote several works, the principal of which are, the "Mesnad," or "Collection of Allegations," and a sort of catechism entitled "Al-mu'allam" ("The Instructor"), besides a collection of traditional sayings, ascribed to the Prophet. The sect founded by Abú Hanífah is still one of the orthodox sects of Islám, and is principally professed in Turkey. About 300 years after his death, Jelálu-d-dín Malek Shah, sultan of the race of Seljúk, caused a kubbah, or vaulted

building, to be erected over his tomb, in the neighbourhood of which he built a madrisah (college) for students of the Hanífite sect. There is another Arab of the name of Abú Hanífah (Ahmed), who was a native of Dinawár, and wrote a botanical work, entitled "*Kitábu-n-nabát*" ("The Book of the Plants"). He died in A. H. 282 (A. D. 895-6). (Abú-l-fedá, *Ann. Musl.* ii. 27. ; Pococke, *Specimen Hist. Arab.* edit. nov. pp. 25-27. 296-298. ; Abú-l-faraj, *Hist. Dyn.* pp. 107-142. ; Sale's *Korán*, Prelim. Disc. p. 155.)

P. de G.

ABU HARUN R. MOSES BEN R. JACOB BEN EZRA (אבן חרון ר' משה בן יעקב בן אורי), a Spanish Jew of the city of Granada. There are two works in manuscript by this author in the Bodleian library: the first, which is No. 494. in the catalogue, is a paper MS., which contains a great many specimens of poetry, called "*Flowers of the Gardens*," divided into ten sections, with an Arabic prologue. The first section consists of poems on the majesty of God, and on his works and his providence; the second treats of feasts, of choosing fit times for any business, of servants and slaves; the third, of waters, gardens, and the cooing of turtle doves; the fourth, of love, desire, and weeping; the fifth, of old age, youth, and the inconstancy of fortune; the sixth, on the changeableness of human affairs, and the ever-revolving seasons; the seventh, on the departure of friends, and the desire of beholding the absent; the eighth, on a solitary life, on piety, death, and affliction; the ninth, on trust in God, the tranquillity of a contented mind, and humility; the tenth treats on oratory, and discourses on purity of style and an elegant connecting of the parts of a perfect speech. The manuscript was written, A. M. 5106 (A. D. 1346), by R. Solomon ben Jeshua of Sapheth in Galilee, in folio; it formed a part of the library of the great oriental scholar E. Pocock. The second, No. 499., is also a paper MS., in 8vo., written A. D. 1239, in which the author, Abu Harun, gives answers to eight questions proposed to him by his friend; it is partly in Arabic and partly in Hebrew. It contains a treatise on the art of oratory and orators, and on poetry and poets. Gagnier thus described it to Wolff, from a manuscript copy, which appears to have been the one in use before the present catalogue by Urus was published. He says that it contains six answers to so many questions, of which the two former are on the arts of oratory and poetry, and the latter four are entirely on poetry; namely, III. On the poetry of the Arabians. IV. On the poetry of the Hebrews. V. On the poetry of the Spaniards; and VI. contains a variety of examples of poetry. It is one of the Huntington manuscripts. The author, R. Harun, is cited in the "*Medicine of Souls*" of R. Joseph ben R. Judah ben R.

Joseph ben R. Jacob the Spaniard. (Wolffius, *Biblioth. Hebr.* iii. 3, 4. ; Urus, *Cat. MSS. Orient. in Biblioth. Bodl.* i. 96-98.)

C. P. H.

ABU' HASSA YEZID, a Jewish physician of Yemána, and freedman of Merwán Ibnu-l-Hakem, who is mentioned by Ibn Khallékán (*Vit. Illustr. Vior.*) as having apostatised and embraced Islám by persuasion of the khalíf 'Othmán, A. H. 23-35 (A. D. 644-655). (Wüstenfeld, *Gesch. der Arab. Aerzte.*)

W. A. G.

ABU' HAYYA'N MOHAMMED IBN YU'SUF IBN HAYYA'N AL-ATHIRI', surnamed Athíru-d dín, (glory of religion), a celebrated grammarian, was born at Mata-khasháres, a village in the province of Jaen, in Spain, about the end of Shawwál, A. H. 654 (Nov. A. D. 1256). At the age of fifteen he went to Granada to study. He then travelled along the coast of Andalusia, and visited Almeria, Velez, Malaga, and other cities, where he earned his livelihood by transcribing books, and giving lectures on the Korán. Having written a very severe criticism on the work of an author named Ibnu-t-tabá', who was a powerful man at the court of Mohammed II., second king of Granada, of the dynasty of the Nasserites, the offended writer made a formal complaint to that sovereign, and Abú Hayyán was compelled to quit his native country, and cross over to Africa, in A. H. 679 (A. D. 1280-1). After spending some time at Tunis, Abú Hayyán proceeded to Alexandria, where he formed an intimacy with Seyfu-d-dín Arghún, one of the chief officers of the household of Al-malek An-násir Mohammed, sultan of Egypt. Through the influence of that functionary Abú Hayyán obtained rooms at the college called Al-mansúriyyah; and upon the death of one of the professors was appointed lecturer on the Korán. In this capacity he gave general satisfaction: his numerous works on rhetoric, grammar, the science of tradition, history, and biography, secured him the good opinion of the learned. He chiefly excelled in grammar, a favourite study with the Arabs; and his contemporaries gave him the honourable surname of Amíru-l-múmenín fí-n-nahu (the king of his age in the science of grammar). Having suddenly been seized with a desire to travel to distant lands, he abandoned all the advantages of his position at Alexandria, and started on a pilgrimage to Mecca, Medina, and Jerusalem, traversed the whole of Syria, returned to Arabia, crossed over to Abyssinia, and penetrated into Súdán. He returned to Cairo, where he died, on Saturday, the 28th of Safar, A. H. 745 (July 10. A. D. 1344). It is said that when the news of his death reached Damascus, the sorrow was universal, and public prayers were read for him in the great mosque. Al-makkarí (*Brit. Mus.* No. 7334. fol. 174.) gives the title of upwards of fifty different works by Abú Hayyán, of which

the following seem the most important. A voluminous commentary on the Korán, entitled "Al-bahru-l-muhítt" ("The Ocean Sea"), volumes of which are preserved in the Escorial library, (Nos. 1256-7-8.) An abridgment of the same, entitled "An-nahru-m-mádi min-al-bahr" ("The River issuing from the Ocean"). A biographical dictionary of eminent grammarians and rhetoricians born or who resided in Spain, under this title, "Tahfatu-n-nadas" ("A Gift to the Intelligent"). A history of the Turkish race, entitled "Nafhatu-l-misk fí seyrati-l-tark" ("The Odour of the Musk, or a History of the Turks"). A commentary upon the "Tadhhib" of Ibn Málik [IBN MALIK], in ten volumes, most of which are preserved in the Escorial library, Nos. 52, 53. and following. A poem entitled "Daliyah," owing to its verses rhyming in the letter "dal," upon the best method of reading the Korán. A grammar of the Turkish language; another of the Persian; and a treatise on the native dialects of Súdán. (Casiri, *Bib. Arab. Hisp. Esc.* i. 114. 486.; D'Herbelot, *Bib. Or.* v. "Haïan." P. de G.

ABU' 'INA'N, sultan of Fez and Marocco. [FA'RIS.]

ABU' IS'HA'K AL-FA'RES'I AL-IS-TAKHAR'I, an Arabian geographer, who lived about the commencement of the tenth century of our æra. The places of his birth and residence are not known; but, to judge from his patronymic, "Al-istakharí," we may conjecture that he either was born or resided at Istakhar, a city of Persia. He wrote, in Arabic, a geographical work, entitled "Kitábu-l-akálim" ("The Book of the Climates"), which contains a description of the inhabited globe divided into seven zones or climates, according to the system of the Greek geographers. Abú I'shak is often cited by Ibn Haukal and other Arabian writers on geography. The library of Gotha possesses an ancient copy of his valuable work, made in A. H. 569 (A. D. 1173), and illustrated with nineteen rude coloured maps. A fac-simile of the entire work and maps was published at Gotha in 1839, by Dr. J. H. Moeller: "Liber Climates auctore Scheicho Abu-Ishaco El-Faresi, vulgo El-issthachri, ad similitudinem Codicis Gothani accuratissime delineandum et lapidibus exprimendum curavit Dr. J. H. Moeller. Gothæ, 1839, 4to." P. de G.

ABU' IS'HA'K AL-FARSI', one of the principal officers of a king of Khorássán. He was sent on an embassy to China, of which country he wrote an account on his return. (D'Herbelot.) D. F.

ABU' IS'HA'K AL-HOSRI', a celebrated poet, a native of Kairwán in Africa, is known as the author of a diwán, or collection of poetry, entitled, "Zohoru-l-adab wa thimáru-l lebab" ("Flowers of Instruction and Fruit of the Mind"), in three volumes. He wrote likewise a work containing amusing and instruc-

tive anecdotes, under this title: "Kitábu-l-masun" ("The Secret of Hidden Love"). His entire name was Abú Is'hák Ibráhím Ibn Ali Ibn Temím, and he was surnamed Al-hosrí, because he was a maker or seller of "hosr" (mats); others say because he was a native of a village called Hosr, in the neighbourhood of Kairwán. He died at that city in A. H. 453 (A. D. 1061). (Ibn Khallékán's *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub voce "Hosri;" Háji Khalfah, *Bibl. Dict.* v. "Zohr.") P. de G.

'ABU' IS'HA'K AL-SHIRA'ZI', a poet who lived at Shiraz in the fourteenth century of our æra. We are not aware that any of his productions are extant, except those preserved by Daulat Shah. D. F.

ABU' IS'HA'K IBN KHAFJA'AH AL-ANDALUSI', that is, the native of Andalus, as Spain was called by the Arabs, was born at Jezírah Shukar, now Alcira, in the territory of Valencia, in A. H. 450 (A. D. 1058). He composed a diwán, or collection of poetry, which is preserved in the royal library at Paris. (No. 418. fond Asselin.) He died on Sunday, 25th of Shawwál, A. H. 533 (June, A. D. 1139). His life was written by Al-fat'h, and inserted in the "Kaláyidu-l-'ikiyán" ("Gold Necklaces"), among those of the eminent poets born in Spain. (Ibn Khallékán, *Biog. Dict.* vol. i.; Casiri, *Bib. Arab. Hisp. Esc.* i. 105.) P. de G.

ABU' JA'FAR, surnamed Al-mansúr (the Victorious), second khalif of the race of 'Abbás, succeeded his brother, Abú-l-'abbás, in Dhí-l-hajjah, A. H. 136 (June, A. D. 754). According to the historian At-tábarí, he was at Safiyá, on his road to Mecca, when he received intelligence of his brother's death; others say that he was returning from his pilgrimage. Having learned that his cousin 'Isa, son of Músa, who was then at Kúfah, was calling upon the citizens of that place to support his own pretensions to the khalifate, he sent thither his general Abú Moslem, who disconcerted the plans of the rebel, and secured his person. Shortly after Abú Ja'far arrived, and was proclaimed without opposition; but he had soon to contend against a more formidable rival. His uncle 'Abdullah, the governor of Damascus, being apprised of the death of his brother Abú-l-'abbás, assembled the principal inhabitants of that city, and called upon them to swear allegiance to him, on the ground that when that khalif had sent him against the Bení Umeyyah, he had publicly proclaimed that whoever among the sons of 'Abbás would bring him the head of Merwán, should be considered the next in succession to the empire; and as he was the person by whom that enterprise was achieved, he claimed the khalifate. The citizens of Damascus, and the troops stationed there, having embraced his party, 'Abdullah marched to Harrán, and thence to Nasibeyn, where he fortified himself; but being defeated by Abú

Moslem, whom Abú Ja'far sent against him, he made his escape to Basrah, where he was shortly after taken and put to death. (Dec. A. D. 754.) Seeing his authority firmly established, Abú Ja'far rid himself of Abú Moslem. Notwithstanding the rapid elevation of the house of 'Abbás, the descendants of 'Ali and Fátimah, the daughter of the Prophet, had not relinquished their pretensions to the khalifate. In A. H. 145 (A. D. 762) Mohammed, the son of 'Abdullah, and the grandson of the Imám Hasan, thinking that the time was come to assert the rights of his family, raised the standard of revolt in Hejáz. Having put to death all those of Abú Ja'far's officers who resisted his authority, he took possession of Mecca and Medína, and caused himself to be publicly proclaimed in the former city. He was, however, defeated and slain by the generals of Abú Ja'far, and his head sent to Kúfah, according to the barbarous practice of the time (Nov. A. D. 762). His brother Ibráhim, who rose shortly after to avenge his death, shared a similar fate. Whilst these events were passing, Abú Ja'far was occupied in the building of Baghdád, otherwise called Medínatu-s-selám (the city of peace), on the Mesopotamian or right side of the Tigris, and near the site of the ancient Seleucia. In order to supply materials for his new metropolis, Abú Ja'far is said to have destroyed Ctesiphon, the ancient capital of the Parthian empire, situated twenty miles lower down on the Tigris. The last years of Abú Ja'far's reign passed in comparative tranquillity; and, with the exception of short wars with the Tartars of Má-wará-n-nahr, or Transoxiana, and with the followers of the impostor Ibn Mokenná, who began about that time to spread his religious opinions, [IBN MOKENNA',] the rest of his vast empire enjoyed a profound peace. Abú Ja'far died at Bíru-l-maymún (the well of Maymún), on his road to Mecca, where he was going on a pilgrimage, on the 6th of Dhí-l-hajjah, A. H. 158 (Oct. 6. A. D. 775), at the age of about sixty-three, and after a reign of twenty-one years and four months. He left eight sons and two daughters, by different wives, and was succeeded by his son Al-muhdí. (Abú-l-fedá, *Ann. Musl.* ii. 5.; Al-makín, *Hist. Sar.* p. 98.; Price, *Chron. Retrospect. of Moham. Hist.* ii. 1. et seq.; Ibnu-l-athír, *Kitábu-l-kámil* MS.; Abú-l-faraj, *Hist. Dynast.* p. 139.) P. de G.

ABU' KORAI'SH 'ISA-S-SI'DALA'NI, an apothecary of Baghdád, of little or no medical skill, who by a fortunate exercise of uromancy predicted to Al-Khízarán, one of the concubines of the khalif Al-Mohdí, that she should be the mother of a prince. When this prediction was verified by the birth of Al-Hádí, A. H. 144 (A. D. 761-2), who afterwards succeeded his father on the throne, Abú Koraish was immediately made physician to the khalif, and loaded with riches

and honours. (Abú-l-faraj, *Hist. Dynast.* p. 148., where the story is told at some length.) W. A. G.

ABU'-L-'ABBA'S 'ABDULLAH, surnamed As-seffáh (the Blood-shedder), twenty-second khalif of the East, and first of the race of 'Abbás, was born at Damascus, in A. H. 104 (A. D. 722-3). He was the son of Mohammed, son of 'Ali, son of 'Abdullah, son of 'Abbás Ibn 'Abdu-l-mutálib, the uncle of the Prophet. During the usurpation of the khalifate by the race of Umeyyah, the ancestors of Abú-l-'abbás, who were at the head of the Háshemite party, and who considered themselves to be the right heirs to the empire, had never given up the hope of wresting the supreme power from the hands of the rival family. At last, under the khalifate of Merwán II., surnamed Al-ja'dí, the fourteenth khalif of the race of Umeyyah, a man of low origin, named Abú Moslem, raised the standard of revolt in Khorássán, and proclaimed the supremacy of the house of 'Abbás. On the news of this rising, Merwán issued orders for the apprehension of Ibráhim Ibn Mohammed, the representative of that family, who was then residing at Damascus. He was imprisoned, conveyed to Harrán, in Mesopotamia, and there executed. His brothers, Abú-l-'abbás and Abú Ja'far, being then absent from that city, and living at Hodayma, fled to Kúfah, where the former was immediately proclaimed by the inhabitants (Oct. 28. A. D. 749), chiefly through the exertions of an Arab chieftain, named Abú Salmah. After receiving the allegiance of the people of Kúfah, and of the troops of Khorássán, which had lately arrived in that city under their general Abú Moslem, Abú-l-'abbás left Kúfah, and encamped with his troops at a station called Hamám-'Ayun, whence he despatched his uncle 'Abdullah against Merwán. Having met him at a place called Turáb, not far from Mosul, 'Abdullah defeated the troops of the khalif, and pursued them to the walls of Damascus. The governor of that city, who was a prince of the blood of Umeyyah, made at first a gallant defence; but, a portion of the inhabitants having declared in favour of the 'Abbásides, he was slain in an encounter with them, and the gates of Damascus were thrown open to the besiegers. In the mean time, another of the uncles of Abú-l-'abbás, named Sáleh, was in pursuit of the fugitive Merwán, who, after traversing Palestine, fled to Egypt, where he was overtaken and put to death at a village called Buseyr, some miles above Cairo, on the west bank of the Nile, on the 27th of Jumáda the second, A. H. 133 (Jan. 29. A. D. 751). [MERWÁN II.] Master of the throne, Abú-l-'abbás ordered a search to be made throughout his dominions for all the members of the family of Umeyyah, who, when discovered, were mercilessly put to death by his governors and agents. At Damascus chiefly his brother 'Abdullah proved the faithful in-

strument of his vengeance. Having invited to a banquet about eighty of the most illustrious individuals of the proscribed family, he had them all murdered in his presence; after which, with a barbarity of which history affords few instances, he ordered a table to be spread over their bleeding corpses, and sat down with his guests to a sumptuous repast. Even the dead were not spared. The tombs of all the khalifs of the house of Umeyyah, that of 'Omar Ibn 'Abdi-l-'azíz alone excepted, were broken open, and their contents reduced to ashes or scattered to the wind. But among the few individuals who escaped the general massacre, there was one who proved in time the formidable enemy of the 'Abbásides, and who wrested from them a fair portion of their empire. [ABDU-R-RAHMA'N I. of Cordova.] The next step taken by Abú-l-'abbás was to rid himself of the very men to whom he owed his throne. Abú Salmah, whose influence with the citizens of Kúfah had been the cause of his elevation to power, was first despatched, on the plea that he was a partisan of the house of 'Ali (A. H. 133, A. D. 750-1). He next attempted to do the same with Abú Moslem, the governor of Khorássán; but, as that chieftain was at the head of a considerable party, and was beloved by the army, the experiment was considered too dangerous, and the execution of his design was delayed till the reign of his brother and successor, Abú Ja'far Al-mansúr. [ABU' MOSLEM.] Abú-l-'abbás died at Háshemiyyah, a city which he founded either on the site of Anbár, or in the immediate neighbourhood of that place, on the 13th of Dhí-l-hajjah, A. H. 136 (June 8. A. D. 754), at the age of forty-two, and after a reign of four years and seven months and a half, counting from the day of his proclamation at Kúfah. His character, if we are to believe the representation of those historians who were attached to his family, was that of a liberal, benevolent, and able prince; but the surname of As-seffáh, which his contemporaries gave him, and his unrelenting vengeance against the enemies of his family, are inconsistent with the character given him by his friends. He was reckoned the handsomest man of his time; and it is related that one day as he stood before a mirror contemplating the graces of his person, he could not forbear exclaiming, "I am the prince of youth and beauty." The dynasty which he founded lasted for upwards of five centuries, until A. H. 656 (A. D. 1258), when Al-most'assem, the thirty-seventh and last khalif of the race of 'Abbás, was deprived of his throne and life by Húlakú Khán, the Tartar. (Al-makín, *Hist. Sar.* p. 91. et seq.; Abú-l-fedá, *Ann. Musl.* iv. 1.; Ibnu-l-athír, *Kitábu-l-kámil*, MS.; D'Herbelot, *Bib. Or.* voc. "Abbassides, Seffah;" Abú-l-faraj, *Hist. Dynast.* p. 137.)

ABU'-L-'ALA AT-TENU'KHI' AL-MA'RRI' (Ahmed Ibn 'Abdillah Ibn Suley-

mán Ibn Mohammed), a celebrated Arabian poet, was born at Ma'rrah-An-no'mán, a village of Syria, in A. H. 363 (A. D. 973). At the age of four he lost his sight from the small-pox, notwithstanding which accident he became the most celebrated philologer and poet of his age. After studying grammar under his father, at Ma'rrah, he went to Baghdád, in A. H. 398 (A. D. 1007-8), where he remained about four years, after which he returned to Ma'rrah, and, confining himself to his house, began to compose his works. He soon gained so much reputation by his writings, that his house was always filled with students, that pupils came to him from every country; learned men, vizírs, and persons of rank became his correspondents. He used to call himself "the doubly imprisoned captive," alluding to his voluntary seclusion and the loss of his sight. Abú-l-'ala died on Friday, the 3d of Rabi the first, (some say the 13th,) A. H. 449 (May, A. D. 1057). He wrote "Siktu-z-zend" ("The Falling Spark of Tinder"), which is a collection of poems on various subjects. A copy of that work, with an extensive commentary by Abú Zakariyyá Yahya Ibn 'Ali of Tebríz, is in the library of the British Museum. (*Bib. Rich.* 7595.) It is likewise in the Escorial library, with a commentary by Ibnu-s-síd, of Badajoz. (Nos. 271—274.) Abú-l-'ala himself wrote a commentary upon the poems, which he entitled, "Dhau-s-sikt" ("Light of the Falling Spark"). He was also the author of a work on polite literature, which is said to have consisted of about one hundred parts. It was entitled, "Al-'ayk wa-l-ghoson" ("The Forest and the Branches"). A collection of "luzum," or short poems, so called because they were composed on a more strict principle than is required by the usual rules of prosody, is another of his works. He made likewise an abridgment, with a commentary, of the poetical works of the celebrated Abú Temám Hábib, and entitled it, "Dhikr Hábib" ("Recollections of Hábib"); a similar one of the poems of Al-bohtorí, which he named "Abthu-l-walíd" ("Sport for Children"); and a third of those of Ahmed Al-mutenabbí, to which he gave the title of "Mojiz Ahmed" ("Miraculous Excellence of Ahmed"). During forty-five years of his life, Abú-l-'ala abstained from animal food, in conformity with the tenets of the Brahmins. Owing to that and other practices, he was not considered a sound Moslem by his contemporaries. He used to say: "The Christians wander here and there in their paths, but the Moslems are entirely out of their way." Another of his apophthegms is: "The world is divided between two sorts of persons; those who have sense without religion, and those who have religion without sense." His commentator, Ibnu-s-síd, of Badajoz, wrote a work to prove that Abú-l-'ala's doctrines were orthodox; but, according to Ibn Rashík, in the "Anmúdáj," without much

success, as he was considered an atheist by all the learned of his age. The inscription which he had engraved on his tomb would seem to favour that supposition: "This crime did my father commit against me; but I have not committed the same against any;" in accordance with the belief of the Indian philosophers, who taught that the begetting of a child was a wrong done to it. Some of Abú-l-'ala's poems have been published and translated by Mr. de Sacy, in his "Chrestomathie Arabe," (iii. 81. et seq.) and by Mr. Vüller, in his new edition of Tarafa's "Moallakah." (Ibn Khallekán's *Biographical Dictionary*, translated by the Baron Macguckin de Slane, i. 94.; Casiri, *Bib. Arab. Hisp. Esc.* i. 64.) P. de G.

ABU'-L-'ATTA'HA'YAH AL-'AYNI'. [ISMA'I'L].

ABU'-L-FARAJ AL-ISBAHA'NI', called also 'Ali Al-merwání, because he was the descendant of Merwán II., the last khalif of the race of Umeyyah, in the East, was born at Ispahán, in A. H. 284 (A. D. 897). When still young, his father 'Alí took him to Baghdád, where he received his education. Gifted with a prodigious memory and great facility for learning, Abú-l-faraj cultivated poetry, history, and medicine, and wrote many esteemed works: "Akhhár Jahdhah Al-barmekí wa makátili-t-tálibín" ("The History of Jahdhah the Barmekide, and the Massacre of the Tálibites, or Descendants of 'Alí Ibn Abí Tálib"). This is a sort of novel, not unlike the well-known romance of "Antar." "At-ta'díl wa-l-intisáf fí máthiri-l-'arab" ("The Book of Comparison and Equality: on the History of the Arabs"). This is a collection of anecdotes selected from the history of the Ante-Islamite Arabs, with occasional extracts from their verses, proverbs, remarkable sayings, &c. "Jamharatu-n-nasab" ("Collection of the Lineages"), a treatise on the genealogy of the Arabian tribes. "Kitábu-n-nasab Beni Sheybán" ("Genealogy of the Tribe of Sheybán"). Abú-l-faraj wrote also on the genealogy of the tribes of Thaleb, Keláb, and 'Abdu-s-shems. He left likewise several works on literature and poetry, the list of which may be found in the "Biographical Dictionary" of Ibn Khallekán, who wrote his life. But the most celebrated of his works is the "Kitábu-l-aghání" ("Book of Songs"), being a collection of songs or ballads from the works of the Arabian poets or singers who preceded him, with a short account of their authors; an invaluable production for the history of Arabian literature. Abú-l-faraj gained so much reputation by this work, that Al-hakem II., khalif of Cordova, is said to have presented him with the enormous sum of 10,000 dinars, accompanied by an invitation to visit him in his capital; but Abú-l-faraj, who was then residing at the court of Seyfu-d-daulah, sultan of Hamadán, by whom he was munificently rewarded, rejected the offer, although he sent him a

copy of his works, corrected by his own hand, and wrote for his own use a history of the Arabs, entitled "Iyámu-l-'arab," and a genealogical account of the family of Umeyyah. Ibn Khallekán (*Biog. Dict.* sub voce "'Ali") says that Al-mu'tamed Ibn 'Abbád, king of Seville, was in the habit of always taking with him to his military expeditions thirty camel-loads of books of poetry; but that when he perused the collection made by Abú-l-faraj, he exclaimed, "This book is sufficient for our purpose," and he never after took any other with him. The "Kitábu-l-aghání" is at this moment being edited in Germany, with a Latin translation by Professor Johann Gottfried Kosegarten, who has prefixed to it a valuable essay on the origin and progress of music among the Arabs:—"Alii Ispanahensis Liber Cantilenarum magnus è Codicibus Manuscriptis Arabicè editus." Griepesvaldiæ, 1840, 4to. Abú-l-faraj died at Baghdád, in Dhí-l-hajjah, A. H. 356 (A. D. 967). (Conde, *Hist. de la Dom.* i. 466.; Abú-l-fedá, *Ann. Musl.* ii. 435.; Ibn Khallekán's *Biog. Dict.*) P. de G.

ABU'-L-FARAJ, GREGO'RIUS, son of Aaron, a Christian physician, was born in A. D. 1226 at Malatia, near the sources of the Euphrates in Armenia. His father, who was of Jewish extraction, and practised as a physician, brought him up to his profession; but Abú-l-faraj became more distinguished by his study of the Greek, Arabic, and Syriac languages, as well as divinity and philosophy. At the age of eighteen he visited Antioch and Tripoli in Syria, where he was ordained bishop of Guba, at twenty years of age, by Ignatius, the patriarch of the Jacobite Christians. He was then transferred to the see of Aleppo, and about the year 1266 was elected primate of the Jacobites in the East, which dignity he held till his death, which happened at Meaghah, a town of Azerbiján, in A. D. 1286. The whole of Abú-l-faraj's life was devoted to the cultivation of literature, and chiefly of history, in which department he left works of the highest value. His modesty and his talents won him the esteem of his contemporaries, both Christians and Mohammedans, and he is frequently designated by the latter, under the appellation of "the king of the learned," "the phoenix of his age," "the glory of the wise," and "the pattern of the virtuous." Indeed some Arabian writers, unwilling that so distinguished a writer should belong to any religion but their own, have pretended, though without the least foundation, as Pococke has shown (*Spec. Hist. Arab.* ed. 1650, preface), that he died a Moslem. He wrote an abridgment of general history, entitled "Tárikh mokhtassari-d-dawal" ("A compendious History of the Dynasties"), which abounds with curious and valuable information. The work is divided into ten parts or dynasties, and contains a history of the world, from the Creation to his own time. The

parts relating to the Mogul Tartars, and the conquests of Genghiz-Khán in Syria and Mesopotamia are almost invaluable. In 1650, Pococke (Edward) published a portion of the ninth dynasty with a Latin translation and learned notes, under the title of "*Specimen Historiæ Arabum*," Oxon. 1650, 4to., a new edition of which appeared also at Oxford in 1806 by J. White, who added to it the account of the Ante-Islamite Arabs taken from the work of Abú-l-fedá, with a Latin translation by the Baron Silvestre de Sacy. In 1663 Pococke published the entire work with a Latin translation and notes:—" *Historia compendiosa Dynastiæ Historiam universalem complectens à mundo condito usque ad tempora auctoris*," Oxon, 1663, 2 vols. 4to. There is also a German translation by Baver "*Abulpharagii Geschichte der Dynastie*" (Leyden, 1783-5, 2 vols. 8vo.) P. J. Bruns published in 1780 that portion of Abú-l-faraj's work relative to the expedition of Richard Cœur de Lion to Palestine: "*De Rebus gestis Richardi Angliæ Regis in Palestina*." Syr. Lat. Oxoniæ, 1780, 4to. The same Bruns and George William Kirsh edited the whole of Abú-l-faraj's Chronicle in Syriac, from the MSS. in the Bodleian library:—" *Chronicon Syriacum è Codicibus Bodleianis descriptum*." Leipzig, 1789, 2 vols. 4to., to which a volume of corrections and additions appeared by A. J. Arnolds in 1805, 4to.

Besides the above-mentioned work, Abú-l-faraj wrote several treatises on theology and philosophy, the catalogue of which was preserved by his brother Bar Suma, and may be seen in "*Assemani Bibl. Orient.*" ii. 275. (Pococke, *Specimen Hist. Arab.* pref.; D'Herbelot, *Bib. Or.* v. "Aboulfarage;" De Rossi, *Dizionario Storico*, v. "Abulfarag.") P. de G.

ABU'-L-FARAJ, of RONAH, a celebrated Persian poet, frequently confounded with Abú-l-faraj Sanjarí. He was born towards the middle of the eleventh century, at Ron, or Ronah, formerly a town near the western frontiers of Hindustan, of which no vestige now remains. He lived at the court of Ibrahim I. of Ghizni, who reigned between A. D. 1058 and 1098. His works, though rare, are still extant, and form what is called a "*Diván*," or collection of odes, many of them in praise of his patron Ibrahim. His biographer, Lútf 'Ali Beg, says of him, that, "as a poet, his merit is sufficiently obvious, when we know that the great Anvarí considered him his master." 'Ali Beg is silent as to the precise time of the poet's death, but we find in a note by Wilken (*Mirchondi Historia*, p. 265.) on the authority of an Indian history, that "Abu-l-faraj died in A. D. 1089." The latter years of his life were passed in India.

It may be proper to state, that manuscripts vary in the mode of writing the word Faraj, as the omission of a dot converts the final *j* into an *h*. Lútf 'Ali Beg, in his celebrated

biography of the Persian poets, calls him Abú-l-farah (at least, it is so in our manuscript); but in a very beautiful manuscript of the poet's own works (also in our possession) the name is always written Abú-l-faraj. His works seem also to have been altogether unknown to Daulatsháh; and the celebrated historian Ferishtah, if we may trust Dow's translation, seems absurdly enough to have confounded him with the Abú-l-faraj of Mahmúd's time. Thus, in Dow's "*History of Hindustan*," vol. i., on the reign of Ibrahim, he says, "in his time flourished Abú'l Farrhe, the famous writer, who was a native of Seistán, according to some, but as others affirm, of Ghizni. He is esteemed a master in poetry, and the famous Ansari was one of his disciples." The inference here is, that Ferishtah, whom Dow professes to have translated, confounds the elder Abú-l-faraj and his pupil Ansari with the present Abú-l-faraj and Anvari, who are respectively separated in point of time by nearly a whole century. The poems of Abú-l-faraj of Ronah are as yet in manuscript; the copy in possession of the writer of this notice is a small folio of 110 pages, beautifully written, and, though without any date, apparently 300 years old at the least. (*A'tash Kada*, a Persian manuscript on the lives of the Persian poets from the East India House, and the *Diván* of Abú-l-faraj.) D. F.

ABU'-L-FARAJ SANJARI', a celebrated Persian poet, who lived in the time of Mahmúd of Ghizni between A. D. 977, and A. D. 1028. He is said to have been a great proficient in the art of poetry, on which he composed several treatises. He was the preceptor of the poet Ansari, and the pupil proved himself worthy of the master. We are uncertain whether any of his works are now extant. (Daulat Shah.) D. F.

ABU'-L-FAZL, the celebrated and enlightened minister of the great Mogul Akbar. The time of his birth is uncertain; but we find that Akbar, in the nineteenth year of his reign (A. D. 1572.), "called into his council Abú-l-fazl, the son of Mubárah, on account of his merits." He soon obtained the rank of prime minister, an office which he filled for nearly twenty-eight years. His firmness and impartiality in the administration of justice, his abhorrence of corruption and bigotry, and his distinguished rank among the most learned of his age and country, procured him a host of enemies amidst the fawning sycophants who frequented the court. Fortunately, the monarch was worthy of the minister; and the numerous accusations brought against Abú-l-fazl were patiently examined, and invariably found to be false and frivolous. Thus years rolled on, and the Mogul empire seemed to repose in its golden age of prosperity. At last, towards the close of Akbar's reign (A. D. 1600), the hitherto disappointed enemies of Abú-l-fazl succeeded in forming

a strong conspiracy against him. This plot was headed by Selím, one of Akbar's sons, a weak prince, who afterwards ascended the throne under the title of Jahángír. Whether the conspirators aimed at the life of the sovereign is uncertain; but the best native historians state that, at this period, Selím was stationed at Allahabád, and in a state of open rebellion against his father. Having learned that Abú-l-fazl was on his return from the Deccan, where he had been employed for some time on an important mission, Selím despatched a Hindú raja, by name Nara Singh, with a strong force of Rájput horsemen, in order to waylay and assassinate the obnoxious minister. Both parties met near the city of Ujjain, and after a desperate struggle, the whole of Abú-l-fazl's followers were borne down by the superior numbers of the Rájputs. He himself, brave in the field as he was wise in council, at last, fell beneath the spears of his enemies. Nara Singh having with his own hand severed the head from the lifeless trunk, forwarded it to his princely employer at Allahabád. When Akbar heard of this event, to use the words of a native historian, "his grief was beyond control, and he smote his face and breast with the hand of anguish." He immediately despatched an experienced officer with 3000 horsemen, accompanied by 'Abdu-r-rahmán, the son of Abú-l-fazl, to pursue and seize the murderer; charging them, "never to return without the infidel's head, despicable as that might be compared with one hair of Abú-l-fazl's." It is to be regretted that our authority does not state the issue of this pursuit.

Abú-l-fazl holds a high place among the writers of his age and country; and when we consider how his time must have been occupied in state affairs, we cannot withhold our admiration of the man who found leisure to write so much, and so well. His works are still extant, all in Persian, and with few exceptions, neither printed nor translated. They consist of—1. The "Akbar Náma," a copious history of the times of the emperor Akbar, down to the period of the author's death, being the first forty-seven years of that monarch's reign. 2. The "Ayín-i-Akbari," or "Institutes of Akbar." This work is an appendix to the preceding; and contains a body of information, geographical, statistical, and moral, respecting the empire and people of India, such as no other country has yet produced. A very meagre and imperfect translation of this work was made by Mr. F. Gladwin, about sixty years ago. In fact, it is more of an abstract than a translation, and, with the exception of the dry statistical details, it is very incorrect. 3. The "'Ayári Dánish," or "Touchstone of Knowledge," an elegant Persian version of the fables of Pilpay. [PILPAY.] 4. The "Dastúr ul 'Aml," or "Rules of Administration," which is merely a modification of the "Ayín-i-Akbari," re-

taining those portions of the work (in some parts more fully detailed) which treat of the manners and customs of the people of India, and rejecting the statistical tables, and political portions of the latter. 5. "Maktúbát, or Insháe Abú-l-fazl." This is a posthumous work, collected by the statesman's nephew, 'Abdú-samad, and containing his correspondence and miscellaneous writings. It consists of three volumes: 1. The letters dictated by the emperor Akbar, and written by Abú-l-fazl, to the kings of Persia and Tartary, to the Portuguese viceroy and archbishop of Goa; and also numerous firmáns, or orders, to the various subahs and other great officers throughout India. 2. The correspondence of Abú-l-fazl himself with the various distinguished men of his time. 3. A sort of common-place book, perhaps the most interesting of all his writings, containing criticisms and commentaries on various passages of such works as he had perused; also extracts remarkable for the beauty of their style or sentiment; in short, this volume may well be said to consist of "orient pearls at random strung." In addition to Abú-l-fazl's own works, there are many others, which owe their existence to his liberal patronage and suggestion. Several translations were made from the Sanscrit into Persian, such as the "Mahábhárata," the "Rámáyana," and the "History of Cashmír." We are also told, in "The Ayin-i-Akbari," that translations were made of useful works, from the Arabic, Persian, and Greek, into the popular language of India. At the close of the sixteenth century, Abú-l-fazl was the most enlightened statesman in the world, not excepting even his gifted contemporary, the virtuous Sully of France. (*Mulakhas ul Tawárikh*, or *Abridgment of Histories*, being a History of India in the Persian language, compiled from the most authentic sources by learned natives, and published by the Committee of Public Instruction, Calcutta, 4to. 1828; also the various works of Abú-l-fazl.) D. F.

ABU'-L-FEDA', ISMA'IL, king of Ham-mah, a town of Syria, was born at Damascus, whither his parents had fled at the approach of the Tartars, in Jumáda the first, A. H. 672 (Nov. or Dec. A. D. 1273). He was surnamed Al-malek Al-muyyed (the victorious king), and 'Imádu-d-dín (pillar of religion); but he is more generally known by his cognomen of Abú-l-fedá (the father of redemption), which his subjects gave him. He was the son of Malek Al-fadhel 'Ali, and descended in a direct line from Ayúb Ibn Shádhí, the founder of the dynasty of the Ayúbites of Egypt. While a youth he distinguished himself in various campaigns. He was present, in A. H. 684 (A. D. 1285-6), at the siege of Markab, a fortress belonging to the knights of St. John of Jerusalem; at that of Tripoli, in A. H. 688 (A. D. 1289), and lastly, at that of 'Akká, or St. John of Acre, in A. H. 690 (A. D. 1291).

The ensuing year (A. D. 1292) Abú-l-fedá accompanied his father, 'Ali, in the expedition against Kalát Ar-rúm, a fortress on the banks of the Euphrates, which was taken by storm, and the garrison put to the sword. Shortly after, in A. H. 692 (A. D. 1293), Abú-l-fedá's father died at Damascus; but his cousin Mahmúd, surnamed Al-malek Al-modhaffer, who then occupied the throne of Hammah, treated him like an affectionate parent. Having first appointed him to the office of Amír Tablkhánah, he subsequently conferred on him several marks of distinction; and when, in A. H. 698 (A. D. 1298-9), Mahmúd marched to repel the invasion of the Tartars, he entrusted to Abú-l-fedá the government of Hammah. On his return from that expedition (A. D. 1299) Mahmúd died; and as he had no children, the kingdom belonged by right to Abú-l-fedá, who was the eldest of 'Ali's sons; but his two brothers, Asedu-d-dín 'Omar and Bedru-d-dín Hasan, having disputed the succession, Abú-l-fedá had to apply to Al-Malek An-násir Mohammed Ibn Kaláun, sultan of Syria and Egypt, his liege lord, for the purpose of having his right to the throne recognised. Mohammed, however, sent one of his generals, named Kará-senkur, to Hammah, with instructions to dispossess the three brothers. Deprived of his family inheritance, Abú-l-fedá repaired to Damascus, and entered the service of the Sultan Mohammed, whom he accompanied in all his wars against the Tartars. On the death of Ketboghá Al-mansúrí (Zeynu-d-dín), who succeeded Kará-senkur in the government of Hammah, Abú-l-fedá applied to the Sultan Mohammed for the government of that place; but although he was frequently promised the restoration of his family estates, he did not obtain them till A. H. 710 (A. D. 1310-1), and even then only in the capacity of governor. From the time of his nomination till A. H. 712 (A. D. 1312-3), Abú-l-fedá was incessantly occupied with his campaigns against Karásenkur, who had revolted against his sovereign. The sultan, Kaláun, being pleased with Abú-l-fedá's services on this occasion, added to his government the districts of Ma'rrah and Bárín (Aug. 20. A. D. 1312); and some time after, in A. H. 719 (A. D. 1319), he conferred on him the title of sultan, which none of his ancestors had enjoyed. These details are all taken from Abú-l-fedá's Chronicle, several pages of which are almost exclusively devoted to the history of his family, and the narrative of events in which he took a part. As long as Kaláun lived, Abú-l-fedá received from him many distinguished proofs of friendship. He reigned undisturbed over Hammah and the surrounding districts until his death, which happened on the 23d of Moharram, A. H. 732 (Oct. 26. A. D. 1331). He was then sixty years old, and had reigned nearly thirteen years. All writers agree in representing him as a prince of the greatest

talents; as remarkable for courage and skill in war, as for wisdom and prudence in council. Amid the cares of government he devoted himself with ardour to the cultivation of literature and science, and became equally learned in history, geography, jurisprudence, medicine, mathematics. His great history, entitled, "Mokhtassar fí akhbári-l-bashar" ("An Abridgment of the History of Mankind"), proves his immense erudition, and contains ample information upon subjects which are not generally treated by the historians of his nation. It is divided into five parts: the first treats of the patriarchs, the prophets, and the judges of Israel; the second contains the history of the four ancient dynasties of Persia, the Pishdádians, the Cayánians, the Mólúk at-tawáyif, and the Sassánians; the third that of the Pharaohs of Egypt, the kings of Greece, and the Roman emperors; the fourth treats of the kings of Arabia before the times of Mohammed; and the fifth embraces the history of the Assyrians, Sabæans, Copts, Persians, Hindús, &c., as well as that of the Moslems, from the birth of Mohammed till A. H. 729 (A. D. 1328), at which epoch the history closes. The entire work has never been edited or translated; but the most considerable, as well as the most important portion of it, is already in print. Dobelius, or as he calls himself, Marco Dobelio Citerone, a Cistercian monk, and professor of Arabic at Palermo, was the first to make Abú-l-fedá's book known in Europe. In 1610 he made a Latin translation of that portion of Abú-l-fedá's history relating to the conquest of his native country by the Arabs; and a few years after, during a visit to the Escorial, he translated into Spanish the account of the different Mohammedan dynasties in the Peninsula, under the following title: "Suma de las Coronicas de Amadoddin Abulpheda Almalek Almayed Ismael Rey de Amano, Coronista docto y celebre vuelta en Romance por," &c. Of the above two works, the former was published by Inveges, in his "Annali della felici Citta di Palermo," (Palermo, 1649-51, fol.) as well as by Muratori, in the first volume of his "Rerum Italicarum Scriptores," Mediolani, 1723-51. The second is still inedited, and is in manuscript, in the Escorial library. There is also a copy of it in the library of the British Museum. (Add. MSS. No. 9044. 4to.) John Gagnier, of Oxford, published the text, and a Latin translation of the life of Mohammed: "De Vitâ et Rebus gestis Muhamedis," Oxon. 1732, fol. Albert Schultens added to his edition of the life of Saladin by Boháu-d-dín an account of the wars of the Crusades, extracted from the work of Abú-l-fedá:—"Auctarium ad Vitam Saladini, extractum ex Abu-l-Fedæ Historiâ Universali, cum Vers. Lat." Lugd. Bat. 1752, fol. Reiske published at Leipzig, in 1754, 4to., a Latin translation of Abú-l-fedá's Mohammedan history, from the birth of the Prophet to A. H. 406 (A. D. 1015),

under the title of "Annales Muslemici;" and in 1789 he edited the whole in Arabic, with a Latin translation, and many learned notes. Mr. Silvestre de Sacy published "Excerpta ex Abulfeda de Rebus Arabum ante Mohammedem, Arab. et Lat.," which appeared as an appendix to the new edition of Pococke's "Specimen Historiæ Arabum," Oxon. 1806, 4to.; and, lastly, Fleischer of Leipzig published, in 1831, "Abulfedæ Historia Ante-Islamitica," 4to.

The other work of Abú-l-fedá which is known to European scholars, is his "Takuwimu-l-boldán" ("The Description of the Countries"), which appears to have been completed only twelve years before the author's death, in A. H. 721 (A. D. 1321). It is by far the most complete, as well as the best geography which exists in Arabic, being a compilation from the works of Ibn Khordadbah, Al-istakharí, Ibn Haukal, Al-beládhori Al-bekrí, Idrísí, and other Arabian geographers of note, with occasional remarks and additions by the author. The work is divided into twenty-eight tables, each containing the description of a portion of the inhabited globe, with the names of the principal cities and towns, the mountains, rivers, and sea-ports, and their respective longitudes and latitudes, to which Abú-l-fedá often adds interesting information respecting the manners of the inhabitants. Portions of this work have appeared in the original, or in translations. John Greaves was the first to publish the description of the provinces of Khawarazm and Máwará-n-nahr (Transoxiana):—"Chorasmia et Mawaralnahræ, hoc est regionum extra fluvium Oxum Descriptio, ex Tabulis Abu-l-fedæ Ismaëlis Principis Hamah," Arab. et Lat., a Joanne Grævio (Lond. 1650, 4to.), which was afterwards reprinted in Hudson's "Geographiæ Veteris Scriptores Græci minores," (Oxford, 1698—1712, 8vo.) together with the description of Arabia, also translated by Greaves. "Geographia Latine facta ex Arabico," by Reiske, in Büsching's "Magazin für die Historie und Geographie," vols. iv. and v. "Tabula Syriæ, Arab. et Lat. cum Notis Koehleri, et Animadversionibus Jo. Jac. Reiskii." Leipzig, 1766, 4to. "Descriptio Egypti, Arab. et. Lat." by Michaelis. Göttingen, 1776, 4to. "Tabulæ quædam Geographicæ et alia ejusdem Argumenti Specimina, Arabice," by Rink. (Lipsiæ, 1791, 8vo.) Gagnier began a Latin translation of the whole of Abú-l-fedá's Geography; but a small portion only was printed at Oxford, fol. sine anno:—"Africa Arabica, cum Notis," by J. G. Eichhorn. Gottingen, 1790. "Tabula Septima ex Abul-Fedæ Geographiâ Mesopotamiam exhibens, Arabice," by E. F. C. Rosenmüller, and critical Notes by H. E. G. Paulus, 1791. Besides the above two works, Abú-l-fedá wrote a manual of medicine, entitled "Kennash," in several volumes, and a work entitled "Kitábu-l-me-

wazin" ("The Book of the Balances"), being an astronomical treatise in verse. He is also said to have been the author of a treatise of jurisprudence in verse, entitled "Háwí," which has appeared in the third volume of the "Nouveau Répertoire de la Littérature Orientale." "Abul-Fedæ Arabiæ Descriptio, Commentario perpetuo illustrata," by Chr. Rommel. Goettinguæ, 1801, 4to. A French translation of Abú-l-fedá's description of Arabia was published by De Laroque as a supplement to his "Voyage du Chevalier d'Arvieux." Amst. 1716. Thevenot inserted also in his "Recueil des Voyages" a Latin version of the description of Hind and Sind (India on this side of the Ganges and beyond the Ganges). Lastly, Herbin, in his "Grammaire Arabe," (Paris, 1803, 4to.) gave several extracts from Abú-l-fedá's account of Egypt. In 1807 Demetrios Alexandridos translated into modern Greek the description of the provinces Khawarazm and Máwará-n-nahr. Vienna, 1807, 8vo. The entire work has lately been edited by Mr. Rainaud and the Baron Mac Guckin de Slane; together with a French translation and notes by the former author. Paris, 1840, 4to. P. de G.

ABU'-L-FUTU'H AL-GHAZZA'LI. [AHMED.]

ABU'-L-GHA'ZI HUSSAIN. [HUS-SAIN.]

ABU'-L-HASAN 'ALI, an Arabian astronomer, lived at Marocco about the beginning of the thirteenth century of our æra. According to the general custom of learned Mohammedans, 'Ali visited the northern coast of Africa, and the south of Spain, where he took the latitude of the principal cities. He resided long at Cairo, and published several works on astronomy, of which the most important is that entitled "Al-mabádat wa-l-ghayyát" ("Of the Beginning and End"), which is highly praised by Háji Khalfah, in his "Bibliographical Dictionary," and has been translated into French by J. J. Sedillot, Paris, 1834, 2 vols. 4to. P. de G.

ABU'-L-HASAN (Sultan of Fez). [AL-MA'AFERI.]

ABU'-L-HASAN IBN GAZZA'L IBN ABU' SA'ID AS-SA'MIRI', a Samaritan by birth, who possessed considerable knowledge of medicine, natural history, and astronomy, and wrote several works upon these sciences. He apostatised and embraced Islám, and first entered the service of Malek al-Amjad. Upon the death of this prince, A. H. 628 (A. D. 1231), he went over into that of Malek-as-sáleh Isma'il Ibnu-l-malek al-'A'del, at Damascus, who raised him to the rank of vizír, by the honourable title of Amínu-d-Daulah Kemál ad-Dín Sheríf al-Milla, and held him in such estimation, that, as Abú-l-fedá says (*Annal. Muslem.* iv. 481.), he never did anything contrary to his advice. When his master, A. H. 643 (A. D. 1245), surrendered Damascus to the Egyptian sultan

Al-malek as-saleh Eyúb, and retired to Baalbek, Abú-l-hasan wished to accompany him, but the new governor of Damascus, Mo'in ad-Dín Ibnu-s-Sheikh, waylaid him, stripped him of all the money which he had extorted from the inhabitants of the city while he had been in authority there (which is said to have amounted to three millions of ducats), and sent him a prisoner to Cairo. Here he remained in confinement until the death of Malek as-sáleh Eyúb, A. H. 647 (A. D. 1249), upon which he returned to Damascus. He took part in the expedition into Egypt of Malek An-násser Yúsuf, the prince of Aleppo and Damascus, against the Mamlúk sultan Malek al-Moezz 'Aibek, but was again taken prisoner, and put to death on the fourteenth Dzul-Káda, A. H. 648 (6th Feb. A. D. 1251). His library consisted of ten thousand volumes, most of which were valuable works, and were considered as masterpieces of calligraphy: he had several scribes constantly at work in his service. (Ibn Abí Ossaybi'ah, cap. xv. § 49.; Reiske, *Adnot. ad Abulf.* iv. 720.; Makrizi, *Hist. des Sultans Mamlouks*, trad. par Quatreribmère, i. 25. 30.; Wüstenfeld, *Gesch. der Arab. Aerzte*.)

W. A. G.

ABU'-L-HASAN RUDI'KI'. [RUDI'KI'.]

ABU'-L-KA'SIM ANSARI'. [ANSARI'.]

ABU'-L-KA'SIM ASH-SHA'TIBI', a celebrated theologian and poet, was born at Shátibah (now Xativa), in the province of Valencia, in Spain, in A. H. 538 (A. D. 1143-4). His entire name was Abú-l-kásim Al-kásim Ibn Feyrroh Ibn Khalaf Ibn Ahmed, Ash-shátibí (from Xativa), Ar-ro'ayní (belonging to the tribe of Dhú-r-ro'ayn), and Adhdharír (the Blind), because he lost his sight about the close of his life. After studying at Xativa, Abú-l-kásim obtained the office of khattáb or preacher to the principal mosque of that city, which he filled with general satisfaction until A. H. 572 (A. D. 1176-7, when he determined upon travelling to the East. On his way to Mecca, he visited Alexandria, Cairo, and other cities, where he attended the lectures of all the eminent teachers of his time, devoting himself particularly to the study of theology and jurisprudence. Some works which he published during his residence at Cairo having attracted the attention of the learned of that city by their novelty and erudition, he received so much encouragement that he determined to take up his abode in that place. Accordingly, on his return from Mecca and Medina, he settled at Cairo, where he was soon after appointed to a vacant professorship in the madrisah or college called Al-fádhiliyyah. He died, universally esteemed, on Sunday the 28th of Jumáda the second, A. H. 590 (A. D. 1194), leaving several sons, one of whom, named Abú 'Abdillah Mohammed, succeeded him in his professorship. Abú-l-kásim wrote several works, among which the following

are best known:—“Hirzu-l-amání” (“The Refuge of the Wishes”), a poem of about 1200 verses, upon the seven schools of reading the Korán. This composition, which is also known under the title of “Shátibiyyah,” i. e. the poem by Shátibí, is held in the highest estimation by the Mohammedans of the four orthodox sects, and has often been commented upon by their most eminent writers. “Akílah” (“The Matchless Pearl”). This is also a poem, consisting of 300 verses, upon the manner of reading the Korán. It is sometimes called “Ráíyyah,” because all the verses end with the letter *ra*. It was commented upon by 'Alamu-d-dím, Abú-l-hasan, 'Ali Ibn Mohammed Ash-shafe'í, and by several other authors, whose names are in the Bibliographical Dictionary of Hájí Khalfah (v. “Akílah”). “Wukúf” (“Pauses, or a Treatise on the Pauses to be made in the Lecture of the Korán”). The Baron Silvestre de Sacy has inserted a learned memoir on the life and writings of Abú-l-kásim in the eighth volume of the *Notices et Extraits des MSS.* (Al-Makkarí, *Moham. Dyn.* i. 68. Casiri, *Bib. Arab. Hisp. Esc.* i. 507.; *Notices et Extraits des MSS.*, viii. 333.; D'Herbelot, *Bib. Or.*, v. “Schatebi;” Ibn Khallekán's *Biog. Dict.*)

P. de G.

ABU'-L-KA'SIM AZ-ZAMASHKHARI. [MAHMUD.]

ABU'-L-KA'SIM FIRDOUSI'. [FIRDOUSI'.]

ABU'-L-KA'SIM KHALEF IBN 'ABBA'S AZ-ZA'HRA'WI', commonly called by one of his Latinised names, Albucasis, or Alsaharavius. These names have been very much corrupted: they are sometimes written Albucasis, Bucasis Galaf, Alsaravius, Azaragi, Bulchasim, Açararius, &c. He was the most famous of the Arabic writers on surgery, and, indeed, one of the most valuable authors on that subject of all antiquity. He was born at Az-zahrâ, a small town about five miles from Cordova, where the khalifs of Spain had a palace. Nothing seems to be known of the events of his life; but he is supposed to have practised medicine and surgery at Cordova with great success, and to have died there A. H. 500 (A. D. 1106-7). Wüstenfeld (*Gesch. der Arab. Aerzte*) mentions that some persons place him in the fourth century after the Hijra; Freind, on the contrary (*Hist. of Physic*), thinks that he lived much later. His great work is entitled “At-Tassríf,” or “Book of the Theory and Practice of Medicine.” It consists of two parts, each of which contains fifteen sections. He treats of anatomy, physiology, dietetics, and especially of practical medicine; and has borrowed great part of its contents from Razes. One of the sections of this work is the treatise on surgery, “Tractatus de Operatione Manus, seu de Chirurgiâ Albucasis,” which has been printed separately in Arabic, and is the only exclusively surgical work

that remains to us from the Arabians. It contains the figures of the necessary instruments, and is divided into three books, of which the first treats of the use of the actual cautery; the second of the operations with the knife, of surgery connected with the eyes and teeth, of lithotomy, hernia, midwifery, the extraction of arrows, &c.; the third is entirely devoted to fractures and luxations. "The operative surgery of Albucasis," says Mr. Adams (Appendix to Barker's *Lempriere*, 1838), "is the longest, and, perhaps I might add, the best treatise on the subject which has come down to us from antiquity; for though the author copies freely from the Greeks, especially Paulus Ægineta, he does so with discrimination, and had evidently reduced the principles laid down by his masters to the test of experience. On the use of the actual cautery he is particularly full; recommending it more freely, and describing the methods of applying it more minutely, than has been done by any preceding writer. In this, and, in fact, in most parts of his works, he illustrates his descriptions by figures of the instruments employed. He would appear to have been much practised in military surgery, and has related many interesting cases of wounds inflicted by warlike instruments: *e. g.* an arrow entered at the root of a man's nose, and was extracted by Albucasis behind the ear (ii. 94. p. 449. ed. Oxon.); the patient recovered without any impairment of vision: he extracted an arrow which had lodged deep below the eye of a Jew, and in this case, also, the sight was not injured. (*Ibid.*) He extracted a barbed arrow, which had lodged in the throat of a Christian, by enlarging the wound. (*Ibid.*) He relates that he knew a woman who had an arrow lodged in her belly; the wound healed, and the weapon never afterwards occasioned any inconvenience. (*Ibid.* p. 451.) In his chapter on the extraction of the foetus, he gives drawings of several forceps; but, as they all contain teeth, it is to be presumed that they were not intended to bring down the child alive. (ii. 77. p. 339.) He gives a full description of amputation, but relates a case of gangrene of the hand, with which he refused to interfere for fear of hæmorrhage: the patient had the mortified part taken off by another person. (ii. 87. p. 421.) This shows that he was a timid operator; indeed, he himself laments that in his time surgery was greatly on the decline. Lastly, he treats largely of fractures and dislocations; but on this department Hippocrates and Galen had left little for him to perform." (Further information respecting his medical and surgical opinions is contained in Freind's *Hist. of Physic*; Sprengel, *Hist. de la Méd.*; Haller, *Bibl. Chirurg.*)

The surgical work of Albucasis was first published in a Latin translation in the collection by Guido de Cauliaco, entitled "Chi-

rurgia parva," Venet. 1497. fol. A Latin translation appeared in a separate form, Basil, 1541, fol. The Arabic text, with a new Latin translation, was published in two vols. Oxon. 1778, 4to., edited by Channing, from two manuscripts in the Bodleian library, and illustrated with numerous engravings of the different instruments described and employed. There is an incomplete edition of his medical work, published (August. Vindel. 1519, fol.) with the title "Liber Theoricæ, nec non Practicæ Alsaharavii, qui vulgo *Açararius* dicitur," &c., edited by Grimm. That part of his work which relates to female diseases is inserted in Casp. Wolf's collection, entitled "Volumen Gynaeciorum, de Mulierum Gravidarum, Parturientium, et aliarum Natura," &c. Basil, 1566, 4to.

There is another work extant under the title "Liber Servitoris s. Liber XXVIII. Bulchasin Beneberacerin, Interprete Sim. Januensi et Abraamo Judæo;" but it is doubtful whether it belongs to the subject of this article. It treats of the preparation of simple medicines, and contains a more minute description of medicinal preparations than is found in any other ancient treatise which we possess; his chemical medicines particularly deserve consideration. It was first published separately, Venet. 1471, fol., and is appended to several editions of the pharmaceutical works of the younger Mesue. W. A. G.

ABU'-L-KHATTA'R, (Husám Ibn Dhí-rár Al-kelbí), seventeenth amír, or governor, of Spain under the khalifs, was born in Arabia, about the beginning of the eighth century of our æra. He served his first campaigns in Africa, under Músa Ibn Nosseyr, but did not follow that general to the conquest of Spain. After the death of 'Abdu-l-malek Ibn Kattan, who was deprived both of his government and life by Balj the Syrian (Oct. A. D. 741), two sons of the murdered governor, named Kattan and Umeyyah, rose in arms to revenge him. Having gained over to their cause two powerful chiefs, named Ibn 'Alkámah and 'Abdu-rahmán Ibn Habíb, they started in pursuit of Balj, whom they found encamped near Cordova. In the battle which ensued the Syrians were victorious, although their general Balj fell in the encounter. Tha'lebah Ibn Salmah Al-'ámelí, who succeeded him in the command of the rebel forces, continued for several months to wage war against the sons of 'Abdu-l-malek, until Hondhalah Ibn Sefwán Al-kelbí, the viceroy of Africa, wishing to put a stop to the civil war, appointed his kinsman Abú-l-khattár governor of Mohammedan Spain, with instructions to re-establish order, and quiet the troubles excited by the contending parties. Abú-l-khattár sailed from Tunis in Moharram, A. H. 125 (Nov. A. D. 742), and arrived in Cordova on a Friday of the month of Rejeb, A. H. 125 (May, A. D. 743), just as Tha'lebah, who had arrived the day before in that capital with 10,000 prisoners

taken in an engagement near Merida, was about to order their instant execution. The unexpected arrival of Abú-l-khattár, who came invested with full powers from the khalif, saved the victims. The prisoners were set at liberty, and Tha'lebah removed to a dungeon in the fortress of Tangiers.

Abú-l-khattár's government was marked by measures of mild policy; and as he was not deficient in talents for administration, he applied himself to heal the wounds which the civil war had caused. In order to check the factious spirit of the Arabian tribes, and with a view to the reconciliation of all parties in Spain, he distributed lands among the settlers, taking care to fix each nation or tribe in the districts which most resembled their native countries. Elvira, the ancient Illiberis, with its adjacent territory, was given to the Arabs of Damascus, who, in memory of their native city, called it Shám (Syria). The people of Hems (Emesa) received orders to settle at Seville, which was thenceforward called by them "Hems." Jayyen (Jaen) fell to the lot of the Arabs of Kenesrín, and was called also by the name "Kenesrín." The settlers from the districts watered by the river Jordan (Al-urdán) received as their share the cities of Rayah and Malaga, which latter they named "Al-urdán." Xerez and its district was given up to the people of Palestine, and called by them "Filistín." Murcia, where Athanagild, son of Theodomir the Goth, had reigned unmolested since the Arab conquest, upon the payment of an annual tribute, was wrested from that prince, and delivered to the Egyptians, who, in imitation of the other settlers, called it "Misr." Lastly, the people of Wásit, in 'Irák, established themselves at Cabra, and at a district of La Mancha which to this day preserves the name of "Albacete," which the settlers gave it. The Berber tribes had likewise suitable lands allotted to them in various parts of the Peninsula. All the endeavours of Abú-l-khattár to re-establish tranquillity in the state proved to be useless, as the spirit of faction had already taken too deep a root. An Arabian chieftain, named Samíl Ibn Hátim, who belonged to the tribe of Kays, having taken offence at a judgment passed by Abú-l-khattár upon a youth of the tribe of Kenánah, broke out in open rebellion, and plunged the country into civil war. Upon the intelligence of his rising, Abú-l-khattár marched against the rebel at the head of a considerable force; but he was defeated on the banks of the Guadalete, taken prisoner, and confined in the citadel of Cordova, in Rejeb, A. H. 127 (April or May, A. D. 745). Abú-l-khattár did not remain long in confinement. A friend of his, named 'Abdu-r-rahmán Ibn Hossán Al-kelbí, having entered Cordova secretly, and at night, with thirty horsemen and a small body of infantry, made a sudden attack upon the tower where Abú-l-khattár was detained, massacred the guards, liberated

the governor, and conducted him to Merida, where he was soon surrounded by all the Arabs of the Yemenite faction. Thu'abah, whom the rebels had appointed governor of Spain, and his companion Samíl, lost no time in marching against their rival. They overtook him near Shekudah (Segunda), a town in the neighbourhood of Cordova, where the Yemenites and the Bení Modhar fought with all the animosity and hatred of two hostile races. "There never was," says Ibn Hayyán, "neither in the East nor in the West, a more bloody and more strongly contested battle, nor one in which greater feats of arms were performed by the warriors on both sides. All fought until the edges of their swords were softened by the blows, when each man seized his adversary by the hair, and struggled with him until both fell down exhausted on the ground." Victory remained undecided, and the two parties, being tired of war, came to the agreement that each should govern the country in turn. The Bení Modhar began by appointing Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, who ruled one year undisturbed; but at the expiration of that time, when the Yemenites claimed to be put in possession of the government, according to the agreement, the Bení Modhar refused to give up the power, attacked the Yemenites in their encampments, and put to death their chief, Abú-l-khattár, in A. H. 129 (A. D. 746-7). (Conde, *Hist. de la Dom.* i. 109.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; An-nuwayrí, *Hist. of Spain under the Khalifs*, MS.; Rodericus Toletanus, *Hist. Arab. ad calcem Historiæ Sarracenicæ à Thom. Erpenio*, p. 16.) P. de G.

ABU'-L-MA'ALI', a learned Persian, who lived in the reign of Bahrám Sháh, a prince of the Ghiznavi dynasty, between A. D. 1118. and A. D. 1152. At the desire of his sovereign he translated into Persian the celebrated Arabic work, entitled the "Kalíla Damna," known in Europe as the "Fables of Pilpay." This work had been originally brought from India in the reign of Nushirwán in the sixth century (A. D. 540), and translated into Pahlavi, then the language of Persia. From the Pahlavi the Arabic version was made in the time of Mansúr, the second khalif of the house of Abbas. In the course of time, however, the Pahlavi version became unintelligible in Persia, and the work was re-translated by Abú-l-máalí (among others) into the language of his own day. This translation is now rare, if at all extant; having been long superseded by the elegant work of Mulla Husáin Wáiz," known under the title of "Anwári Suhaili," which has been repeatedly printed in India within the last forty years. D. F.

ABU'-L-MAHA'NI' is the surname of an Arabian astronomer named Mohammed Ibn 'Isa Abú 'Abdillah Al-hábis (the calculator), who lived at the court of Al-mámún, seventh khalif of the race of 'Abbás. He was ori-

ginally from Meru, (some say from Mahán, a city in Khorássán, whence his surname Abú-l-mahání,) but he resided mostly at Baghdád, and worked in the observatory erected in that metropolis by Al-mámún. He composed three Zīj, or astronomical tables; the first entitled, "Zīj Sind-Hind," because it was made according to the method of an Indian work on astronomy so called; the second, "Ash-shah;" the third, and the most esteemed, is the "Zīju-l-'arabí," or verified tables, a work entirely formed from his own observations. A short account of Abú-l-mahání and his writings is given by the anonymous author of the "Arabica Philosophorum Bibliotheca," in the Escorial library. (Hají Khalfah, *Dict. Encycl.* sub voce "Zij;" Abú-l-faraj, *Hist. Dyn.* p. 161.; *Hist. de l'Astronom. moderne*, tom. i.; *Eclaircissements*, p. 583.; Casiri, *Bib. Arab. Hisp. Esc.* i. 431.) P. de G.

ABU'-L-MAHA'SEN. [YU'SUF IBN TAGHRI BERDI.]

ABU'-L-MUFAKHIR RA'ZI'. [RA'ZI'.]

ABU'-L-'OLA GANJI', a Persian poet who lived in the reign of Shirwán Sháh, in the twelfth century of our æra. He is styled by Daulat Sháh the "Master of Poets;" but, with the exception of the few extracts preserved by this biographer, it does not appear that any of his compositions are extant. In one sense, at least, he was the master of poets, as he had Falakí and Khákání for his pupils.

D. F.

ABU'-L-WAFA' AL-BURJANI', a celebrated mathematician and astronomer, was born at Burján, a town of Khorássán, in A. H. 328 (A. D. 939). His name was Mohammed Ibn Mohammed Ibn Yahya Ibn Ismá'il Ibn Al-'abbás, but he is better known by his cognomen Abú-l-wafá. His family were originally from Nishabúr, or Nisapur. At the age of twenty Abú-l-wafá went to Baghdád, where, in union with other astronomers, he made several observations to correct the Zīju-l-'arabí by Abú-l-mahání. [ABU'-L-MAHANÍ.] The work containing the result of his labours is entitled, "Zīju-l-kámil" ("Complete Astronomical Table"). Abú-l-wafá wrote several other works on astronomy and arithmetic. D'Herbelot, who calls him Buzján instead of Burjání, (*Bib. Or. voc.* "Buzjan,") attributes to him a commentary on the "Almagest," or Μεγάλη Σύνταξις of Ptolemy, and another on the arithmetic of Diophantus. He died in A. D. 998. His life is in the Biographical Dictionary of Ibn Khallek'an. (*Tyd. Ind.*, No. 72.) P. de G.

ABU'-L-WALID AL-BA'JI' (Suleymán Ibn Khalaf Ibn Sa'd Ibn Ayúb Ibn Wáarith At-tojibí), a celebrated Mohammedan divine, was born at Beja, the Roman Pax Julia, in Alemtejo, in A. H. 403 (A. D. 1012-3). After completing his studies at Badajoz, whither his parents had removed him from Beja, Abú-l-walíd determined upon starting on a pilgrimage to Mecca, where he arrived in A. H.

426 (A. D. 1035). Having on his return from that city to Cairo met a theologian named Abú Dhorr, who was travelling for the purpose of lecturing on the Korán, he formed an intimacy with him, and accompanied him to Damascus, Baghdád, and other cities of the East. On his return to his native country, Abú-l-walíd fixed his domicile at Mallorca, one of the Balearic Islands, where he was soon surrounded by a great number of disciples. His learning and his talents brought him to the notice of Al-mu'tamed Ibn 'Abbád, king of Seville, who appointed him chief justice, which high office he held until his death, which took place at Almeria, on Thursday, the 2d of Rejeb, A. H. 474 (Dec. 2, A. D. 1081), at the age of sixty-eight. Abú-l-walíd Al-báji left the following works:—"Al-imámat wa-l-khiláfat fí Seyri-l-Kholafá" ("The Book of the Imamate and Khalifate, or the Lives of the Khalifs"). "At-tesdíd ila Ma'refati-t-tauhíd" ("The true Director to the Knowledge of the Unity of God"). A commentary, in seven volumes, upon the "Mowatta," or "Collection of Traditions," by Málik Ibn Ans, which he entitled "Al-istifá" ("Complement"); and an abridgment of the same commentary under the title of "Al-muntaki" ("Selections"). A commentary upon the "Minháj" ("Open Path"), by Al-beydháwí. A valuable collection of legal decisions, interspersed with remarks. A sort of manual to the Sahíh (collection of authenticated traditions) by Al-bokhári; and a voluminous commentary on the Korán. Abú-l-walíd was also a good poet: after his death his poems were edited by his son. His life was written by Ibn Khallekán, by Al-fat'h, Ibnu-l-abbár, and other Spanish writers on biography. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 142.; Al-makkarí, *Moham. Dyn.* part i. book vi.)

P. de G.

ABU'-L-WALID IBN JEHWAR (Mohammed Ibn Jehwar Abí-l-hazm Ibn Mohammed Ibn Jehwar Ibn 'Obeydillah), second sultan of Cordova of the dynasty called "Daulat Bení Jehwar" (the dynasty of the Jehwarites), succeeded his father, Abú-l-hazm Jehwar, in A. H. 435 (A. D. 1043). Abú-l-walíd, who was then far advanced in years, did not display either firmness or ability; he intrusted the administration of affairs to his son, 'Abdu-l-málik, a promising youth, and gave all his time to the society of poets and literary men, and the cultivation of literature. Al-mámún Ibn Dhí-n-mún, king of Toledo, whose possessions bordered on the north on the kingdom of Cordova, seeing that there was an opportunity for invading the dominions of Abú-l-walíd, collected a considerable force and penetrated into his territory. At the news of the invasion Abú-l-walíd implored the help of his ally, Al-mu'tadhed, king of Seville, the sworn enemy of Al-mámún, who immediately sent a chosen body of

cavalry to his assistance. With these reinforcements 'Abdu-l-málik, the son of Abú-l-walíd, defended his father's dominions, until, having lost a battle near Cordova, he was obliged to take refuge within the walls of that capital. He was followed by the victorious Al-mámún, who, having encamped on the extensive plain to the west of Cordova, swore that he would not raise the siege until he had made himself master of the place. In this emergency 'Abdu-l-málik left Cordova by night, and repaired to the court of Al-mu'tadhed, by whom he was kindly received. Fearing the aggrandisement of his rival, Al-mámún, if he should gain possession of Cordova, the King of Seville determined upon arresting the victorious career of the Toledan king. Accordingly he gave the command of a large body of troops to his eldest son Mohammed Al-mu'tamed, who proceeded to Cordova in company with 'Abdu-l-málik, and entered that capital without any opposition on the part of the besieging forces. A few days after, 'Abdu-l-málik and his ally of Seville gave battle to the Toledans, who were completely defeated; but while Abdu-l-málik was pursuing the fugitives, Al-mu'tamed suddenly returned to Cordova, surrounded the royal palace, and made Abú-l-walíd prisoner, in compliance with the instructions he had received from his father, Al-mu'tadhed. Whether Abú-l-walíd was secretly despatched by the command of his perfidious ally, as some authors have asserted, or whether he died soon after of a broken heart, is not well ascertained; however, on the return of 'Abdu-l-málik from the pursuit, his father was no more. The fate of the son was not less melancholy. Finding the city gates locked, and hearing that the troops of his treacherous ally were also in possession of the royal palace and of the principal outposts, he attempted to force one of the gates of the city, but was made prisoner and consigned to a dungeon in one of the city towers, where the wounds he had received in the affray, and grief at the loss of his kingdom, soon put an end to his life. (Conde, *Hist. de la Dom.* ii. 38.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 208.; Al-homaydí, *Jadhwatu-l-moktabis*, MS. in Bodl. Lib. Hunt., 464.) P. de G.

ABU'-L-WALÍD IBN ROSHD. [AVERROES.]

ABU'-L-WALÍD IBN SHIHNAH or SHOHNAH (Mohammed Ibn Kemáli-d-din), surnamed "Muhibbu-d-din" (the lover of religion), a celebrated Mohammedan divine and historian, was born at Aleppo about the beginning of the fifteenth century of our æra. Having from his early youth given proofs of great talent, and written several works on theology and jurisprudence, he was appointed kádhí or judge to one of the mosques of Damascus, and in course of time was elevated to the highest ecclesiastical office among the Moslems,

namely, that of sheikhu-l-islám or mufti. Abú-l-walíd Ibn Shihnah died at Damascus, in A. H. 883 (A. D. 1478). He left, among other historical works, an abridgment of general history, entitled "Raudhatu-l-manátzir fi Akhbári-l-awáyil wa-l-awákhir" ("The Garden of the overlooking Terraces, or the History of ancient and modern Times"). It is a sort of abridgment of Abú-l-fedá's history, containing a chronological account of the principal events since the creation to the year 1403 of our æra. It is divided into four books or sections, and contains much useful information, as it relates many events which escaped that celebrated historian. Abú-l-walíd was likewise the author of an esteemed work on jurisprudence and law, entitled "Lisánu-l-hokkám fi ma'refati-l-ahkám" ("Verbal Decisions of the Judges, or a Knowledge of Law"), which is in the royal library of Paris, No. 884. (D'Herbelot, *Bib. Or.*) P. de G.

ABU'-L-WALÍD IBN ZEYDU'N. [AHMED.]

ABU' MANSU'R AL-MUNAJJEM, a celebrated Arabian astronomer, whose name was Yahya Ibn 'Ali Ibn Abí Mansúr, was born at Mecca, in A. H. 241 (A. D. 855). He lived at the court of Al-mámún, the Abbasside khalif, who made him president of an academy of astronomers which he had founded at Baghdád, and entrusted to him the building of two observatories; one on the mountain of Káysiún, near Damascus; the other at a place called Shemsiyyah, in the neighbourhood of his capital, Baghdád. A book of astronomical observations made in those two cities during the reign of Al-mámún, entitled "Al-mumtahn" ("The Book of careful Examination"), is attributed to Abú Mansúr, who passes likewise as the author of a biography of the Arabian poets, beginning with Bashr Ibn Bard, and ending with Merwán Ibn Abí Hafssah. After his death, his son continued it to his own times. Abú Mansúr wrote also several works on the Motazelite sect, of which he was a professor. The surname Al-munajjem, by which Abú Mansúr is better known, means "the astronomer." (Hájí Khalfah, *Bibl. Dict.*; Abú-l-faraj, *Hist. Dyn.* p. 161.) P. de G.

ABU' MA'SHAR. [ALBUMASAR.]

ABU' MERWA'N AL-BA'JI' (Mohammed Ibn Ahmed Ibn 'Abdi-l-malek, Ibn 'Abdi-l-'azíz Al-lakhmí), a celebrated Mohammedan divine, was born at Seville in A. H. 564 (A. D. 1168-9). He was originally from a town of Eastern Africa called Bájah, the Vacca of Sallust (*Bell. Jug.* 50.), and the Oppidum Vagense of Pliny. At the age of twenty-four he left Spain for the East, for the purpose of performing his pilgrimage. He embarked at Almeria for 'Akká in Syria (Ptolemais), where he took up his abode at the madrisah or college of 'A'dil. On his return to Spain he was appointed chief jus-

tice of Seville, which office he filled for many years to the satisfaction of all classes; until, having seen in a dream the prophet Mohammed pointing towards Mecca, he determined upon returning thither; and accordingly gave up all his honours and emoluments, and started on his journey in the month of Moharram, A.H. 634 (Sept. A.D. 1236). Having performed his pilgrimage, he visited Jerusalem, Khalíl, and other sacred spots of Syria, and arrived in Cairo, where he made some stay. He was preparing to depart for Spain, when he was suddenly attacked by the disease which brought on his death, on the 28th day of Rabi' the first, A.H. 635 (Nov. 17. A.D. 1237). Abú Merwán Al-báji left several works on various subjects, the list of which may be found in Ibnu-l-abbár, Al-makkarí, and other historians who wrote the lives of eminent Spanish Moslems. (Al-makkarí, *Moham. Dyn.* i. 171.) P. de G.

ABU' MOSLEM AL-'ABBA'SSI, a celebrated commander, who contributed by his influence and his talents to the overthrow of the dynasty of Umeyyah, and the establishment of that of 'Abbás, in the East, was born about A.H. 102 (A.D. 720-1). According to the best authorities, Abú Moslem was a domestic, or emancipated slave, in the service of the Bení Ajel, a powerful tribe of Khorássán. He was a youth of singular sagacity and intelligence, who had a strong predilection for the illustrious race of Háshem. When about the age of nineteen, he embraced the opportunity of accompanying to Mecca a party of adherents of the house of 'Abbás, who were going to that city for the purpose of delivering into the hands of Mohammed Ibn 'Ali, then the representative of the family, certain contributions collected in his name. On their arrival at Mecca they were constantly attended on their visits to that personage by Abú Moslem, who at length attracting the notice of Mohammed, the latter inquired one day whether he was a freeman or a slave. Being answered that he was a mauli, or client of their family, Mohammed informed them that he saw many signs in the youth indicative of his being one of those who would some day establish the power of the house of 'Abbás. He therefore recommended them to keep their eyes on him, and whenever he should take up arms to aid him with all their resources; at the same time intimating, that as his advanced age and his infirmities would, he had no doubt, soon carry him to the grave, he thought proper to direct them to transfer their allegiance to his son Ibráhim.

On his return into Khorássán, Abú Moslem was treated by the chiefs of the tribe with every consideration and respect. They looked upon him as the man destined to put down the arbitrary rule of the Bení Umeyyah, and he frequently met to deliberate with them as to the best means of carrying their plans into execution. An opportunity soon offered

itself. The governor of Khorássán, Nasr Ibn Seyyár, having offended the powerful tribe of Azd, one of those established in that province, the Bení Azd ran to arms for redress of their grievances. Their chief, Khozzaya Ibn 'Isa, surnamed Al-kermání, because he was a native of Kermán, was a man of undaunted courage and great abilities. He defeated in succession all the forces which the governor Nasr sent against him, and defended himself bravely in the city Hayádat, where he had entrenched himself. Seeing the forces of the governor thus occupied, Abú Moslem and his adherents revolted, and declared the claims of the race of 'Abbás to the khalifate (June, A.D. 747). His next step was to propose an alliance to Al-kermání, who though not a partisan of the Bení 'Abbás, gladly embraced the offer, and joined his forces to those of Abú Moslem. Seeing his party strengthened, Abú Moslem caused Ibráhim, the son of that Mohammed whom he had seen at Mecca, to be proclaimed khalif; and being desirous to bring about an entire change of system, he issued orders that all those who joined his cause should take black for their clothes and standards, white being then the favourite colour of the Bení Umeyyah. Accordingly the whole population of Nesá, Abiurd, Meru, and Talekán, four cities of Khorássán, which had declared for the Bení 'Abbás, adopted the sable uniform, which continued ever afterwards the symbol of that house. Shortly after, Al-kermání was treacherously slain in an interview with Nasr; but his son and Abú Moslem defeated the armies of the khalif, took Meru ash-shahján by storm, and compelled the governor to fly into Persia, where he died soon after. Master of Khorássán, Abú Moslem despatched one of his lieutenants, named Kahtabah, into the country of Jurján, at the south-eastern extremity of the Caspian, with instructions to have the authority of the Bení 'Abbás recognised by the inhabitants. Kahtabah's march was a succession of triumphs. After taking Nisapúr, where he levied a considerable contribution, which he divided among his followers, he penetrated into Jurján, over whose governor, Yezíd, he gained a signal victory, in August, A.D. 748. He then advanced without opposition to Damaghán, and to Ray, which he speedily subdued, and thence proceeded to Ispahán, which he entered (A.D. 749), after defeating the governor, 'Ammár Ibn Zebárah, in the neighbourhood of that capital. Nehawend, Shehrzur, and Hulwán were next reduced in a similar manner, and the victorious general advanced by forced marches into 'Irák. Kahtabah was met on the banks of the Euphrates by Yezíd, over whom he gained a complete victory, though in attempting to cross the river his horse sank under him, and he was drowned. His son Hasan, moreover, marched to Kúfah, which he entered without opposition, causing

Abú-l-'abbás 'Abdullah, of the race of 'Abbás, to be proclaimed by the inhabitants.

During the reign of that khalif, Abú Moslem continued in the government of Khorássán, where he was generally beloved and respected; every distinction which a subject could obtain was granted to him, in consideration of his past services; and he was even visited by Abú Ja'far, the presumptive heir to the throne. Having on some slight pretext caused an adherent of that prince, named Suleymán Ibn Kusheyr, to be put to death in the presence of his princely visitor, Abú Ja'far conceived against him a resentment, which ended only in the death of the offender. On his accession to the throne, Abú Ja'far abstained from showing any mistrust of Abú Moslem, and he employed him against his uncle 'Abdullah, as well as against his cousin, 'Isa Ibn Músa. But when he considered his services no longer necessary, he resolved upon his destruction. Having invited him to the city of Rúmiyyah, where he was residing at the time, Abú Moslem repaired thither, though not without suspicion. On his arrival in the neighbourhood of that city, he was met by a numerous assembly of the principal officers of government, and conducted with extraordinary pomp and ceremony to the presence of the khalif, by whom he was received with every appearance of cordiality. Four days afterwards, as Abú Moslem repaired on his customary visit to the palace, the khalif began rather unexpectedly to recount the causes of offence which he had on various occasions experienced at his hands. The more Abú Moslem tried to excuse or justify himself, the more incensed Abú Ja'far seemed against him; at last the khalif struck his hands together, and 'Othmán Ibn Nahík and three other captains, who lay concealed for the purpose, suddenly rushed upon Abú Moslem, whom they despatched with their scimitars, on Wednesday the 25th of Sha'bán, A. H. 137. (February 12th, A. D. 755.) Such was the fate of this celebrated commander, at the early age of thirty-seven, and when he had held the government of Khorássán for upwards of eight years; neither the magnitude of his past services, nor his fidelity to the cause he had embraced, being sufficient to save him from the vengeance of a despotic sovereign. The exploits and untimely death of Abú Moslem have been made the subject of a Persian romance, entitled "Abú Moslem Naméh." (Price, *Chron. Retrospect. of Moham. Hist.* ii. 5.; Abú-l-fedá, *Ann. Musl.* ii. 9.; Al-makín, *Hist. Sar.* p. 100.; Ad-diyárbekrí, *Gen. Hist.* MS.; D'Herbelot, *Bib. Or.* voce "Moslem;" Abú-l-faraj, *Hist. Dynast.* p. 137.) P. de G.

ABU' NASR MOHAMMED. [AL-FA'RA'BI.]

ABU' NOWA'S, an Arabian poet, was born, according to some authorities, at Basrah, and according to others at Ahwáz, in A. H. 127 (A. D. 744-5). His entire name was Abú 'Ali Al-hasan Ibn Háni Ibn 'Abdi-l-awwal Ibni-s-

sabáh Al-hákemí; but he was better known by the surname of Abú Nowás, given to him because he wore two locks of hair hanging down his shoulders. He was called Al-hákemí because his great grandfather had been an enfranchised slave, and client of Al-jerráh Ibn 'Abdillah Al-hákemí. His father was a native of Damascus, and a soldier in the service of the khalif Merwán II., the last of the Bení Umeyyah. Having been sent to keep garrison at Ahwáz, he there married, and had many children, one of whom was Abú Nowás. On the death of his father, Abú Nowás was confided by his mother to one of her relations, who was a druggist, and who brought him up to his trade. One day a poet, named Abú Osámah Walibah entered the shop, and being pleased with the appearance and disposition of Abú Nowás said to him, "I see in thee presages of success, which I am sure thou wilt not belie: thou art to cultivate poetry; be therefore my disciple, and I will conduct thee to eminence." Abú Nowás accepted the offer, and accompanied the poet to Baghdád, where he soon made himself known by his compositions, and became the favourite of the khalif Hárún Ar-rashíd. He died at Baghdád, in A. H. 196 or 198 (A. D. 811-14), and was buried in the Shunízí cemetery. The works of Abú Nowás have been collected and commented upon by several literary men, as Abú Bekr As-súlí, 'Ali Ibn Hamzah, and Ibráhím Ibn Ahmed Ibn Mohammed At-tábarí, surnamed Túzún. A copy of the Diwán, or collection of poems of Abú Nowás, is in the Escorial library, No. 309. (Abú-l-fedá, *Ann. Musl.* ii. 101.; De Sacy, *Chrest. Arab.* i. 43.; Ibn Khállekán's *Biograph. Dict.* i. 391.; Hájí Khalfah, *Bibl. Dict.* ii. 260.; 'Abú-l-faraj, *Hist. Dynast.* p. 158.)

P. de G.

ABU' 'OBEYD AL-BEKRI', a celebrated geographer and historian, was born at Onoba (now Gibráleon) in the south-west of Spain, in A. H. 432 (A. D. 1040-1.) His name was 'Abdullah, and he was the son of 'Abdu-l-'azíz, governor, or rather independent ruler, of Huelva, Saltes, and other districts along the south-western coast of Spain; but the ambition of his neighbour the King of Seville soon deprived 'Abdu-l-'azíz of his state, and he was reduced to the condition of a subject. After the death of his father, which happened in A. H. 458 (A. D. 1065-6), Abú 'Obeyd retired to the court of Mohammed Ibn Ma'n, king of Almeria, who not only received him kindly, but appointed him his vizír. He died in A. H. 487 (A. D. 1094-5.) He wrote several works, of which the following are the most important: "Al-mesálek-wa-l-memálek" ("The Routes and the Kingdoms"), a geographical description of the world, divided into three parts. This work was known to the geographer Idrísí, who cited it often; as well as to Makrízí, Ibn Khaldún, and other African historians, who praised it greatly. Copies of

the entire work are very scarce; but the second part, which contains the description of Africa, is not uncommon, and is in the Escorial library (No. 1630), in the royal library of Paris (No. 580), and in the British Museum, (Add. MS. No. 9577.) M. de Quatremère has lately published a French translation of the portion relating to Northern Africa. (*Not. et Ext.* vol. xii.) The "Mu'ajemu-l-boldán" seems to be the same work as the preceding, only that the names of countries, towns, rivers, mountains, &c. are disposed in alphabetical order. (*Bib. Lugd. Bat.* No. 1709.) "Kitábu-l a'yáni-n-nabát wa-sh-shajariyyáti-l-andalusiyyah" ("A Treatise on the principal Plants and Shrubs growing in Spain"). Abú 'Obeyd was well versed in botany and medicine; though it does not appear that he ever practised as a physician, notwithstanding that Ibn Abí Ossaybi'ah (Brit. Mus. No. 7340. fol. 147.) includes him in the number of the Arabian physicians natives of Spain. He was likewise a good poet, and wrote a book of poems, entitled "Kitábu-l-alualí" ("The Book of the Pearls"). (*Notices et Ext. des MSS. de la Bib. du Roi.* vol. xii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 2.; Al-makkarí, *Moh. Dyn.* i. 312.) P. de G.

ABU' 'OBEYDAH IBNU-L-JERRAH was a celebrated Mohammedan general in the first years of Islám, to the propagation of which by the sword he greatly contributed. Abú Bekr gave him the command of the Syrian army; but, as the result of the campaign did not equal the expectations of the khalif, he was superseded and replaced by Kháled, although he continued to serve under him, and distinguished himself at the battle of Yermúk (A. D. 633). At the taking of Damascus he prevailed upon Kháled to spare the lives of the inhabitants. When Abú Bekr died, his successor, 'Omar, who was the enemy of Kháled, deprived him of the command of the Syrian army, which was entrusted to Abú 'Obeydah, who failed not to reduce the whole of Assyria and Mesopotamia under the sway of Islám. Abú 'Obeydah died of the plague at Damascus, in A. H. 18 (A. D. 639). He was one of the most able as well as the mildest of the Arabian conquerors. The prophet Mohammed, who appreciated his virtues, counted him in the number of the ten Arabs who were destined to enter Paradise. (Abú-l-fedá, *Ann. Musl.* i. 227.; Ockley, *Hist. of the Saracens*, p. 250.) P. de G.

ABU' RI'HA'N AL-BIRU'NI' (Mohammed Ibn Ahmed), a celebrated Arabian astronomer, was born at Bírún, a town of Khawarazm, about A. H. 360 (A. D. 970-1). In order to improve himself in the knowledge of mathematics and astronomy, he travelled to India, where he made a considerable stay. On his return to his native country, Mámún, surnamed Khawarazm Shah, sultan of Khawarazm, sent him successively as ambassador to Mahmúd and Mas'úd, kings of India, of

the race of Sebekteghín, and of the dynasty called Ghaznevides by the Arabian writers. Al-farábí (Abú Nasr Mohammed) and Abú-l-khayr formed also part of the embassy; but Ibn Síná (Avicenna), who was to have accompanied them, refused to go, it is said, on the ground that he would have to dispute with Abú Ríhán, with whom he disagreed on many points of science, and who surpassed him in subtilty of argument. Abú Ríhán died in A. H. 430 (A. D. 1038-9), at an advanced period of his life. He wrote several works, among which are, a geography of the earth, entitled "Kánúnu-l-ma' súdí," which he dedicated to Mas'úd the Ghaznevide, and which is occasionally cited by Abú-l-fedá; a treatise on chronology; a key, or introduction, to the study of astrology; a treatise on precious stones; and a "Zij," or astronomical tables. He is said likewise to have made several translations from the Greek. (D'Herbelot, *Bib. Or.* vv. "Abou-Rihan," "Birun"; Casiri, *Bib. Arab. Hisp. Esc.* i. 321.; Abú-l-faraj, *Hist. Dyn.* 229.) P. de G.

ABU' SAHL 'ISA IBN YAHIA AM-MESI'HI' AL-JORJA'NI', an eminent physician of Khorássán, who was tutor to the famous Ibn Síná (Avicenna), and must therefore have lived towards the end of the fourth century of the Hijra. He was a Christian, as his name implies, and belonged to the sect of the Nestorians. He enjoyed a great reputation, and wrote several medical works, of which nine are enumerated by Wüstenfeld (*Gesch. der Arab. Aerzte*); but none have been published or translated. He died at the age of forty. (Ibn Abí Ossaybi'ah, cap. xi. § 11.; Nicoll and Pusey, *Catal. Bodl.* p. 587.; De Rossi, *Dizion. Stor.*) W. A. G.

ABU' SA'ID, surnamed Bahádur Khán, son of Uljâitu, and ninth of the Persian kings of the race of Jenghiz Khán. When only twelve years old he succeeded his father, A. D. 1317, and, as might be expected, the kingdom immediately became a scene of confusion, through the disputes of the nobles, who contended with each other for the chief power during the prince's minority. At length it was decided that the supreme authority of the state should be vested in Amir Chúbán, an ambitious but otherwise irreproachable noble, who still further increased his influence by a marriage with the prince's sister. For several years Amir Chúbán continued to rule both king and kingdom without any flagrant abuse of his authority. There is, however, one indelible stain, which will for ever attach to the period of his administration, the murder of the venerable and gifted historian Rashíd-ud-dín. [RASHÍD-UD-DÍN.] This eminent man had conducted the administration of the empire during the preceding two reigns; and Amir Chúbán, well aware of his worth, insisted on his still remaining in power, second in rank to himself. At the same time a strong party conspired the ruin of the aged vizír, and by

summoning false witnesses accused him of having administered poison to the late king Uljâitú. Amir Chúbán received without examination this atrocious charge, which was immediately communicated to the weak and indolent prince Abú Sa'id. The aged and upright minister was condemned to die, together with Ibrahím, one of his sons. (A. D. 1318.)

Chúbán, some time after, formed a plan for increasing the power of his family, by marrying his daughter Baghdád Khátún to Amir Husain, one of the principal chiefs of the Moguls. This lady, eminent for her beauty, had been seen by Abú Sa'id, who became deeply enamoured of her charms. He endeavoured to avail himself of an ancient usage that prevailed among the Moguls, by which a person was obliged to divorce his wife if the monarch should desire to marry her. He accordingly demanded Baghdád Khátún for his queen; but neither the father nor husband would comply with a custom so much at variance with the Mussulman faith; nor was the prince sufficiently strong to have recourse to coercion. In the course of time, however, the love of Abú Sa'id became uncontrollable; and his disappointment rendered him so hostile to Chúbán that he forced that proud chief into a rebellion, which, after some success, terminated in his death, in A. D. 1327. Meanwhile Amir Husain purchased his safety by quietly resigning his fair wife to the victorious prince, to whom she was publicly married shortly after her father's death. Her influence over Abú Sa'id became so great, that she easily restored the fortunes of her family, and raised to eminence several of her brothers. The remaining career of Abú Sa'id offers nothing of great interest. He seems throughout to have been a harmless prince, devoted to pleasure, in which he had probably been encouraged by his guardians during his minority. At the same time, we find that at the age of seventeen he distinguished himself as a brave soldier in quelling a rebellion in Georgia. The success of the day was owing to the valour displayed by the youthful prince; and he thence justly earned his title of Bahádur Khán, or Brave Lord. If his education had been properly directed, he might have been as eminent as any of the race of Jenghiz. In A. D. 1335, as he was leading his forces to repel an army advancing from Kapcháak to invade his territories, he was seized with a fever, near Shirwán, which terminated his life, after a reign of eighteen years, at the early age of thirty. This monarch may be called the last of the Mogul dynasty, for the few princes of that family who were afterwards raised to the throne, were mere pageants, whom the turbulent nobles of the court elevated or cast down as it suited the purposes of their ambition. The real successors of Abú Sa'id were the sons of Amir Chúbán,—Husain, Kúchak, and Ashraf, who rose to considerable notoriety

amidst the period of trouble and confusion that ensued on the death of their prince. (Price's *Mohammedan History*, on the authority of the *Habib us Siyar*; Malcolm's *History of Persia*; and *Labb ul Tawárikh*, or "Essence of Histories," a Persian MS.)

D. F.

ABU'-S-SALAT OMMEYA IBN 'ABDU-L-'AZI'Z IBN ABU'-S-SALAT, a Spanish physician, born at Dania, A. H. 460 (A. D. 1068). He was instructed by Abú-l-wafid Al-wakshí and several other Spaniards, and became a distinguished physician, mathematician, astronomer, and poet, and is also particularly mentioned as having been famous for playing on the guitar. He left his country and set out on his travels with his mother, and arrived at Alexandria the 10th Dhí-l-hajjah, A. H. 489 (27th Nov. A. D. 1096). While he was here, it happened that a vessel arrived laden with iron, and sank in deep water, close outside the harbour. Abú-s-salat, having offered to raise it, was furnished by A'mir Biáhkám-illah, the tenth of the Fátimite khalifs, with the necessary means for that purpose. Accordingly, he caused a particular sort of boat to be built, with ropes of silk. He then ordered some sailors to dive and fasten the ropes to the sunken vessel, which was wound up by a machine. It had nearly reached the surface of the water when the silken ropes broke, and it again sank to the bottom. The khalif in great anger caused Abú-s-salat to be thrown into prison, where he remained until A. H. 505 (A. D. 1111); when, at the intercession of some powerful person about the court, he was again set at liberty. He was, however, obliged to leave Alexandria immediately; and, after travelling about for some time, he settled in the following year at Al-mahdyah, where the governor, 'Alí Ibn Yahya Ibn Temím, received him very honourably. He died there on the 11th Moharram, A. H. 529 (30th Oct. A. D. 1134), at the age of sixty-nine lunar, or sixty-six solar years. (Ibn Abí Ossaybi'ah, cap. xiii. § 59.; Ibn Khallekán; Nicoll and Pusey, *Catal. Bodl.* p. 587.; Wüstenfeld, *Gesch. der Arab. Aerzte*.) The titles of several of his works are given by Wüstenfeld; they relate to medicine, astronomy, geometry, music, &c.; but none of them (as far as the writer is aware,) have been published or translated.

W. A. G.

ABU' TA'HIR AL-KARMA'TTI, chief of a sect called the Karmáttians, after the name of their founder [KARMA'TT], succeeded his father, Abú Sa'id Habáb, in the command of those sectarians. Soon after his accession he summoned a council of his followers, when it was resolved to make war upon the khalif Al-muktadir. Accordingly, having left Bahreyn, on the Gulf of Persia, at the head of 700 horse, he surprised the city of Basrah, which he sacked (A. H. 311. A. D. 923-4). The year following he plundered

several caravans of pilgrims who were proceeding to Mecca, and extended his ravages to Kúfah, which he took and destroyed, making the inhabitants captives; after which he retired with his usual celerity to Bahreyn. In A. H. 315 (A. D. 927), having made another irruption into the territory of Kúfah, Abú Táhir was there attacked by Yúsuf Ibn Abí-s-sáj, or Abí-n-nabbáh, as he is called by Al-makín (*Hist. Sar.* p. 192.), one of Al-muktadir's generals, whom he defeated and slew. Encouraged by his success, he besieged and took the city of Anbár, in Arabian 'Irák. At the news of his approach great alarm was felt in Baghdád; and Al-muktadir despatched one of his mamelukes, named Múnis, with forty thousand cavalry against the Karmátian chief, who was again triumphant. On his return to Arabia from this expedition, Abú Táhir had a sumptuous palace built at Hajar, the capital of his dominions. About the close of the same year (A. D. 930) he fell suddenly upon the city of Mecca, which he took without resistance. Having plundered the place, and massacred near thirty thousand of the inhabitants, he retired again into Bahreyn, taking with him the "Hijru-l-aswád," or black stone of the Ka'bah. In A. H. 319 (A. D. 931), Abú Táhir was bold enough to appear at the head of 500 horsemen within a short distance of Baghdád. Ibn Abí-s-sáj, with an army, was sent against him. Seeing the smallness of his numbers, the khalif's general wrote a taunting letter to Abú Táhir, advising him to surrender, or to take to flight. But the Karmátian chief, having summoned the bearer of the message to his presence, asked him what number of troops Ibn Abí-s-sáj had under his orders. The messenger answered, "Thirty thousand." Abú Táhir replied, "He has not, I troth, three men like these." He then sent for three soldiers of his own guard, and commanded the first to cut his own throat, the second to throw himself head foremost into the Tigris, and the third to precipitate himself from an eminence, which they did in obedience to his commands. He then said to the astounded messenger, "Go, and tell thy master what sort of men he will soon have to fight with; as to him, I intend to chain him with my dogs." The same night Abú Táhir attacked the camp of his adversary, threw it into confusion, and penetrated to the tent of Ibn Abí-s-sáj, whom he made prisoner, and, according to his promise, had him chained with his dogs. Abú Táhir died in A. H. 332 (A. D. 943), after dividing his vast dominions among his brothers. (D'Herbelot, *Bib. Or.* voce "Carmath;" Al-makín, *Hist. Sar.* p. 194.; Pocock, *Spec. Hist. Arab.* ed. nov. pp. 121—123.; Abú-l-fedá, *Ann. Musl.* i. 237—267.; Abú-l-faraj, *Hist. Dynast.* pp. 179—185.) P. de G.

ABU' TALIB KHA'N (Mirza), a learned and intelligent native of India, born at

Lucknow in 1752. His father, when a young man, had fled from Persia in order to escape the tyranny of Nádir Sháh; and on his arrival in India was so fortunate as to gain the friendship of Abu-l-mansur Khán, then Nawáb of Oude. Abú Tálib received an excellent education, at least what the Moslems consider such, and in 1775 he was appointed to a situation of trust under A'saf-ud-dowla as governor of Etaya. After the death of his patron he was superseded (in 1777), and soon after obtained a situation in the East India Company's service as assistant to Colonel A. Hannay, then collector of Geruckpore. For ten years Abú Tálib seems to have been engaged in various capacities, civil and military, by the East India Company, in the settlement of the affairs of Oude, which at that period were in a very distracted situation. He was mainly instrumental in defeating the formidable Hindú rebel Bálabhadra Singh, who claimed his descent from the ancient kings of India, and with a force of 100,000 Rájputs threatened the Mohammedan dynasty of Oude. In 1787, after the return of Governor Hastings to Europe, Abú Tálib's enemies rendered it necessary for him to quit the territories of Oude and remove to Calcutta. In 1792 he again returned to Lucknow, with strong recommendations from Lord Cornwallis. He was graciously received by the Nawáb and courtiers; but, unfortunately for him, Lord Cornwallis soon after quitted India, and Abú Tálib, in 1795, returned once more to Calcutta. There, to use his own words, he "passed three years in expectation, quite overcome with grief and despondency." In 1798 he was persuaded by Captain D. Richardson to accompany him to England, a proposal which he readily embraced, for the following unusual reasons. "I reflected," he says, "that as the journey was long and replete with danger, some accident might cause my death, by which I should be delivered from the anxieties of this world and the ingratitude of mankind. I therefore accepted his friendly offer, and resolved to undertake the journey." In February, 1799, they embarked in the *Christiana*, a Danish vessel with a very indifferent captain and crew, which six months after reached the Cape. There the passengers prosecuted the captain for misconduct, recovered half the sum they had paid him, and parted company with him. Abú Tálib and his friend resumed their voyage (29th of September) in the *Britannia*, and in the December following entered the Cove of Cork. They thence travelled to Dublin, and towards the end of January, 1800, arrived in London, where Abú Tálib spent nearly two years and a half. Here he experienced the most flattering attentions, particularly from the royal family and nobility. In the latter half of 1802 he returned, through France, Italy, Turkey, and Persia, to Bombay, and thence

by sea to Bengal, where he arrived in August, 1803. After his return to India he was appointed to a lucrative situation in Bundelcund, where he died in 1806. Abú Tálíb kept a journal during his travels, a copy of which was printed, in the Persian language, at Calcutta, in 1812, by his son, Mirza Husain 'Ali. An English translation of the same was published in London, in 1814, by Major Stewart, of the East India College. Both the original and translation are valuable works. The Persian text is admirably calculated to give the natives of India a correct idea of the power, the magnificence, and even the manners and customs of the British empire. The English reader will derive both amusement and instruction from a perusal of Major Stewart's translation. Abú Tálíb has faithfully performed his promise to Lady Spencer, of whose kindness and hospitality he makes honourable mention, "to state his opinions candidly of the customs and manners of the English, and without fear or flattery freely to censure whatever he thought reprehensible amongst them." (*Travels of Abu Tálíb Khán.*) D. F.

ABU' TA'YIB AL-KINDI'. [AL-MUTENNABI'.]

ABU' TEMA'M, HABIB AT-TA'YI', a celebrated Arabian poet, was born at Yásim, a village of the district of Al-jaydur, between Damascus and Tiberias, in A. H. 190 (A. D. 805-6.) Some of his admirers supposed him to have been the son of Aus Ibnu-l-harith of the tribe of Tay; but the best informed writers say that he was the son of a Christian named Thaddæus, who sold drugs and wine at Damascus. Abú Temám passed the first years of his life at that city, working in the service of a tailor. After studying and passing through different conditions in life, he attained the first rank among the Arabian poets. In his travels to various places he came to Basrah, where the poet 'Abdu-s-sammád Ibnu-l-mu'addal happened to be at the time. Finding, however, that 'Abdu-s-sammád's reputation was too well established in that city, where he had numerous followers, he quitted Basrah, and repaired to Baghdád, where he devoted himself entirely to the cultivation of poetry. Having composed there a kassidah in praise of Abú Dolaf Al-iljí, that vizír sent him a present of 50,000 dirhems, with a message in these terms: "By Allah! it is less than your poem is worth." He also wrote poems in honour of Ahmed, one of the sons of the khalif Al-mu'tassem, and Ahmed the son of Al-mámún, by both of whom he was munificently rewarded. One day, as he was reciting a poem of his own composition before the khalif Al-mu'tassem, Abú Yúsuf Ya'kúb Al-kindí, surnamed the Arabian Philosopher, who happened to be present, could not suppress his feelings of admiration, and interrupted him, exclaiming, "By Allah! that poet will die young." Being asked what induced him to believe so, he an-

swered, "I see in him wit, penetration, and intelligence, coupled with a refined taste and a prompt genius; from which I conclude that the mind will soon consume his body, as an Indian blade eats through the scabbard." Having been appointed master of the post-horse establishment at Mosul, Abú Temám proceeded to that city, where he died, in A. H. 231 (A. D. 845-6), according to Ibn Khallékán, who assigns also other dates for his death. He was buried in the cemetery outside of the Bábu-m-meydán (the gate of the Meydán), where a kubbah, or dome, was afterwards erected over his tomb, at the expense of Abú Nahshal Ibn Hamíd of Tús. Abú Temám is well known to oriental scholars as the author of the "Hamásah," a collection of Arabian poetry. He wrote likewise a work entitled "Fu-hulu-s-sho'ará" ("First-rate Poets"), containing biographical notices of the best Arabian poets who lived before or after Mohammed. His "Ikhtiarát" ("Selections"); is another work, containing, as the title implies, selections from the Arabian poets. There are two editions of Abú Temám's poems; one by Abú Bekr As-súlí, who arranged them alphabetically (according to the rhymes); the other by 'Ali Ibn Hamzah of Ispahán, who classed them according to their subjects. There are also different commentaries, among which the most esteemed are those of Abú Zakariyyá Yahya Ibn 'Ali, Al-khattíb of Tebríz, and Huseyn Ar-ráfi'. Abú Temám was gifted with a most prodigious memory. It is asserted that, exclusive of kassidas, and fragments of poems, he knew by heart 14,000 verses of that class of compositions called "rejaz" (short poems, the verses of which contain few feet). He was a tall, well-made man, of a dark olive complexion: he spoke Arabic with great purity and elegance, but he stammered a little. The Arabs consider him their best poet after Al-mutennabí. (De Sacy, *Chrest. Arab.* i. 88. iii. 35.; Ibn Khallékán's *Biog. Dict.* i. 348.; Hájí Khalfah, voce "Diwán;" D'Herbelot, *Bib. Or.* voce "Abou Temam;" Abú-l-fedá, *Ann. Musl.* ii. 179.)

P. de G.

ABU' YA'KU'B YU'SUF, surnamed "Al-mustanser billah" ("He who implores the help of God"), third sultan of Africa and Spain, of the dynasty of the Almohades, succeeded his father 'Abdu-l-múmen in Jumáda the second, A. H. 558 (A. D. 1163). He was then nearly twenty-five years old, being born on Thursday, the 3d of Rejeb, A. H. 533 (A. D. 1139). Abú Ya'kúb was one of 'Abdu-l-múmen's youngest children, yet that sultan chose him for his successor on account of his mild and generous disposition, and the talents which he had displayed in war with the Christians of Spain. Abú Ya'kúb was at Seville, of which city he had been appointed governor, when he received the news of his father's death, and his succession to the empire: he embarked for Africa and landed

at Salé, where he was immediately proclaimed "Amíru-l-múmením" ("Commander of the Faithful"). Thence he proceeded to Morocco, where he received the oaths of the inhabitants, as well as the allegiance of the sheikhs of the Almohades, and the governors of the provinces, all of whom hastened to court, with the exception of his two brothers, Abú Mohammed, governor of Bugia, and Abú 'Abdillah, governor of Cordova, who refused to take the customary oath, alleging that 'Abdu-l-múmen's choice had not been made known to them in due time. However, in A. H. 559 (A. D. 1163), seeing their brother, Abú Ya'kúb, firmly seated on the throne, and hearing that he was raising troops to chastise them for their disobedience, the refractory princes hastened to Morocco and threw themselves at the feet of the sultan, who pardoned them and restored them to their governments. In A. H. 559 (A. D. 1163-4) a man of low origin, named Marzadagh As-sanhági, rose in the mountains of Ghomárah, and caused himself to be proclaimed king by the inhabitants; but Abú Ya'kúb having sent some troops against him, he was taken prisoner, and his head sent to Morocco. A similar fate befel another rebel, named Ibn Munghafád, who in A. H. 562 (A. D. 1166-7) rose in the mountainous districts inhabited by the tribe of Ghomárah. He was defeated in several encounters, taken prisoner, and put to death. The troubles of Africa being pacified, Abú Ya'kúb directed his attention towards Spain, where the conquests of Alphonso VIII. of Castile, as well as the rebellion of Ibn Mardanish, who acted in concert with the Christians, threatened ruin to the empire of the Almohades. Having collected a large force, Abú Ya'kúb gave the command to his brother Abú Hafss, who landed in Spain, defeated Ibn Mardanish and his Christian auxiliaries, near Murcia, and compelled him to take refuge in the castle of that city. In A. H. 567 (A. D. 1171), Abú Ya'kúb in person crossed over to Spain. After spending some time in Cordova and Seville he marched to Ubeda, which he besieged; but the place being very strong he was unable to reduce it, and he returned to Seville, where he laid the foundation of the great mosque on the site of which the present cathedral stands, and began other works of public utility. In the mean time, his brother Abú Hafss prosecuted the war against the rebel Ibn Mardanish, who, with the assistance of the Christians, still maintained himself in Murcia. At last, seeing the siege protracted, and having no hopes of succour, the Almoravide chieftain made a sally, and forcing a passage through the ranks of the besiegers, whom he found unprepared, effected his escape. He died soon after in Rejeb, A. H. 567 (March, A. D. 1172). The troubles which broke out in Africa recalled Abú Ya'kúb to Morocco; but in A. H. 579 (A. D. 1183-4), he resolved upon striking a decisive blow against the Christians

of Spain. Having proclaimed the jihád or holy war throughout his dominions, Abú Ya'kúb summoned the Berber tribes to his standard, and crossed the strait at the head of an immense army. He landed at Jebalu-l-fatah (the mountain of the victory*), on Thursday the 5th of Safar, A. H. 580 (June, A. D. 1184). After spending some days in that fortress, Abú Ya'kúb proceeded to Seville, where he was joined by a great number of volunteers, who flocked to his standard from all parts of Mohammedan Spain. Having summoned to a council the sheikhs of the Almohades, and the generals of Spain, it was unanimously decided to carry the war into the dominions of Alphonso Enriquez, first king of Portugal, whose conquests during the civil wars between the Almohades and the Almoravides had been very extensive. The siege of Shantíren (St. Irene), now Santarem, a city which that enterprising king had reduced in A. D. 1163, was determined on; and Abú Ya'kúb marched thither with all his forces. On his arrival before that place in Rabi' the first, he encamped to the south of the city, and began to batter the walls with catapults and other engines of war. The garrison, which was chiefly composed of English crusaders, made a gallant defence, and by frequent sallies kept the enemy at bay. On the 22d of Rabi' the first, Abú Ya'kúb, finding that he could make no impression upon the walls, moved his camp to the north of Santarem, in order that he might the more easily reduce the place. Wishing to divide the attention of the enemy, he one night sent an order to his son Abú Ishák, who lay encamped near him, to march with his forces to Lisbon; but either the bearer of the message said Seville instead of Lisbon, or, what is more probable, the troops, tired of the siege, determined upon returning home; however this may be, that very night they were in full retreat upon Seville, followed by the greater part of the khalif's own division. When the day dawned Abú Ya'kúb found his camp deserted, and suspected what had happened; but whilst he sent messengers to recall the fugitives, the Christians of Santarem, who from the top of the walls had seen the scanty number of his followers, made a sally, massacred the guard, and surrounded the khalif's tent. Abú Ya'kúb defended himself bravely: six of his assailants lay dead at his feet, when he himself fell under the spear of a Christian knight. At this moment a body of cavalry came, charged the Christians, and released the sultan, whose wounds however were mortal. He died two days after, on the road to Seville, on Saturday the 12th of Rabi' the second,

* The same place as Jebal Tarik (Gibraltar). The Arabian writers relate that when 'Abdu-l-múmen, the father of Abú Ya'kúb, landed at Gibraltar, he asked one of his suite, "What is the name of this place?" "The mountain of Tárik," was the officer's answer. "Well then," replied 'Abdu-l-múmen, "let it be called in future 'the mountain of victory.'"

A. H. 580 (August, A. D. 1184) at the age of forty-seven, and after a reign of twenty-two years and one month. Abú Ya'kúb left eighteen male children, the eldest of whom, Abú Yúsuf Ya'kúb, succeeded him on the throne. [ABU' YU'SUF YA'KU'B.] He was a mild and enlightened ruler, who encouraged science in his dominions. Among the learned men who frequented his court, one of the most eminent was the celebrated Averroes (Abú-l-walíd Mohammed Ibn Roshd), the commentator on Aristotle. Abú Bekr Ibn Tofayl, who was the first physician of Abú Ya'kúb, is likewise well known by many works on medicine and philosophy, but chiefly by his epistle of Hayyi Ibn Yokttán, which was first translated into Latin by Pococke (Oxford, 1671), and afterwards into English by Ockley (London, 1708), and by other works on philosophy and medicine. During his stay at Seville, Abú Ya'kúb ornamented that city with numerous public buildings. In addition to the great mosque, which he did not live to see completed, he constructed a bridge of boats over the Guadalquivir, strengthened the portion of the walls which looks to the river with thick buttresses, built a spacious quay for the convenience of merchant ships, repaired the Roman aqueduct of Carmona, and opened spacious markets. Many of the works erected by this sultan in various other parts of his Spanish dominions still exist. (Conde, *Hist. de la Dom.* ii. 384.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 220.; Karttás, translated by Moura, pp. 224—235.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii.; Ibn Sáhibi-s-salát, *Hist. of the Almohades*, Bodleian Library, Marsh. No. 433.; Abú-l-fedá, *Ann. Musl.* iv. 251—321.) P. de G.

ABU' YU'SUF AL-ANSA'RI' (Ya'kúb Ibn Ibráhím Ibn Habíb Al-kúfí), a celebrated Mohammedan divine, was born at Kúfah, in A. H. 113 (A. D. 731—2). He belonged to an illustrious family, which had been established in that city since the conquest, and was the descendant, in a direct line, from Sa'd Ibn Khaythamah, one of the Ansár (helpers), who had been a companion of the prophet Mohammed. At the age of sixteen he became a scholar of Abú Hanífah, and one of the favourite disciples of that celebrated divine, whose doctrines he preached after his death. Abú Hanífah showed the greatest predilection for him, and induced him to persevere in the profession of the law, which Abú Yúsuf seems to have embraced against the wish of his parents, who designed him for the army. Notwithstanding his talents, Abú Yúsuf led an obscure life, until after the death of his master; when, having made himself known by some legal opinions which he had given in a very important case, he was brought to the notice of the khalif, and was appointed kádhí-l-kodhá, or supreme judge of Baghdád. Abú Yúsuf was the first who obtained that office, which he filled under the

successive khalifates of Al-mahdi, Al-hadí, and Hárún Ar-rashíd, until he died, in A. H. 182 (A. D. 798). Abú Yúsuf is reported to have been the first to assign to the 'ulemas, or doctors of the law, a particular costume, which is still preserved, with some slight modification, at Constantinople, and throughout the East. By appointing to the vacant judgeships in the empire those doctors only who professed the religious opinions of his master and patron, Abú Hanífah, he contributed effectually to the establishment of the Hanífite sect, one of the four which are considered orthodox by the Moslems, and is mostly followed by the Turks. Although a man of immense learning in his profession, Abú Yúsuf was exceedingly modest. Being once charged with having received large sums from the treasury without resolving any of the arduous points of law on which he had been consulted by the Khalif Hárún Ar-rashíd, he answered, "I receive in proportion to what I know; if I am to receive in proportion to what I do not know, all the treasures of the khalif would be insufficient to pay me. (Ibn Khallekán, *Biog. Dict.*; D'Herb., *Bib. Or.*, v. "Abou-Josef.") P. de G.

ABU' YU'SUF YA'KU'B, surnamed Al-mansúr (the Victorious), fourth sultan of Africa and Spain, of the dynasty of the Almohades, was born at Marocco in A. H. 555 (A. D. 1160). On the death of his father, Abú Yakúb, before Santarem, Abú Yúsuf, who was present at the siege of that fortress, collected the relics of the Almohade army, and crossed over to Marocco, where he was immediately proclaimed by the sheikhs of the Almohades in Rabi' the second, A. H. 580 (A. D. 1184). Soon after his accession, he caused two of his own brothers, Yahya and 'Omar, and an uncle, named Abú-r-rabi', to be put to death, on the ground that they had entered into a conspiracy to take away his life. Having learned that Yahya Ibn Ghániyyah, an Almoravide chieftain, had risen in Eastern Africa, and taken possession of Kafsah, where he had fortified himself, he marched against that rebel, and after a protracted resistance, made himself master of Kafsah, the inhabitants of which he put to the sword. The troubles of Africa being settled, Abú Yúsuf crossed over to Spain to chastise the people of Santarem, and revenge the death of his father. Having landed at Algesiras on Thursday the third day of Rabi' the first, A. H. 585 (April 20. A. D. 1189), he proceeded to Seville, whence, following the coast, he entered the province of Al-gharb (western district), the name by which the present kingdom of Portugal was known to the Arabs. When he arrived at Kasr Abí Dánis he divided his army into two divisions; with the first he marched to Santarem; the other, under the command of an experienced general, was sent against Lisbon. Santarem, into which Sancho I. of Portugal had hastily thrown himself, with a

chosen body of infantry, made a stout resistance; but as there were no Christian forces in the field capable of opposing the Almohades, their light cavalry scoured the country in every direction, wasting the fields, setting fire to the villages and towns, and making captives of the inhabitants. At last, despairing of reducing Santarem, Abú Yúsuf returned to his African dominions, leading into captivity 40,000 persons of both sexes, who formed the nucleus of the population of the city of Rabátt, close to Salé. (Jackson's *Morocco*, p. 105.) Again, in A. H. 586 (A. D. 1190), the news of the taking of Silves by Sancho I., and the defeat of the Almohades close to Seville, obliged Abú Yúsuf to cross the strait at the head of a considerable force. This time he landed at Tarífa, and after reducing a fortress, called by the Arabs Torash (Torres), he marched to Silves, which he retook. The object of the expedition being accomplished, Abú Yúsuf returned to Morocco in A. H. 585 (A. D. 1189). He was, however, soon recalled to Spain. The conquests of Alphonso III. of Castile had been of late years both extensive and important; not only had he subdued all that portion of Andalusia which was contiguous to his own dominions, but he had also defeated the Almohades in many encounters, and pushed his victorious arms to the Mediterranean. The conquests of Sancho I., king of Portugal, in the southwestern districts of Spain, were no less extensive and alarming. Having received intelligence of the plight in which the affairs of the Moslems were, Abú Yúsuf determined upon striking a decisive blow in the defence of his Spanish dominions. His preparations were formidable: the jihád, or holy war, was proclaimed throughout his dominions, and the tribes of the desert flocked to his standard. Abú Yúsuf landed at Algesiras on Friday the 20th of Rejeb, A. D. 591 (A. D. 1195). Having allowed his troops some rest, he proceeded towards Valencia, where the Christian army then lay. Alphonso was awaiting the arrival of his allies, the kings of Navarre and Leon; but at sight of the Almohades, he decided upon immediately attacking the enemy. Both armies pitched their tents on the plain of Alarcos, and prepared for battle. Having summoned his generals to a council of war, Abú Yúsuf consulted them as to the best means of insuring success. The Almohades and the Spanish Moslems, under the command of Abú Yahya Ibn Abí Hafss, were to lead the attack; the Berber troops and the volunteers, under Abú Mohammed Ibn Abí Hafss, were to sustain it; the reserve, composed of the khalif's own body guard and the negroes, were to take a circuitous route, and during the action fall on the flanks of the enemy. On the following day, which was Wednesday the 9th of Sha'bán, A. H. 591 (July 18. A. D. 1195), the Christians began the contest by a formidable charge of all their heavy cavalry. So im-

petuous was the attack, that the ranks of the Almohades were broken, and their general, Abú Yahya, was cut down in an attempt to rally them. The whole of the first division would have been destroyed, had not an Andalusian general, named Ibn Senaníd, diverted their attention by leading a strong body of cavalry against Alphonso, who, with his reserve, occupied the summit of a neighbouring hill. Whilst the struggle was at its height, Abú Yúsuf, with his body-guard, took the Christians in flank: the rout then became general; upwards of 30,000 Christians perished by the sword of the Moslems; the remainder took refuge in the neighbouring castle of Alarcos, which was immediately invested by the conqueror, and taken, after a slight resistance. After this signal victory, Abú Yúsuf speedily reduced several important fortresses on the frontiers of Castile, and returned to Seville, where he made his triumphant entry on a Friday of the month of Dhí-l-ka'dah, A. H. 591 (October, A. D. 1195). The ensuing year Abú Yúsuf prepared another expedition against the Christians. Having penetrated into Castile, he took Calatrava, Guadalajara, Madrid, Alcalá, and Uclés; after which he appeared in sight of Toledo, where Alphonso happened to be at the time. Having learned from his spies that the walls of that city were slightly guarded, and that discord and fear prevailed in the king's council, Abú Yúsuf invested that capital, determined not to raise the siege until he had made himself master of it. He encamped to the north of the city, and began to batter the walls with catapults and other military engines. Finding, however, that all his attempts were useless, he raised the siege, and marching towards the north-west, fell suddenly upon Salamanca, which he took and sacked, putting all the men to the sword, and making the women slaves. Taking thence a southern direction, he surprised Albalate, Truxillo, and other castles, and returned victorious to Seville, where, immediately upon his arrival, he issued orders for the construction of a menárah, or square tower, close to the great mosque, the same which is now called "La Giralda" by the Spaniards, from a huge weathercock representing a figure of Faith, which was placed at the top of it in the fifteenth century. Jábir, commonly called Geber, the architect who designed it, built also, on the same plan, and at the sultan's expense, two other towers, one at Morocco, and another at Rabátt. The castle of Hisnu-l-faraj, now San Juan de Alfarache, close to Seville, owes likewise its foundation to this enlightened prince, whose passion for building equalled, if it did not surpass, that of the greatest sultans of the race of Umeyyah. In Sha'bán, A. H. 594 (June, A. D. 1198), Abú Yúsuf returned to Morocco, where he died a few months after, on the 22d of Rabi' the first, A. H. 595 (A. D. 1198), after appointing for his successor his

son Abú 'Abdillah Mohammed, and having him recognised by the sheikhs of the Almohades. Abú Yúsuf left behind him the character of an able, enlightened, just, and liberal prince; and he was, doubtless, the greatest and best sultan of his race. (Ibn Sáhibi-salát, *Hist. of the Almohades*, MS.; Ibn Khal-dún, *Hist. of the Berbers*; Conde, *Hist. de la Dom.* ii. 391—409.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 221.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii.; Karttás, translated by Moura, p. 235.; Abú-l-fedá, *Ann. Musl.* iii.)

P. de G.

ABU' ZAKARIYYA' YAHYA (IBN MOHAMMED IBN AHMED), commonly called Ibnu-l-awám, lived at Seville in the twelfth century of the Christian æra. He was the author of a treatise on agriculture, entitled "Kitábu-l-faláhat" ("A Manual of Agriculture"), which is in the Escorial library, No. 901. and was published at Madrid, with a Spanish translation and excellent notes, by Don Josef Antonio Banqueri. (2 vols. folio, 1802.) The work of Ibnu-l-awám is not confined to agriculture; it comprehends botany, and contains also directions for the breeding of cattle, and the rearing of sheep, the management of farms, and a long treatise on the qualities of horses, their diseases, and their mode of cure. (Casiri, *Bib. Arab. Hisp. Esc.* i. 275.)

P. de G.

ABU'CARA, THEODO'RUS (Θεόδωρος Ἀβουκαρά). The name Abu-cara signifies "father," that is, bishop of Caræ. Whether by Caræ we are to understand a town of this name in Palestine, or whether Carrhæ in Mesopotamia is meant, cannot be decided, though the latter is more probable. Abucara calls himself a disciple of Joannes Damascenus, who died about A. D. 756, so that Abucara must have been living about the year 770. Respecting the circumstances of his life nothing is known.

Abucara wrote a great number of treatises, forty-three of which are printed, and many others are yet scattered about in MS. in various libraries of Europe. Most of these treatises are written in Greek, but some are in Arabic; they are directed against the Jews, Mohammedans, and heretics. Forty-two of them were first collected by Gretser, and printed at Ingolstadt, 1606, 4to. A new treatise not contained in this collection, "De Unione et Incarnatione," was discovered by Andrew Arnold in a Bodleian MS. at Oxford, and published at Paris in 1685, 8vo. All the printed works of Abucara are also contained in the supplement to the *Bibliotheca Patrum*, Paris, 1624, and in the subsequent editions. A complete list of them is given by Fabricius, *Biblioth. Græc.* x. 365, &c.

This Theodorus Abucara has often been confounded with one Theodorus, who was at first bishop of Caria and afterwards of Laodicea, and who lived about a century later. He is chiefly known for insincerity and inconstancy in his religious opinions; for during the troubles

which about the middle of the ninth century agitated the church of Constantinople, he at first followed the party of Photius, and when he thought this course no longer safe, he publicly renounced them in 869 at the eighth synod of Constantinople, and embraced the doctrines of Ignatius. (Nicetas Paphlag. in *Vita S. Ignatii*; Fabricius, *Biblioth. Græc.* x. 365.)

L. S.

ABUDACNUS, JOSEPH, a native of Cairo, who taught Arabic at Oxford and Louvain about the beginning of the seventeenth century. He is mentioned by Anthony a Wood in the "Fasti Oxonienses" for 1603, under the name of Barbatus, an appellation which corresponds to that of Abudacnus, or more properly Abu-dh-dhakn, literally "Father of the Beard," in Arabic. In Hearne's "Reliquiæ Bodleianæ" a letter of recommendation is printed, which he brought to Dr. James, from Sir Thomas Bodley, in which it is said, "The bearer hereof, Josippus Barbatus, was born at Memphis in Egypt" (meaning Cairo), "and comes recommended from the lord of Canterbury" (Whitgift) "to Mr. Vice-chancellor, to the end he might read the Arabian tongue in Oxon, which is natural to him: as withal, he speaketh French and Italian very readily, also Latin well enough to explicate his mind; being, likewise, as I guess, of a kind and honest disposition." In 1615 he published a work called "Speculum Hebraicum," at Louvain; and in the royal library at Vienna there are two manuscript copies of a "Compendium Grammaticæ Arabicæ," in which he styles himself Professor of the Oriental Languages at the university of that place. He became a member of the Society of Jesuits, and Wolf conjectures that a "Sylva Radicum Hebræarum," which is annexed to Robert Bellarmine's "Grammatica Hebraica" published at Paris in 1622, with the initials "J. B. M. e S. J." is to be attributed to "Josephus Barbatus Memphiticus e Societate Jesu." The date of his death is unknown. In addition to the works already mentioned, he was the author of "Historia Jacobitarum seu Cop-torum in Ægypto, Lybia, &c.," in which a curious account is given of the ecclesiastical ceremonies and religious opinions of the Copts. The work was first published at Oxford in 1675, in a small quarto of thirty pages, by Marshall, who in his preface styles the author a man of small learning, but blameless manners: "vir quidem parum literatus sed inculpatis moribus." It was reprinted at Lübeck, in 1733, by J. H. Seelen, and at Leyden, in 1740, by Havercamp, with notes by J. Nicolai. An English translation was published in 1692, "by a person of quality," who, in a second edition, gave his name as Sir E. Sadleir, and who owns in the preface that his interest in the work was excited by "finding the name of Jacobite upon it, an appellation we now give to the fol-

lowers of an unhappy prince fled to the French king for succour." The same circumstance, perhaps, led to its being reprinted in the following year. It was made use of by Mosheim. (Bliss's edition of Wood's *Athenæ Oxonienses*, ii. ; *Fasti*, i. 301.; Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 84.; Wolfius, *Bibliotheca Hebræa*, ii. 550.; Editions of *Historia Jacobitarum*, &c.)

T. W.

ABUNDANCE, JEAN D'. A French poet and satirist of the sixteenth century, described by Du Verdier as a bazochian and notary of the Pont Saint Esprit. Baillet and Placcius treat D'Abundance as a real name, while Du Verdier asserts that it is fictitious, as was undoubtedly that of "Maistre Tyburce demeurant de la ville de Papetourte," under which he published many of his compositions. His death took place between the years 1540 and 1550. His principal pieces, in addition to various ballads, epistles, rondeaus, triolets, and huitains, and other minor poems, are, "Les grands et merveilleux Faits de Nemo;" "Les quinze grands et merveilleux Signes nouvellement descendus du Ciel au Pays d'Angleterre;" "La Lettre d'Escorniflerie;" "La Chanson de la grande Gorre," and "La Guerre et Débat entre la Langue, les Membres, et le Ventre." He also wrote several moralities and mysteries; among others, "Gouvert d'Humanité;" "Le Monde qui tourne le Dos à chacun;" "Le Mystère des Trois Rois," and "Mystère et Figure de la Passion de N. S. J. C., nommée Quod secundum legem debet mori." This last piece is stated in the "Biographie Universelle" (art. "Abundance") to be so rare, that the copy in the royal library at Paris is considered to be unique. (A more complete list of his works is given by Du Verdier, *Bibliothèque Française, par Rigoley de Juvigny*, tom. iv. p. 324.; and respecting this author generally, the reader may consult Hendreich, *Pandectæ Brandenburgicæ*, p. 27.; Placcius, *Theatrum Anonymorum et Pseudonymorum*, 1708, p. 599.; Baillet, *Auteurs Déguisez*, p. 608.)

J. W. J.

ABU'RNUUS or ABU'RNIUS VALENS. [VALENS.]

ABYDENUS (Ἀβυδηνός), a Greek historian who wrote a history of Assyria (Ἀσσυριακά), of which several fragments have been preserved by Eusebius, Cyrillus, and Syncellus. In one of these fragments Abydenus states, that he made use of the history of Berosus; but who Abydenus was is unknown. His work seems to have been of great value, especially for chronology; and one of his fragments, which has been lately recovered in the Armenian translation of the Chronicon of Eusebius, has thrown a new light upon an obscure and much disputed point in the history of Assyria. The fragments which were known at the time, have been collected and explained by Scaliger in his work "De Emen-

atione Temporum." A new collection of the fragments has been made by J. D. G. Richter in his work entitled "Berosi Chaldaei Historiæ quæ supersunt," &c. Leipzig, 1825, p. 85, &c.

Some writers have supposed that Palæphatus of Abydos and the historian Abydenus were the same person; but Palæphatus lived some time before Berosus, whose work, as already stated, was the authority of Abydenus [PALÆPHATUS]; and it would be very strange that all the writers who mention Abydenus, should always call him merely by a name derived from that of his supposed native place (Abydos), without ever mentioning his real name. Suidas, in enumerating the works of Palæphatus, does not mention any history of Assyria. (Fabricius, *Biblioth. Græc.* i. 197.; Vossius, *De Hist. Græc.* 375. ed. Westermann.)

L. S.

ACA'CIUS (Ἀκάκιος), bishop of Cæsarea in Palestine. He was a disciple of Eusebius, whom he succeeded (A. D. 339) in the see of Cæsarea. He died about A. D. 366. At one time he was the champion of the Semi-Arians, and at another of the Anomoioi. In 359 he signed the decrees of the council of Seleucia, and in 363 those of the council of Antiochia. During the period of his Arianism he carried on a vehement contest with Cyrillus, bishop of Jerusalem, concerning the supremacy of the two sees, and supported by the Arians he effected the deposition of Cyrillus. His contemporaries praise him for the great care which he bestowed upon the celebrated library of Cæsarea. Acacius wrote a life of his predecessor Eusebius and several theological and controversial works, all of which are now lost, with the exception of some fragments preserved in works in which they are quoted; and as all of these works have not yet been published, several fragments of Acacius have never yet appeared in print. (Fabricius, *Biblioth. Græc.* vii. 336. n. e.; ix. 254. 256.)

L. S.

ACA'CIUS, a philosopher and rhetorician, who lived at Cæsarea in the time of Acacius, bishop of Cæsarea, and the emperor Julian. He was a friend of Libanius. (Suidas, in Ἀκάκιος and Λιβάνιος; Eunapius, 135, &c.)

L. S.

ACA'CIUS, bishop of Beroe, must have been born about A. D. 320, for he died about 431, at the age of 110 years. He was an adversary of Chrysostomus, and joined the party of Theophilus of Alexandria. This, and the circumstance that he supported Porphyrius, drew upon him the excommunication of the pope, under which he laboured for ten years. At last, however, he became reconciled to the orthodox bishops. There are extant two of his epistles to Alexander of Hierapolis, a *Confessio Fidei*, and an epistle to Cyrillus of Alexandria. These works are printed in "Variæ Epistolæ ad Concilium Ephesium

spectantes," ed. Christ. Lupus, 1682; and in vol. v. of the works of Cyrillus. (*Act. Concil. Ephes.* iii. 382, ed. Labbeus.) It is not quite certain whether this bishop Acacius is not the same person as Acacius the presbyter of Beroe, of whom we possess a letter of the year 375, addressed to Epiphanius, and encouraging him to write against the heretics. (Fabricius, *Biblioth. Græc.* vii. 336. n. e.)

L. S.

ACA'CIUS, bishop of Melitene in Armenia (about A. D. 430), an opponent of Nestorius. There is extant a homily of his against the Nestorian heresy. (Fabricius, *Biblioth. Græc.* vii. 336. n. e.; x. 187.) L. S.

ACA'CIUS, bishop of Amida in Mesopotamia, lived at the beginning of the fifth century of our æra. His life was signalised by one great act of benevolence. In a war between the Romans and Persians, about 7000 Persians were made prisoners. Acacius ransomed them by giving up to the conquerors the consecrated vessels of his church, and sent the Persians to their king, who being anxious to see the benefactor of his subjects invited him to his court. It was at the time believed that the peace between Persia and Theodosius the Younger was chiefly brought about by the influence of Acacius. (*Acta Sanctor.*, April., i. 826.; Gibbon, *History of the Decl.* chap. xxxii.)

L. S.

ACA'CIUS, patriarch of Constantinople, to which dignity he was raised A. D. 471. He was a crafty and ambitious man, whose object was to raise the church of Constantinople above all the churches of the East. At first, however, he was afraid of coming to open hostility with the pope Simplicius, of whose support he availed himself in opposing the emperor Basiliscus, who patronised the Eutychian heresy. When Basiliscus being dethroned by Zeno took refuge in a church, Acacius dragged him forth, and delivered him into the hands of the new emperor. His opposition to the heretics appears to have been merely a piece of policy to keep on good terms with the pope, for after some time he threw off the mask, declared openly against the pope, and induced the emperor Zeno to publish a formula, called Henoticon (*ἑνωτικὸν*), which was greatly in favour of the heretics. His zeal in proclaiming this decree in the various provinces of the empire drew upon him excommunication from Rome, and he was summoned by Pope Felix III. to come to Rome and answer for his conduct. Instead of obeying, Acacius pronounced an anathema against the pope, arrested his ambassadors, deposed the orthodox bishops, and appointed schismatics in their stead. Notwithstanding these disputes, Acacius appears to have retained his dignity as patriarch until his death in 489. Towards the close of his life he saved by his intrepidity the Empress Ariadne, whom her hus-

band Zeno intended to put to death. Acacius was bold enough to represent to the emperor the monstrosity of this crime, and he succeeded in turning him from his purpose. There are two letters extant of Acacius, one in Greek and the other in Latin, addressed to pope Simplicius. (Cave, ad A. C. 471.; Photius, *Myriobibl.* cod. 42.) L. S.

ACAMAPICHTLI, first king of Tenochtitlan, or Mexico. He was chosen king, according to the Mexican annalists, in the year corresponding to 1352 of our æra. His authority only extended over the Aztecs inhabiting the island on which the city of Tenochtitlan was built. That tribe emigrated from Aztlan in 1160, and reached in 1216 the valley of Mexico, which it found inhabited by tribes, many of whom spoke a kindred language, and had emigrated at an earlier period from the same country. The Aztecs do not seem to have been very hospitably received, for after having been driven from one settlement to another, they took refuge, about the middle of the thirteenth century, in some small islands situated at the southern extremity of the lake of Tezcucó. Forced by the chiefs of Tezcucó to abandon this settlement, they successively attempted to fix themselves in different parts of the valley, but in 1325 again betook themselves to the water, and founded Tenochtitlan, on an island not far distant from the western shore of the lake. Civil dissensions caused a considerable body to leave the city only eighteen years after its foundation, and build another, to which they gave the name of Tlatelolco, on some islands situated to the north-west of Tenochtitlan. A desire to diminish the tendency to the feuds which occasioned this emigration, by substituting the government of one ruler for that of a numerous aristocracy, seems to have been the motive for the elevation of Acamapichtli. The king or chief of Acapazalco suspected that the inhabitants of Tenochtitlan might also have in view, by subjecting themselves to one leader, to increase their military discipline, and thus enable themselves to throw off the authority he had for some time exercised over them. The refugees of Tlatelolco seem to have laboured to confirm this prince's ill-will towards their parent city; and seeing him exasperated by the presumption of the inhabitants of Tenochtitlan in asking him to bestow one of his female relations on their new king, the settlers of Tlatelolco adroitly flattered him by requesting that he would allow one of his sons to be their king. The connections of Acamapichtli were calculated to strengthen him for the emancipation of his people. His father, an Aztec noble, was connected with the chief of Zumpango, and his mother was sprung from the family which governed in Colhuacan. He married Ilancueitl, daughter of the chief of Coatlichan. Notwithstanding these connections he was unable to shake off the yoke of the chief of Acapazalco; and a short time

before his death he expressed to the assembled chiefs of Tenochtitlan the bitterness of soul which he felt in dying before he had accomplished their deliverance. Under him, however, the military reputation of the Aztecs continued to increase; and they distinguished themselves in the sieges of Mizquic, Cuitlahuac, Quauhtahuac, and Xochimilco, in which, according to a highly probable conjecture of Clavigero, they acted as auxiliary troops under the king of Acapazalco. The internal tranquillity of the city was established under Acamapichtli; the population increased, some edifices of stone were erected, and canals constructed. The account given by the Mexican annalists of the oppressions of the king of Acapazalco seems to indicate that the inhabitants of Tenochtitlan had at that time advanced in ingenuity beyond the more powerful tribe to which they were subject. The story is, that after the Mexicans had elected a sole chief, they were obliged to pay double the annual tribute of fish and wild-fowl that had been previously exacted; and in addition one year to plant the gardens and avenues of the capital of Acapazalco, and another to bring to the king one of their floating gardens containing specimens of every plant that grew in Anahuac. This latter injunction having been obeyed, they were next year ordered to bring a similar island with water-fowl habiting in it, and the incubation so far advanced that the young birds should chip the shell just as they were presented to the king. Success in the attempt to comply with this request, of course, only exposed the Aztecs to more unreasonable demands; they were ordered next year to bring a live stag in the garden. This was regarded as the most severe exaction of all, for the animal could only be obtained from the main land, and must, therefore, be sought at the hazard of embroiling themselves with the tribes who claimed the various hunting-grounds. These traditions, evidently indigenous in the lake of Tezcuco, and showing a nascent civilisation in which features of Egypt and Venice are strangely blended, may serve as traits of national character to cast a reflected light on the imperfectly defined outline of the character of the first king of Tenochtitlan, by whom the foundations of the future power of the monarchy were silently laid. The first wife of Acamapichtli having brought him no children, he took a second during her lifetime, by whom he had two sons, Huitzilihuitl and Chimalpoca, both of whom ascended the throne after him in succession. Ilancueitl was so little displeased with this step, that she devoted her attention to the education of Huitzilihuitl. Acamapichtli had other wives, who were not, however, regarded as equal in rank to the two first. By one of these, a slave, he had Itzcaotl, who was also in his turn king of Tenochtitlan. Acamapichtli died in 1389, leaving it to the nobles to elect his successor. (Clavigero, *Storia*

Antica del Messico; Humboldt, *Monumens des Peuples Indigènes de l'Amérique*; and *Essai Politique sur la Nouvelle Espagne*.) W. W.

ACARETE. [ACUÑA.]

ACARIE. [AVRILLOT.]

ACARISIO, ALBERTO, born at Cento, near Ferrara, in the early part of the sixteenth century, published a grammar of the Italian language, "*La Grammatica Volgare di M. Alberto degli Acarisi da Cento*," Bologna, 1536, which was reprinted at Venice several times. In 1543 he published a vocabulary of the same language, which was one of the earliest, and which superseded that of the Neapolitan, Fabrizio Luna, printed at Naples, in 1536. Acarisio printed his vocabulary at Cento; "*Vocabolario Grammatica e Ortografia della Lingua Volgare di Alberto Acarisio*. In Cento presso l'Autore, 4to. 1543." The dictionary of Acarisio was superseded by that of Francesco Alunno, of Ferrara, who published his "*Ricchezze della Lingua Volgare*," and again, his "*Fabbrica del Mondo*," in 1546, both of which have been reprinted several times. (Fontanini; Zeno; Tiraboschi.)

A. V.

ACARQ (D'), a French grammarian and critic. He was born about 1720 at Andruick, in Artois. Early in life he set up a boarding school at Paris, under the patronage of Fréron, which he repaid by editing gratuitously the grammatical department of the "*Année Littéraire*." In 1759 he was appointed to the new office of professor of the French language at the military school, which was suppressed after an existence of eight months only. The remainder of his life was passed in fruitless endeavours to re-establish his school, and in writing works which could scarcely ever find a publisher. He died at St. Omer about 1795, having a short time before received relief under the vote of the convention to indigent men of letters.

His chief works were—1. "*Grammaire Française Philosophique*," Geneva, 1760, an elaborate production, but deficient in order and clearness. A part only appeared, and it was never completed. 2. "*La Balance Philosophique*," Amst. 1763, consisting of criticisms on the most eminent French writers, the arrogance of which exposed the author to the ridicule of La Harpe and Le Brun. 3. "*Plan d'Education Publique*," which is mentioned with praise by Sabatier. 4. "*Le Portefeuille Hebdomadaire*," a periodical which lasted only a short time. (*Biographie Universelle* (Suppl.), lxvi. 52.; Quérard, *La France Littéraire*, i. 5.) J. W.

ACCA, bishop of Hexham, a celebrated name in the history of the early Saxon church, though, like his friend and contemporary Bede, Acca was never placed in the high rank of the Sancti of the church. He was by birth an Anglo-Saxon, brought up under Bosa, the fourth name in the cata-

logue of archbishops of York, and very intimate with Saint Wilfrid. He was appointed to superintend the affairs of the church in the northern part of the province of York, when the seat of the bishop was at Hexham. In the monastery of Hexham he added greatly to the buildings, and laid the foundation of a library, in which were many Latin and also Greek authors. He had visited Rome, where it is probable he became possessed of them. Bede speaks of his various literature, of his skill in church music, and his intimate acquaintance with the Holy Scriptures. The biographical writers of the sixteenth century say that he left in writing accounts of those saints of whom there were any relics preserved in his church. They attribute to him also various hymns, and a treatise "*De Ecclesiasticis sui Chori Officiis*," with certain epistles. He died A. D. 740. The best original account of him is to be found in Bede's *Hist. Eccles.* book v. chap. 20. See also Bale, Pits, and Godwin. J. H.

A'CCAMA, BERNARD, a Dutch painter, born in Friesland. He painted history and portraits; many of his pictures of the latter class were engraved by Houbraken, Fritsch, and others: he died in 1756. Mathias Accama, his younger brother, was also a portrait and historical painter, and had considerable employment: he died in 1783. (Van Gool, *De Nieuwe Schouburg der Nederlantsche Kunstchilders*; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ACCARIAS DE SERIONNE. [SERIONNE.]

ACCARIGI, FRANCESCO, (Latinised Accarisius,) of a Sienese family, was born at Ancona, about the middle of the sixteenth century. His father sent him early in life to the university of Siena, where he studied law under Girolamo Benvoglianti and Celso Bargagli. He ingratiated himself so much with the latter, that he delivered a laudatory oration, published in his works, on his pupil, on the occasion of his taking the degree of doctor, in 1580; and bequeathed to him at his death the charge of publishing his "Orations" and his treatise on fraud ("*De Dolo*"). In 1583, Accarigi was appointed to lecture on the Institutions in the university of Siena; and in 1589, to lecture on the Pandects. About this time the Grand Duke of Tuscany had resolved, probably with a view of encouraging the resort of foreign students, to establish a professorship in the university of Siena, for the purpose of teaching the civil law in the manner of Cujas, and with a view to its practical application in the Transalpine courts of justice. Accarigi was selected to fill this new chair. On the death of Bargagli, in 1593, Accarigi was elected his successor, and was the first citizen of Siena who filled the principal chair of civil law in that university. In 1613 he was induced, by the title of counsellor to the

Duke of Parma, an annual salary of 1300 ducats, and 200 ducats in the name of travelling expenses, to accept the first professorship of law in the university of Parma. In 1618 the Grand Duke of Tuscany, unwilling that so distinguished a native of his dominions should remain in the service of another prince, induced him to return to the service of his native state by the offer of the senior professorship of law in the university of Pisa, with an annual salary of 1000 Florentine piastres, which he accepted. He continued to hold these appointments till his death, in 1622. The only work by Accarigi known to have been published, is entitled "*Allegationes*," and was published at Florence in 1620. The rivalry of contemporary princes to obtain his services, the selection of him by Bargagli to edit his posthumous works, and his election as the person best qualified to teach a branch of jurisprudence never before attempted in Italy, are evidences of the high esteem entertained for his talents during his life. His writings scarcely answer the expectations which these considerations are calculated to raise. (Maz-zuchelli, *Scrittori d'Italia*, Brescia, 1763.)

W. W.

ACCARIGI, JACOPO, a native of Bologna, descended from a respectable though not noble family. Nothing is known of his early life. He was appointed by Ferdinand, duke of Mantua, to fill the chair of rhetoric in the university founded at Mantua by that prince in 1627, and continued to hold it for four years. The time at which he took up his abode in Rome is uncertain; but as he is mentioned by Allacci, in his account of distinguished men who resided at Rome from 1630 to 1632, it must have been at the latest before the close of the latter year. He officiated for same time as Latin secretary to Cardinal Guido Bentivoglio. In 1636 he was appointed to lecture upon Aristotle's work on the Heavens. His pertinacious solicitation for a bishopric induced Urban VIII. to nominate him to the see of Veste, and the appointment being confirmed by Innocent X., he was installed on the 17th of October, 1644. Accarigi soon found occasion to repent of the step which his ambition had led him to take, for the see is one of the poorest in the Romish church. He petitioned with as much vehemence for leave to resign, as he had formerly begged to be promoted; but the pope was deaf to his prayers, and he continued to reside in poverty within his diocese till death relieved him, on the 19th of October, 1654. His publications were numerous, but none of them can be considered as rising above the character of occasional pamphlets: they consist chiefly of funeral orations, complimentary addresses, and occasional sermons. He appears to have been a popular preacher; just of sufficient importance to induce the pope to flatter him with an appointment

of nominal dignity, which no person of real consequence would accept. The following list may serve as a specimen of his numerous publications:—"Oratio de Renovatione Pacis et Studiorum habita Bononiæ, 1626." Bononiæ, 1626, 4to. (An oration delivered on the re-opening of the classes at Bologna, after they had been suspended by war.) "Terræ Quies, Solisque Motus demonstratur primum Theologicis, tum pluribus Philosophicis Rationibus. Disputatio Jacobi Accarisii, &c. habita ab eodem 13. kal. Decembris, 1636, qua die aggressus est Romæ in almo Sapientiæ Gymnasio publice explicare libros Aristotelis de Cælo." Romæ, 1637, 4to. (An inaugural thesis, in which he maintains that the earth is at rest, and the sun moves, maintained by him on being appointed to lecture on Aristotle's book on the Heavens.) "Esortazione detta nella Cathedrale di Veste al suo Popolo e Clero al occasione di prendere el possesso del suo Vescovado." In Napoli, 1645. 4to. "De eligendo Pontifice ad Eminentissimos ac Reverendissimos S. R. E. Cardinales Vaticana Comitia ingressuros V Idus Augusti, 1644." "Oratio habita Romæ in Basilica Principis Apostolorum à Jacobo Accarisio S. R. E. Inquisitionis Theologiæ ac designato Episcopo Vestano." Romæ, 1644, 4to. (A sermon preached before the conclave of cardinals previous to the election of Innocent X.) "Jacobi Accarisii Prælectiones et Orationes." Bononiæ, 1641, 12mo. (A collection of his philosophical lectures and occasional orations.) He left at his death a number of MSS., among which was a Latin translation of Bentivoglio's "Wars in Flanders." (Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, vii. 870.) W. W.

ACCIAJUOLI FILIPPO, a dramatic poet and composer, born at Rome, in 1673. His early disposition was for travel, and he visited not only the principal European nations, but every quarter of the globe. On his return to Italy he addressed himself to the cultivation of the lyric drama, first writing operas, and then composing the music for them. He also effected many improvements in the machinery and internal arrangement of theatres. He died at Rome, February 3. 1700. (Miro Rofeatico, *Notizie Istoriche degli Arcadi illustri*.) E. T.

ACCIAJUOLI, NICCOLÒ, a distinguished statesman, was born at Florence about 1310, of one of the leading families of that city. The family was one of those called popular, in contradistinction to the grandi or nobles; and its name was derived from the trade in hardware or steel (*acciajo* in Italian), which had been originally carried on by their ancestors. The Acciajuoli are mentioned by the chronicler Dino Compagni as belonging in his time to the Guelph or Neri party, and, as such, having contributed to the banishment of the Bianchi party, in 1302. The father of Niccolo was the head of a

mercantile house of considerable importance.

Acciajuoli was sent to Naples by his father, who carried on an extensive trade with that capital. About the year 1345 the firm of Acciajuoli failed, and one of the partners, Silvestro Baroncelli by name, was arrested, at the suit of the inquisitor of Florence, for a debt owing by the firm to the cardinal of Sabina. This occasioned a warm dispute about jurisdiction between the lay and ecclesiastical powers, in the course of which the executive of Florence liberated Baroncelli, and severely punished the officers who had arrested him. The inquisitor excommunicated the magistrates, and the affair being referred to the pope at Avignon, it was ordered, that in future the inquisitor should only interfere in matters of religion, and that heretics should be visited by personal, and not pecuniary penalties, and that no "exequatur" should be issued in any case except by the lay authorities. (Villani, xii. ; Pignotti, iv. 1.)

Niccolo Acciajuoli was now pursuing his fortune at Naples, not in mercantile business, but at court. He was quick and shrewd, eloquent, possessed of self-command, and favoured by nature in his personal appearance. He obtained the favour of the princess of Taranto, widow of Philip, king Robert's brother, and prince of Achaia. The princess entrusted Acciajuoli with the direction of her affairs, and the education of her three sons, and especially of prince Louis. After the death of king Robert, in 1343, his granddaughter Joanna succeeded him on the throne, and two years after, in 1345, her husband Andreas of Hungary was murdered at Aversa. The mystery of this tragical event has never been fully unravelled; but shortly after the occurrence Joanna married her cousin Louis of Taranto, and it was Acciajuoli who hastened the marriage, by overcoming in a peremptory manner the scruples of the prince, who wished to wait for the pope's dispensation. The scene is briefly but forcibly described by Matteo Palmieri, the biographer of Acciajuoli.

Acciajuoli now became the chief adviser of the queen and her husband, whom he accompanied in their flight to Provence, of which Joanna was countess, in order to save themselves from the vengeance of Louis, king of Hungary, brother of Andreas, who invaded Naples at the head of an army. During the voyage, Acciajuoli and prince Louis landed in Tuscany, and the former induced his relative bishop Acciajuoli to accompany them to the papal court of Avignon, where they warmly pleaded the cause of Joanna before Clement VI., who appeared convinced that she was innocent of her husband's murder. At the same time Joanna sold the town of Avignon to the pope for 30,000 golden florins. Acciajuoli having thus secured the favour of the papal court, and having obtained some money,

partly on his own security, secretly returned to Naples to encourage the partisans of queen Joanna; and soon after the queen and her husband, having freighted ten Genoese galleys with troops, returned to Naples, where they were received with acclamations. A desultory warfare followed between the queen's troops and those of the king of Hungary, who had himself left Naples for his own country, which was ended by the mediation of the pope, and Joanna and her husband were at last solemnly crowned by the papal legate at Naples, in 1352.

In consideration of his services, Acciajuoli was made grand seneschal, or master of the royal household, an office which secured to him the greatest influence with his royal master and mistress. He next availed himself of the civil dissensions in Sicily to recover the dominion of that island. He went thither with troops, and succeeded in taking Palermo, Messina, and other towns, and the greater part of the island, of which he was appointed captain-general. But fresh disturbances breaking out in the kingdom of Naples prevented reinforcements being sent to him, and after a few years the Neapolitans lost all their conquests in Sicily, with the exception of Messina.

Acciajuoli having returned to Naples, was employed at the request of Pope Innocent VI. to negotiate a peace between him and Barnabo Visconti, lord of Milan; but not succeeding in this mission, he joined the army of the papal legate, and contributed to the taking of Bologna, Faenza, and the rest of the Romagna. It was during his mission to Barnabo, in 1360, that Acciajuoli paid several visits to Petrarch, who was then residing near Milan, and who appears to have been greatly flattered by the condescension of the powerful statesman, which he relates in emphatic terms in a letter to Zanobi da Strada, published by De Sade, in his "Memoirs of Petrarch." Acciajuoli examined every volume in Petrarch's library, and conversed with him at great length, paying him a sort of ostentatious respect. Acciajuoli professed to be a patron of learning and of learned men, several of whom he invited to Naples; among others, Zanobi da Strada, a Florentine scholar, whom he made one of the royal secretaries. He treated him with great kindness, and obtained for him the honour of being crowned publicly as poet laureate by the emperor Charles IV. at Pisa, in 1355. After Zanobi's death, Acciajuoli expressed his grief in a letter, which is printed by the Abbé Méhus in his life of Ambrosius Camaldulensis, or Traversari. Boccaccio, who also repaired to Naples at Acciajuoli's request, in 1362-3, was not quite so fortunate: whatever may have been the cause, it appears, by a letter which he wrote to his friend Francesco Nelli, prior of St. Apostoli, that he could not remain long with Acciajuoli, and that he was

disgusted with the seneschal's pomposity and superciliousness.

Acciajuoli in his prosperity did not forget his native country, although the Florentines, for fear of his influence, had excluded him, according to the historian Ammirato, by a decree, from all offices of state in the service of the republic; and yet, when they were at war with Pisa in 1363, he sent them two galleys fitted out at his own expense. He was also the founder of the splendid Certosa, or Carthusian monastery and church near Florence, which he built after the design of the architect Orgagna, and adorned with paintings. He also raised close to it a large structure, which he intended as a college for fifty boarders, but his death left this part of his plan unexecuted. He also formed a library in the same place, consisting of valuable MSS. which he had collected, but which have been since dispersed.

In 1362 king Louis of Naples died, and Joanna, by the advice of Acciajuoli, married James of Aragon, prince of Minorca, in the following year. In 1366 Acciajuoli died, and Joanna lost her best adviser. The seneschal's remains being transferred to Florence, were interred in the Carthusian church, where Orgagna raised a splendid monument to his memory, which still remains. In the same vault are the tombs of his father, his sister, and his son Lorenzo, adorned with bassi rilievi by Donatello. Acciajuoli was also the restorer of the Carthusian monastery of S. Martino near Naples. He died wealthy, being possessed of several fiefs and castles in the kingdom of Naples as well as in Greece.

A leading feature in the career of Acciajuoli was his constant fidelity to his sovereigns Joanna and Louis of Taranto, through good and evil fortune. (Pignotti, *Storia della Toscana*, iv.; Palmieri, already quoted; Villani, and other Florentine and Neapolitan historians.)

The family of Acciajuoli at Florence in the following century were, for a time, opposed to the Medici; and one of them, Agnolo Acciajuoli, having joined the conspiracy of Luca Pitti against Piero de' Medici, Cosmo's son, was banished. His letter to Piero, and Piero's reply, are contained in Roscoe's "Life of Lorenzo," vol. i. Appendix, xi.

Several individuals of the name of ACCIAJUOLI, descended from the Florentine stock, have become known by their learning, and by filling public places in Florence, Rome, and other parts of Italy. DONATO ACCIAJUOLI was a distinguished scholar of the fifteenth century, and wrote commentaries on the ethics and politics of Aristotle. He was a friend of Piero de' Medici, and of his son Lorenzo, and was employed by the government of the Florentine republic in several important missions; and when he died, in 1478, he was buried at the public expense, and portions were given to his daughters from the public

treasury. ZENOBIO ACCIAJUOLI, a native of Florence, and a Dominican, was a Greek scholar, and translated into Latin several works of Eusebius, Theodoretus, and other Greek authors. He was for a time librarian of the Vatican, under Leo X. His catalogue of some of the older MSS. of that library has been published by Montfaucon, "*Bibliotheca Bibliothecar.*" i. 202. There is a JACOPO ACCIAJUOLI, or Azaioli, native of Ferrara, but of Florentine origin, who is mentioned by Giraldis and Calcagnini as a scholar and a Latin poet of considerable merit in the sixteenth century. A cardinal Acciajuoli is recorded under the pontificate of Clement IX.

A. V.

ACCIO ZUCHO. [ZUCHO.]

A'CCIIUS or A'TTIUS, LU'CIUS (Ἀττίος), the greatest of the early Roman tragic poets. According to Hieronymus in the chronicle of Eusebius, he was born about B. C. 170. He was the son of a freedman, and the contemporary and rival of Pacuvius. He must have lived to a very old age, for Cicero states, that in his youth he often conversed with him; but the year of his death is unknown. Accius wrote two kinds of tragedies. Those of the first kind, which were the more numerous, appear to have been free imitations of the best Greek tragedies, especially of those of Æschylus, which he adapted to the Roman stage. The alterations which he made in his models do not appear to have been very great, for some of the extant fragments are almost literal translations of passages in the Greek tragedians. In the second kind, however, he must have worked independently of any model, as the subjects were taken from Roman history. The titles of three tragedies of this class are, Brutus, Decius, and Marcellus. We know the titles of fifty-six dramas of Accius, some of which appear to have been comedies. Not one of his plays is preserved entire; but the numerous fragments which we possess, justify the admiration with which the ancients speak of the sublimity of his thoughts, and of the force and dignity of his expression. Accius also wrote "*Annals of the History of Rome*" in a metrical form. Three prose works are ascribed to him: "*Libri Didascalicon*," "*Libri Pragmaticon*," and "*Parerga*." Of the two latter no fragments are extant. The Didascalica, which was a sort of history of Roman poetry, must have consisted of nine books at least.

A great many passages in which Accius or his works are spoken of are collected in Orelli's *Onomast. Tull.* i. 4, &c.; Horace, *Epist.* ii. 1. 56.; Velleius, i. 17.; Quinctilian, x. 1. 57.; Gellius, xiii. 2.; Macrobius, *Sat.* i. 7. The fragments are collected in *Fragm. vet. Poet. Lat.* a Rob. Stephano et Henrico filio, Paris, 1564; *Opera et Fragm. vet. Poet. Lat.* ed. Maittaire, London, 1713, fol.; and in *Poetæ Scenici Lat.* ed. F. H. Bothe, v. The fragments of the Didascalica have been col-

lected by Madvig in *Commentatio de L. Attii Didascalicis*, Havniæ, 1831, 4to.

L. S.

A'CCIIUS, T., a Roman knight, a native of Pisaurum (Pesaro) in Umbria. He enjoyed considerable reputation as an orator, and was especially skilled in the technical parts of eloquence. He was one of the prosecutors of A. Cluentius upon a complicated charge of poisoning, subornation, and murder, B. C. 66. But his antagonist, Cicero, who defended Cluentius, treats Accius with forbearance and respect. (Cicero, *Brut.* 78., *Pro Cluent.* 23. 31. 57.)

W. B. D.

ACCOLTI, BENEDETTO DEGLI, of Arezzo, lived in the second half of the fourteenth century. All that seems known of him is that he wrote, in 1376, a work of Guibeline tendency, which he dedicated to the Emperor Charles IV., with the title "*De Exceptione Imperatoria in Italiam recte instituenda et feliciter conficienda*," which is kept in MS. in the Imperial Library of Vienna, and of which Lambecius, in his "*Commentar. Biblioth. Cæsareæ Vindobonensis*," (ch. viii.) gives a full account. It begins as follows: "*Incipit tractatus de habilitate temporis ad processum versus Italiam, tum propter electionem Imperatoris Romanorum, tum propter discordias Italorum; et primo deprecatio et hortatus ad movendum pectus Cæsareum, sine retardatione deberi ingredi Italiam ad paciscendum dissidia et ad confutandum rebelles*." The purport of which is to entreat the emperor to come into Italy without delay, to put down the rebels against his authority, and quell both factions. (Mazzuchelli, *Scrittori d'Italia*.)

A. V.

ACCOLTI, BENEDETTO, son of Michele Accolti, was born in 1415, of a family which produced several distinguished men of learning. He studied at Florence and Bologna, and was made doctor and professor of law at Florence. In 1459, after the death of Poggio, he succeeded him as chancellor of the republic, in which office he continued till his death, in 1466. He wrote, in Latin, the history of the conquest of Palestine by the Crusaders under Godfrey of Bouillon, and dedicated it to Piero de' Medici, son of Cosmo. Tasso made use of this work in composing his great poem. Accolti wrote also a Latin dialogue, "*De Præstantia Virorum sui Ævi*," in which he undertook to show that the men of his age were by no means inferior to those of ancient or classical times. In this work he speaks at length of Cosmo de' Medici, and there is prefixed to it a life of the author; it was printed at Parma, 1689, and at Augsburg in 1691, 8vo. These two works have been erroneously attributed by some to his grandson and namesake Cardinal Benedetto. The history of the Crusade was first printed at Venice in 1532, again at Basle in 1544, and again at Florence in 1623, with notes by Thomas Dempster, a Scotchman, who was professor in the university of Bologna. The last edition is by H. Hofsnider, Groningen, 1731, 8vo. It

was translated into Greek by Irone Ducas, and printed at Paris in 1620; and in Italian by F. Baldelli, and published at Venice in 1549. Some orations of Benedetto Accolti are inserted in the collection, "Orazioni in Materia Civile e Criminale," Venice, 1561. (Tiraboschi; Mazzuchelli; Gamba, *Serie dei Testi di Lingua*; Pignotti, *Storia della Toscana*.) A. V.

ACCOLTI, BENEDETTO, CARDINAL, grandson of Benedetto, born at Florence in 1497, studied at Florence and Pisa, and afterwards went to Rome, where the Cardinal Pietro Accolti, his uncle, was in favour with Leo X. Benedetto was made bishop of Cadiz, was transferred to the see of Cremona by Adrian VI., and afterwards made archbishop of Ravenna. Clement VII. appointed him one of his secretaries, together with Sadoletto, and made him a cardinal in 1527. In 1532 Cardinal Accolti was sent legate to Ancona; but Paul III., who succeeded Clement VII., caused him to be arrested in 1536, shut him up in the castle of St. Angelo, and had him secretly tried; but the charges against him have never transpired, though it is supposed that peculation was one of them. Giovio speaks of him in his letters as being in danger of his life. He was, however, released after paying a large sum, stated by Girolamo Negri at 40,000 crowns, and he went to his see of Ravenna, and afterwards to Ferrara and Venice. In 1542 Pope Paul gave him permission to return to Rome, of which, however, Accolti did not avail himself. He died at Florence, in 1549. Cardinal Accolti was an elegant Latin poet, and as such he is praised by Vida, Sadoletto, Giraldi, and other competent judges. He was also a patron of learning; Molza, Manuzio, Robertello, and Giraldi were among those who were patronised by him. Paolo Manuzio dedicated to him, in 1540, the first volume of his edition of Cicero's "Orations," with an eloquent laudatory address. A few of his verses, and some of his letters, are scattered in various collections. (Tiraboschi, vii. b. 3.) A. V.

ACCOLTI, BERNARDO, son of Benedetto I., was a celebrated poet and improvisatore, and his talent for that art acquired him the name of "l'Unico Aretino." He lived for a time at the court of Urbino, with Bembo, Castiglione, and other learned men. He presumed to make love to the duchess, but was rebuked by her in a humorous manner, according to the account of Gandolfo Porrino, in his "Rime." He also lived at the court of Leo X. at Rome, where he enjoyed great favour. Whenever he recited his verses in public, the hall was crowded to suffocation, and guards were stationed at the door to prevent disorder. Paolo Cortese, who heard him at Rome, speaks in high terms of his poetical talent. Accolti died about the beginning of 1535. A collection of his verses has been

printed, together with a comedy entitled "Virginia." Some of his inedited poems are in the Nani Library at Venice. (Pignotti; Tiraboschi; Maffei, *Storia della Letteratura Italiana*.) A. V.

ACCOLTI, FRANCESCO, (better known among jurists by the name of Aretinus, a local designation common to several members of his family,) the son of Michele Accolti, secretary to the republic of Florence, and younger brother of Benedetto the historian, was born not later than 1418. He was instructed in general literature by Philephus, and in law by Mincuccius. It is uncertain where, or at what time, he studied under these eminent masters; but Philephus resided in Florence during the time of Accolti's boyhood, and Mincuccius, with the exception of a short period, during which he transacted the business of several princes and republics at the council of Bâle, resided either in Florence or Siena from 1431 to 1438. In the last-mentioned year, Mincuccius was elected a professor of law in the university of Bologna. Accolti may have attended the lectures of Mincuccius either in Siena or Bologna, for in 1440 he was himself appointed professor of law in the latter university, an office which he held till 1445. In 1448, he taught in Ferrara. In 1450, the Marchese d'Este induced him to remain for five years longer by raising his salary; but before that term had expired he was lecturing at Siena. In 1457, however, he returned to Ferrara. In 1461, he entered the service of Francesco Sforza, duke of Milan, and remained in it till 1466. It was during this part of his life, on the occasion of his being sent on an embassy to Rome, that he addressed an oration to Paul II., which has been printed. In 1466 he was elected professor of law in Siena, an appointment which he retained till 1479. He paid a visit to Rome from Siena by command of Sixtus IV. It is alleged that he expressed a desire to be made a cardinal, but that Sixtus evaded the request by professing reluctance to injure the study of jurisprudence by withdrawing so eminent a teacher from the professorial chair. It has been conjectured that this slight stimulated Accolti to apply the harsh epithets to Sixtus IV. which occur in the professional opinion which he gave in favour of Lorenzo de' Medici and the republic of Florence, in the dispute between them and the pope, in consequence of which the Florentines were excommunicated in 1478. It is, however, equally probable that Accolti's known attachment to the house of Medici may have been the real bar to his advancement to the dignity of cardinal. His bold advocacy of the cause of the Medici exposed him to persecution; the Duke of Calabria as papal general formally called upon the town of Siena to surrender him, but the magistracy refused to comply, and thereby in all likelihood saved the life of Accolti. At all events, it is probable that the gratitude of the

Medici hastened his appointment as senior professor of law in Pisa, which took place in 1479. This office he held for the rest of his life. His annual salary was at first 1400 florins; in 1483 he was allowed, in consequence of increasing infirmities, to lecture only once a week, and his salary was reduced to 800 florins; in 1484 he was allowed to desist entirely from lecturing, and to retain his salary without further diminution. The precise date of his death is unknown; he was living in November, 1485, and dead before March, 1486. Panciroli and Mazzuchelli relate several anecdotes of Francesco Accolti, which, if credible, might throw light upon his character; but, unfortunately, they belong to that class which we find told sometimes of one person and sometimes of another. From the circumstance, however, of their having gained currency, they help to show the opinion entertained of him by his contemporaries. He appears to have been regarded as a man of strict integrity and generous disposition, but proud and hasty. An apocryphal story of a practical joke, by which he attempted to convince his pupils of the advantage of having a good character, serves at least to prove the impression generally entertained of his integrity. Philephus is a less suspicious voucher for his generosity of sentiment; in a letter addressed to Crevellius he contrasts the frank and genial manner in which Accolti acknowledges his intellectual obligations to him with his correspondent's shabby attempt to conceal or deny them. The impression entertained by his contemporaries of the impetuosity of Accolti's temper may be inferred from the currency of the rather apocryphal story, that finding his lecture room thinly attended one day, and learning that a number of his hearers were absent at some public spectacle, he threw down his book in a passion, exclaiming, that Aretine would not lecture to fellows so incapable of appreciating him, and could never again be induced to enter his lecture room. The frequency with which he transferred his services from university to university exposed him to the charge of fickleness. Philephus wrote, in 1468, urging him to marry, and being told in reply that he felt the infirmities of age stealing upon him, rejoined: "As to what you say about the decay of your bodily powers, seeing you are only fifty, or a trifle above it, that comes from your having squandered your strength when you ought to have been taking precautions to confirm it. Had you observed the medium which philosophy prescribes, and I have practised, you would have done better both for yourself and posterity." Accolti left immense wealth at his death, and dying intestate, it fell to his natural heirs, although he was well known to have been bent upon leaving it to found a college. He cultivated literature and the fine arts; one of his contemporaries

declared enthusiastically that he was "master of the canon and civil laws, a philosopher, skilled in vocal and instrumental music, and in short a living harmony of all that was good." His writings which have survived are partly professional, partly essays in general literature. To the first class belong—

"Francisci de Accoltis Lectura in Digestum Vetus." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Digestum Novum." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Infortiatum." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Codicem." Papiæ, 1502. Tridini, 1512. Lugduni, 1538.

"Francisci de Accoltis Commentaria super Lib. II. Decretalium." Bononiæ, 1481. Papiæ, 1496. Venetiis, 1581.

"Francisci de Accoltis Repetitiones alique Libelli."

"Francisci de Accoltis Consilia seu Responsa." Pisæ, 1481. Mediolani, 1483. Papiæ, 1494.

With the exception of the first edition of the Commentaries on the second book of the Decretals, and perhaps the "Libelli" (the date and plan of publication of which we have been unable to ascertain), none of his theoretical works were published in his lifetime. Properly speaking, they are not his works, but the note-books of some of his hearers: they are quite fragmentary, and so uncouth in their style as to have given rise to the conjecture that Francesco Accolti the jurist, and Francesco Accolti the cultivator of polite letters, must have been two different persons. It would be unfair to judge of his academical prelections by the notes of unknown hearers. At the same time it must be remembered, that in his day, inveterate habit, and in some instances positive regulations of government, had impressed a character of shallow pedantry on the legal studies of Italy. The style and matter of his "Consilia" are said to be better, although Diplovataccius has left on record the opinion that, "however learned he might be, he was of little use in the real business of the world." The extraordinary reputation he enjoyed during his life seems to have been mainly owing to his skill in disputation. Panciroli states, on the authority of Paolo Cortese, that Accolti was endowed with a most prodigious memory, and subtle intellect. To the same purport is the testimony of Neviranus. In strict keeping with these opinions are the traditions, on the one hand, that it became proverbial, "whoever has Aretine for his advocate is sure to win;" on the other, that the senate of Milan reversed a judgment pronounced in conformity with an opinion pronounced by Accolti, and ordained the judge to pay all the expenses of the suit. Accolti seems to have been a ready and dexterous disputant, one

whose impassioned eloquence carried his audience along with him, rather than a sound and learned lawyer. His literary publications consist of his printed oration to Paul II., and translations into Latin from the original Greek of the letters of Phalaris and Diogenes the Cynic. He edited a treatise on the warm baths of Pozzuoli and the vicinity, which he dedicated to Pius II. The translation of the "Homilies of Chrysostom on the Gospel of St. John" (published at Rome, 1470), attributed to Accolti, is the work of Burgundio, our author having only corrected a few passages. Erasmus mentions, in two of his letters, a translation of the "Homilies of Chrysostom on the First Epistle to the Corinthians," which he attributes to Accolti, and speaks slightly of. A manuscript translation of the "Iliad," in the Vatican library, (Codex, 3297, according to Mazzuchelli,) is stated by the transcriber to have been the joint work of Accolti and Laurentius Valla. Crescimbeni has inserted several sonnets by Francesco Aretino in his "History of Italian Poetry." The libraries of Chigi and Strozzi are said to contain some Italian poems by him in manuscript. His Latin correspondence is preserved in the Ambrosian library at Milan. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vol. vi.; Mazzuchelli, *Scrittori d'Italia*; Panciroli, *De claris Legum Interpretibus*.) W. W.

ACCOLTI, PIETRO, son of Benedetto the historian, and nephew of Francesco the celebrated jurist, was born at Florence on the 15th of March, 1455. His mother Laura Frederighi, of a noble Florentine family, brought her husband four children, of whom Pietro was the youngest. His father died soon after Pietro had attained his eleventh year. The boy was carefully instructed in polite letters at Florence, and sent at an early age to the university of Pisa, where he devoted himself to the study of the law. After taking the degree of doctor both in civil and canon law, he practised for some time as an advocate, and was afterwards appointed professor of law in the university of Pisa by the government of Florence. His biographers mention these events in his earlier career in general terms, without mentioning the dates of their occurrence. The same uncertainty attaches to the time at which he transferred his residence to Rome, which his friends deemed the fittest field for his talents. It is only known that he settled in Rome during the time that the pontifical chair was filled by Innocent VIII. (Sept. 1484—Aug. 1492); and that by his skill and assiduity in business he had so far gained the confidence of that pope, that he intended to promote him to the auditorship of the Rota—an appointment which Accolti actually received from Innocent's successor, Alexander VI.

Pietro Accolti was elected bishop of Ancona on the 4th of April, 1505; and held

the benefice till 1514, in which year he was allowed to resign it in favour of his nephew Francesco, who succeeded him. He was promoted to the dignity of cardinal priest by Julius II. on the 10th of March, 1511. His real title was cardinal of St. Eusebius; but he has been more generally designated the cardinal of Ancona from the bishopric which he occupied at the time when he was made a cardinal. When he resigned the diocese of Ancona to his nephew, he was nominated by Leo X. to the bishopric of Cadiz, an appointment which gave so much offence to Ferdinand the Catholic, king of Spain, that he seized the revenues of the see. In 1516, Leo transferred the cardinal of Ancona to the French bishopric of Maillezais (subsequently designated Rochelle from the chapter being transferred to that city in 1648), although Francis I. earnestly urged him to bestow the see upon Cardinal Bibiena. Accolti also held for some time the bishopric of Arras, from which he was on the 15th of June, 1524, promoted to the archiepiscopal see of Ravenna. This last-mentioned appointment he retained only two months, having exchanged it on the 18th of August with his nephew Benedetto for the bishopric of Cremona. While receiving these lucrative benefices, he continued to advance in the honorary appointments of the papal court. On the 16th of December, 1523, he exchanged the title of cardinal priest of St. Eusebius for that of cardinal bishop of Albano; on the 18th of May, 1524, he was created cardinal bishop of Palestrina; and on the 15th of June in the same year, cardinal bishop of Sabina. He also filled at different times the offices of cardinal vicar of Rome, segretario dei breve, and apostolic legate in the army against France.

Pallavicino, on the authority of a manuscript memoir left by Cardinal Morene, attributes to Cardinal Pietro Accolti the principal share in the preparation of the bull against Luther, published on the 15th of June, 1520:—"The pontiff held various consultations with the most eminent theologians and canonists, and finally a draft of the bull was prepared by Cardinal Pietro Accolti, known by the designation of the cardinal of Ancona. He had been auditor of the Rota, and promoted to be cardinal by Julius II.; and it was of him that Cardinal Sadoleto wrote that the popes and all Italy depended upon his counsels; that he was the real director in all state deliberations; and that the whole weight of the commonwealth rested upon his shoulders. The draft prepared by Accolti was discussed in a congregation at which the pope was present, and although all were at one as to the matter, some cardinals objected to the expressions. In particular it was opposed by Cardinal Lorenzo Pucci, who, thinking that the pre-

paration of the draft belonged of right to his office, felt indignant at being superseded, and commented upon that drawn up by the cardinal of Ancona more with the acerbity of a rival than the zeal of a councillor. Nor was the cardinal of Ancona backward in his own defence. Their recriminations became so bitter and pertinacious, that the pope, finding his presence insufficient to keep them in check, was obliged to command them to have done. A private meeting of theologians and canonists was then summoned, by whom the draft of Accolti was modified in some of its details, after which it was proposed in another congregation at which the pope was present, and unanimously adopted."

The influence which Cardinal Pietro Accolti acquired in the papal councils must have been, in part, owing to his abilities; for that opinion we have the authority of Sadoleto, Bembo, and Leo X., no mean judges of men. But he started from good vantage ground. His father and elder brother had intermarried with wealthy and powerful families of the Florentine nobility. His father and grandfather had filled lucrative offices in the republic. His uncle Francesco having died unmarried and intestate, his immense wealth came to his brother's family. The Accolti were zealous as well as able partisans of the Medici family, and were naturally carried up along with it in its ascent. Pietro Accolti seems to have made the most of his advantages; but they were great.

According to the family tree of the Accolti, compiled by Manni from family papers for the use of Mazzuchelli, Pietro Accolti had three children:—Caterina, a nun, who was alive in 1525; Adriano, who was alive in 1521; and Benedetto, who was hanged in 1564, for having taken part in a conspiracy against Pius V. Ughelli, in his "Italia Sacra," calls the last a son of Benedetto, nephew of Pietro, who was during his uncle's lifetime elected cardinal priest of St. Eusebius. This latter account is more probable when we consider that Pietro was born in 1455, and Benedetto hanged in 1564: but there is this additional difficulty with regard to the two sons attributed to Pietro, that while we find him indefatigable in assisting his nephews to rise in the church, there exists not a trace of his having made an effort to obtain advancement of any kind for the children supposed to be his own. His was not an age in which Italian churchmen were ashamed of being known to have sons and daughters.

The following writings are attributed to Pietro Accolti:—"Tyrocinium de Jure, Florentiæ, per Petrum Ceconcellum, 1629." (This legal treatise is said to have been composed by him at the time that he was lecturing upon canon law in Pisa; and was published by his descendants in the year above mentioned.) "Decisiones nonnullæ Petri de Accoltis inter Sacræ Romanæ Rotæ Decisiones

contentæ." "Constitutiones in Jure diversæ." (The time and place of publication are not mentioned.) "Opus contra Hereticorum nonnullorum Doctrinam;" called by Aldoinus, "a work against Luther's doctrine;" it is uncertain whether it was ever published. A treatise on perspective, attributed by Coronelli to Pietro Accolti, was composed by another Pietro, the grandson of Cardinal Benedetto. (*Istoria degli Scrittori Fiorentini, Opera Postuma del P. Giulio Negri Ferrarese, Ferrara, 1722, in voce "Pietro Accolti;" Mazzuchelli, Scrittori d'Italia; Ughelli, Italia Sacra, Venetiis, 1717, vol. i. c. 183. 220. 272. and 340., vol. ii. c. 393.; Ciaconii Vitæ et Res Gestæ Pontificum Romanorum et S.R.E. Cardinalium ab Initio nascentis Ecclesiæ usque ad Clementem IX., Romæ, 1677, vol. iii. c. 290. 295.; Petri Bembi, Cardinalis Patritii Veneti Epistolarum Leonis X. Pont. Max. nomine Scriptarum Libri XVI., Colonia Agrippinæ, 1584, lib. x. cap. 61.; Istoria del Concilio di Trento scritto dal Padre Sforza Pallavicino, Romæ, 1656, lib. i. cap. 20.)*

W. W.

ACCOLTI, PIETRO, the younger, grandson of Cardinal Benedetto Accolti, lived in the earlier part of the seventeenth century. He was lecturer on canon law at Pisa, a member of the Academia Fiorentina, and of the Academia di Disegno, in the same city. According to the canon Salvino, he delivered two lectures on one sonnet of Petrarch. In 1609 he lectured on canon law at Pisa; in 1621 he delivered an oration at Florence, in the Academia di Disegno, in praise of Cosmo II., grand duke of Tuscany. He married, in that year, Leonora Spini, of a noble Florentine family. He assisted his brother Leonardo, who in 1600 was keeper of the public archives of Florence, in the publication of the "De Bello a Christianis contra Barbaros gesto" of their ancestor Benedetto, which appeared in 1623, with the annotations of Thomas Dempster. In 1625 he published the treatise of perspective which has by some been attributed to Cardinal Pietro Accolti. The date of his birth, and that of his death, are unknown. He had by his wife two daughters, who married well, and a son, Jacopo, in whom terminated the male line of the family Accolti, which for more than two centuries had filled with ability important offices in the republic of Florence, the grand duchy of Tuscany, and the church of Rome. The published writings of Pietro Accolti the younger are—his panegyric on Cosmo II., entitled "Delle Lode di Cosimo II., Gran Duca di Toscana, Orazione, &c., in Firenze presso Zanobi Pignoni, 1621;" and "L'Inganno degli Ochi, o Prospettiva pratica, &c. Trattato in Acconcio della Pittura," (which is the treatise on perspective already mentioned) "in Venezia presso Pietro Ceconcelli, 1625, in fogl." (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

ACCORAMBO'NI, FABIO, a native of

Gubbio, was the son of Girolamo Accoramboni, a physician of considerable repute in his day. He was born in 1502. He obtained the degree of doctor in 1523, and was soon after appointed to a professorship of civil law in the university of Padua. He continued to lecture in Padua till 1527, when, having occasion to visit Rome in order to look after the wreck of some property consumed by fire, he was induced to become professor of the canon law there. He held this appointment for three years, practising at the same time as an advocate. He returned to Padua in 1531, and continued to lecture on civil law till 1540, when he was called again to Rome by Paul III., who appointed him consistorial advocate; and in 1542, auditor in the Rota. Paul IV. gave him the place of referendary to the pontifical signatures, and would have made him a cardinal, but for his attachment to Charles V., with whom that pope was at variance. In 1552 Accoramboni was advanced to be dean of the Rota. He died on the 15th of June, 1559. He exercised during the time he held the office of referendary considerable influence in the councils of the church. A number of his judicial decisions are preserved in the collected decisions of the Rota; three of his "Repetitiones" (academical exercises intended to elucidate some legal doctrine) are in vols. iv. v. and viii. of Pompeo Limpio's collection of "Repetitiones." Papadopoli, in his "History of the University of Padua," attributes to Accoramboni, a very valuable tract, "De Compensationibus" (the law of set-off). Accoramboni was a correspondent of Cardinal Bembo. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ACCORAMBO'NI, VIRGINIA, of a noble family of Gubbio, which produced several distinguished men of learning in the sixteenth century, was celebrated both for her beauty and her poetical talent, but still more for her tragical death. She was married to Francesco Peretti, nephew of Cardinal Peretti of Montalto, afterwards Pope Sixtus V. Paolo Giordano Orsini, duke of Bracciano, of a powerful baronial family of Rome, who, in 1576, had strangled with his own hands his wife Isabella de' Medici, daughter of Cosmo I. grand duke of Tuscany, through jealousy, afterwards conceived a passion for Virginia, and in order to remove the principal obstacle, he caused her husband Peretti to be assassinated at Rome. Orsini then asked for the hand of Virginia, but the Cardinal de' Medici opposed the marriage, and Pope Gregory XIII. forbade it. But after Gregory's death, and the exaltation of Sixtus V. to the papal throne, in 1585, Orsini married Virginia, and being afraid of remaining in the Roman state, he went to live with her in the Venetian territory, when he soon after died, at Salo, on the banks of the lake of Garda. He left by will the greater part of his property to Virginia, to the prejudice of a son whom he had by his

first wife. Two months after Orsini's death, while his widow was staying at Padua with two brothers of her first husband Peretti, Ludovico Orsini, a relative of Paolo, and an officer in the Venetian service, who had strongly disapproved of Paolo's second marriage, and still more of his testament, went to Padua with a band of assassins, forced his way, on the evening of the 22nd of December, 1585, into the house of Virginia, killed Flaminio Peretti, one of her brothers-in-law, and then entering Virginia's bed-room, regardless of her entreaties to allow her some moments for prayer, stabbed her to the heart. The crime being immediately made known, the magistrates ordered the gates of the town to be secured to prevent escape, and the Council of Ten sent from Venice Alvise Bragadino, one of the state inquisitors, to punish the guilty. Ludovico Orsini, on being summoned, refused to surrender, and prepared to defend himself within the house. At last, fire arms being employed, the house was forced in, Orsini was taken, and strangled in prison. (Botta, *Storia d'Italia*, b. xiv.)

Well might the historian Botta observe that the sixteenth century, so renowned in Italy as the age of letters, as a second Augustan age, was also an age of crime and ferocity.

Quadrio, in his "Storia d' Ogni Poesia," vol. ii., speaks at length of Virginia Accoramboni, her poetical talents, and her melancholy end.

A. V.

ACCORDS. [TABOUROT.]

ACCOROMBO'NI, FELIX, a son of Gerónimo. His name is often written thus, and not Accoramboni. He was a commentator on the writings of Aristotle, Galen, and Theophrastus. His works were collected in one folio volume and published at Rome in 1604, under the title of "Eruditissima in omnia Aristotelis Opera Explanatio. Controversiæ item quæ sunt inter Platonicos, Aristotelicos, et Galenum examinantur. Theophrastus pluribus in locis exponitur. Depravata in MSS. Græcis Codicibus emendantur." (*Biographie Médicale*.) C. W.

ACCOROMBO'NI, GERO'NIMO, or GIRO'AMO, was born at Gubbio, a city in the Duchy of Urbino. After completing his studies he was appointed professor of medicine at Perugia. The high reputation which he obtained at that university led to his being invited to Rome, in 1516, by Leo X. The pope not only appointed him to a professorship in the university of Rome, but likewise chose him for his physician; a post which Accoromboni also held under Clement VII. At the sack of Rome, however, by the Constable Bourbon, in 1527, he lost the whole of his fortune, and was compelled to fly from the city. A writer in the "Biographie Médicale" states that he now entered into the service of the Venetian republic. He does not allude in his writings to having been at Venice, though he speaks of his residence at Padua,

where he was professor of medicine till Paul III. invited him to return to Rome : Padua at that time belonged to Venice. He died in February, 1537, aged sixty-eight, having taken up his abode in Rome in the month of September, 1536.

In his writings he does not appear to have gone beyond his age. The opinions of Galen and the Arabian physicians make up the principal part of his essays, "De Putredine, Venetiis, 1534," 8vo.; "De Catarrho, Venetiis, 1536," 8vo. The treatise "De Lacte, Venetiis, 1556," appears to contain rather more original observations. Its object is to lay down rules for the employment of milk in putrid fevers, and to display its virtues in phthisis, and in the emaciation which follows fever. C. W.

ACCORSO, BUO'NO, sometimes called Buonaccorso Pisano, a native of Pisa, lived in the latter half of the fifteenth century, and was celebrated for his skill in the Greek and Latin languages. In the year 1474 he published, at Ferrara, his notes on the Commentaries of Cæsar; and between 1475 and 1485 he produced at Milan (where he had established a school of rhetoric) those editions of Greek and Latin authors which have rendered his name so well known to the classical scholar. Prior to this period he filled the office of public professor of elocution, probably at Ferrara; but the place is not known with certainty. His labours as a writer do not appear to have extended beyond those of an editor and commentator. The following is a list of his works:—1. "Animadversiones in C. Julii Cæsaris Commentaria. Ferrariæ, 1474," 4to. 2. "Boni Accursii Epistola. J. Francisci Marliani Index Locorum in Comment. Cæsaris de Bello Gallico," &c. 4to. 3. Plautina Dicta memoratu digna a Bono Accursio collecta. Tarvisii, 1475," 8vo. 4. "Augustini Dati Senensis Isagogicus Liber in Eloquentiæ Præcepta ad Andreæ Christophorum Filium. Mediolani, 1475," 4to. 5. "Laurentii Vallæ Elegantiarum Adepts, ex ejus de Linguae Latinæ Libris per Bonum Accursium collect. Mediolani, 1475," 4to. 6. "Ovidii Metamorphoses. Mediolani, 1475," fol. 7. "Historiæ Augustæ Scriptores. Mediolani," fol. 8. "Valerii Maximi Dictorum et Factorum Memorabilium Libri. Mediolani, 1475," folio. 9. "Æsopi Fabulæ, cum Emendatione." 4to. 10. "Selectæ Æsopi Fabulæ, Græce et Latine." 4to. 11. "Constantini Lascaris Byzantini Compendium Octo Orationis Partium et aliorum quorundam necessariorum, Græco-Latin. Mediolani, 1480," fol. 12. "M. T. Ciceronis Epistolæ Familiæ, cum Commentariis Ubertini Clerici. Mediolani," 1485, fol. 13. "Lexicon Græco-Latinum, per Bonum Accursium," printed at Milan about 1478. fol. 14. "Vocabularium Latino-Græcum a Johanne [Crestono] Monacho scriptum, a Bono Accursio editum." 8vo. By the publication of Æsop's Fables, Accorso had the honour of having given to the world the first

printed text of a Greek classic author. Panzer and others, however, have fallen into an error in classing him among the Italian printers. The phrase "Accursius impressit," which is used in the colophon to the Æsop alone, merely implies that he caused to be printed or superintended the printing of that work; or, at most, as Sassi conjectures, that he may have superintended the setting up of the Greek text. (Saxius, *Historia Literario-typographica Mediolanensis*, pp. 94. 161—168.; Mazzuchelli, *Scrittori d'Italia*, vol. i. pp. 87—89.) J. W. J.

ACCO'RSO, or ACCU'RSIO, MARIA'NGELO, born at Aquila, in the latter part of the fifteenth century, lived at Rome under Leo X. He wrote critical notes on Ovid and Ausonius, and also upon Solinus, and published an improved edition of Ammianus Marcellinus, and of the letters of Cassiodorus. He also wrote a curious Latin dialogue concerning the abuse of Archaisms, which was a common practice among the Latinists of that age. He introduces as interlocutors an ancient Oscan, a Volscian, and a Roman. He also wrote Latin tales under the title of "Testudo." Mazzuchelli gives a notice of Accorso's works. (Orloff, *Mémoires Historiques sur le Royaume de Naples*.) A. V.

ACCU'RSIUS was a native of the republic of Florence, and probably the son of a farmer. He was born about A.D. 1182. He is known by no other name than that of Accursius, of which the usual abbreviation is Ac. or Acc. Accursius commenced the study of the law at an early age, and was a pupil of Azo. In the year 1221 he was a teacher of law, and a colleague of his master Azo; he was also for a long time a colleague of Odofredus. In 1252 he was assessor to the Podesta in Bologna, from which circumstance it is concluded that he was not then a citizen of that town, for only foreigners could fill the office of assessor; but subsequently himself and all his family belonged to Bologna. He is described as a person of strong frame and serious expression of countenance; his mode of life was temperate and well ordered; and his character and manners no less than his instruction gained him the confidence of his pupils. By his first wife he had a son Franciscus; and by his second wife three sons, Cervottus, Wilhelmus, and Cursinus. Accursius acquired a large fortune; he had a handsome town-house in Bologna, and in the neighbourhood a beautiful villa, named Ricardina. After being a teacher of law for forty years, he retired into the country, where he lived some time devoting himself to the completion of his collection of the "Glossæ," as the notes were called which Irnerius and his successors at Bologna made on the text of the compilations of Justinian [IRNERIUS]. He died in 1260, at or near Bologna, and was buried in that city.

The writings of Accursius were neither

numerous nor important. He is chiefly known by his large collection of the Glossæ of his predecessors and contemporaries, which is known by the name of "Glossa" simply, or "Glossa Ordinaria." As to the judgment which Accursius showed in the selection out of the mass of matter that was before him, it is not possible to speak decidedly, as the greater part of the old Glossæ are not printed; but from comparing his Glossa with some of the old Glossæ, it appears that valuable matter is omitted and trivial things are mixed up with remarks of great value. His mode of handling the matter selected is also subject to much suspicion. That he made any valuable additions of his own, seems at least doubtful. The labour of Accursius has, however, a high historical value, for the greater part of the Glossæ are lost or still in manuscript; and the service which Accursius rendered to the study of law by bringing together and preserving the labours of the Glossatores, may be compared, as to kind, with what Justinian did for the Roman law by his compilations.

The Glossa of Accursius had an extraordinary reputation, and in the courts it was soon received as law. The compiler himself enjoyed greater fame than any teacher of law in the Middle Ages, and his services were not forgotten after his death. His family belonged to the party of the Guibelines (the Lambertazzi) which was overthrown and driven away by the victorious party of the Guelfs (the Geremei); but in the year 1306 a law was passed, which gave his family all the privileges of the Guelfs, and in which it was declared that Accursius and his son were the fathers and teachers of all the students of the civil law all through the earth, and that they did great honour to Bologna by their Glossæ and by illustrating the civil law, and attracting scholars from all parts of the world to the city of Bologna.

As the Glossa of Accursius has almost always been written and printed together with the text of the compilation of Justinian, its literary history is connected with that of the text. The Glossa of Accursius was for a long time printed without any additions; but in course of time additions were made to it, such as the casus and explanations of Bartolus and others; not however with the view that these additions should be considered as a part of the Glossa, no more than the passages of Cujacius, which in still more recent editions are here and there appended to the Glossa. It is necessary, therefore, to be careful in using the Glossa, and not to confound with it that which was never intended to be a part of it. The following are the oldest editions in which there are these additions to the Glossa; all prior editions are free from them, and all subsequent editions have them.

Digestum Vetus, Venet. Suigus, 1498;

Venet. Tortis, 1501, 1506. *Infortiatum*, Venet. Arrivabene, 1490; Venet. Tortis, 1502. *Digestum Novum*, Venet. Tortis, 1499, 1502. *Codex*, Venet. Arrivabene, 1491; Venet. Tortis, 1496; Venet. Suigus, 1499. *Volumen*, Venet. Arrivabene, 1491. *Institutiones*, Venet. Tortis, 1495; Paris, Rembolt, 1505, 4to.

The sixth volume of the edition of the *Corpus Juris*, Geneva, 1625, which contains the Glossa of Accursius, and the Lucubrationes of D. Gothofredus ad Accursium, consists solely of an index to the text and the glossa by Stephanus Daoyz.

ACCURSI, FRANCISCUS, that is, Franciscus the son of Accursius, is sometimes improperly called Franciscus Accursius. He was born at Bologna in 1225. The first mention of him in any public employment is in the year 1256. In 1273 Edward the First of England on his return from the Holy Land passed through Bologna, and took Franciscus into his service. In May, 1274, he was at Limoges with the king, before whom an important suit was heard; and shortly after he followed Edward to London. He was employed by the king on several important missions, who calls him his consiliarius, familiaris, secretarius, and clericus. At Oxford he had a hall (aula regia) assigned to him by command of the king, but there is no evidence of his teaching there; nor has Savigny been able to find any evidence of his assisting Edward in the various legislative measures of his reign, though it seems probable that a jurist who had so high a reputation would be invited to give his aid, and the matter is worth inquiring into in connection with the history of English law. In 1281 he left England with a handsome present from the king, and the promise of a pension of forty marks, which was paid him till his death. In 1282 he was again a teacher of law at Bologna. He died in 1293, and left many legacies for pious purposes in Italy, France, and England. He had two wives, and a son by the first marriage. Franciscus greatly increased his patrimony, but like his father he is charged with accumulating wealth by dishonourable means. Dante charges him with more serious offences, and accordingly gives him an appropriate place in hell. (*Inferno*, xv. 110.) His reputation was very great, but it must have been founded on his teaching and not on his writings, for there is only a single work, "*Casus ad Digestum Novum*," that can with certainty be attributed to him.

ACCURSI, CERVOTTUS, the eldest son of Accursius by his second marriage, was born about 1240, and became *doctor legum* at the age of seventeen. He filled several public offices at Bologna, and in 1273 he was invited for a year to teach in the law school of Padua. His party being worsted in the civil commotions of Bologna, after several

reverses, Cervottus was formally outlawed, his property was confiscated, and his house was pulled down. He died in 1287, without leaving any children. His character was indifferent, a circumstance which Savigny conjectures to be the cause of the bad character assigned to the additions which he made to his father's Glossa; for the additions themselves, observes Savigny, do not deserve the character that they have had.

ACCURSII, WILHELMUS, the third son of Accursius, was born in 1246; he obtained his doctor's degree at a very early age; he was doctor both of civil and canon law. He was banished from Bologna in the civil commotions of 1274, and took refuge beyond the Alps. On the death of his wife, he assumed the ecclesiastical habit: he obtained various ecclesiastical preferments in France, Spain, and Italy. In 1292, at the request of his pupils, he was honourably invited back to Bologna to lecture on the Digestum Novum; but he only stayed there a year, and returned to the service of the pope, in which he had been previously engaged. He died before 1314. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, v. 237—307., where all the authorities are cited.) G. L.

ACEBE'DO, DON MANUEL, a Spanish historical painter, born in Madrid, in 1744. He became the scholar of Josef Lopez; but, by copying diligently the works of the best painters, he soon surpassed his master. He was much employed by private persons in and about Madrid. Bermudez notices particularly two of his works—a St. John Baptist, and a St. Francis. He died in Madrid in 1800, in the fifty-sixth year of his age. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes in España*.) R. N. W.

ACE'RATUS (Ἀκέρατος), a Greek grammarian, who also wrote epigrams, one of which is preserved in the "Anthologia Græca" vii. n. 138. ed. Jacobs. It is not known when he lived. L. S.

ACERBI, ENRI'CO, the son of Giuseppe Acerbi, an Italian surgeon of some celebrity, was born at Castano, in the year 1785. He lost his father during an epidemic of petechial fever, in the following year, and was indebted to a relative for his education. At first he applied himself to literature, and published a poem at Milan, in 1809, which is said to have had no great merit. Subsequently he gave himself up to the study of medicine, and took his doctor's degree at the university of Pavia. After a few years spent in travel, he eventually settled at Milan, where he was appointed professor of natural history, and physician to the hospital. He died of consumption, at Milan, on December 5. 1827.

He contributed a life of Angelo Politian to the "Biblioteca Italica," and wrote an éloge of Monteggia and of Giannini. He likewise translated Carminati's treatise of Hygiène and

Therapeutics, and published a work entitled "Annotazioni di Medicina prattica, Milano," 1819. His most valuable contribution to medical science is a treatise on petechial fever, "Dottrina Teorico prattica del Morbo Petecchiale, 8vo. Milano," 1822. It contains an elaborate account of the pestilence which ravaged Lombardy during the late war, and is especially valuable for the research and accuracy displayed in the historical details of the epidemics of the disease which have prevailed at different periods. He shows a thorough acquaintance with all the older medical writers, and gives a fair representation of their opinions, even when not favourable to his own views. (*Biographie Universelle*, Supplement.) C. W.

ACERNUS, SEBASTIAN FABIAN. [KLONOWICZ.]

ACERRO'NIA. [AGRIPPINA.]

A'CESEUS or A'CESAS (Ἀκεσεύς, Ἀκεσᾶς), Acesas and his son Helicon (Ἑλικών), celebrated embroiderers or weavers of antiquity; they were natives of Cyprus, and apparently of Salamis in that island, according to an inscription upon one of the works of Helicon, quoted by Athenæus from Hieronymus, to this effect:—"Helicon of Salamis, the son of Acesas, whose hands the sacred Pallas inspired with divine power, made this." Their time is uncertain. According to Zenobius, Acesas, or Aceseus (as that writer terms him) and Helicon were the first who made a magnificent peplus for the statue of Minerva Polias at Athens, with which it was robed at the celebration of the great Panathenæa. Zenobius differs from Athenæus as to the country of these artists: he says that Aceseus was a native of Patara, and Helicon a native of Carystus. (Athen. ii. 48., Casaub.; Zenobius, *Paroem.* cent. i. par. 56. ed. Schottus; Junius, *Catal. Artif.* Aceseus.) R. N. W.

ACE'SIAS (Ἀκεσίας), an ancient physician, known only through the proverb, Ἀκεσίας ἰάσατο, "Acesias was the physician," applied to those whose diseases were made worse instead of better by medical treatment. His date is unknown, but, as Aristophanes is quoted as an authority for the proverb, he must have lived at least 400 years B. C. An author of the same name, who may possibly be the same person, is mentioned by Athenæus (*Deipnos.* lib. xii. cap. 12. p. 516.) as having written on the art of cooking. (Fabricius, *Biblioth. Græc.* vol. xiii. p. 25.; Erasmi *Adagia*; J. J. Baier, *Adag. Medic. Cent.* Leipzig, 1718, 4to.) W. A. G.

ACE'SIUS (Ἀκέσιος), a Novatian bishop of Constantinople, was invited by Constantine to the council of Nice, A. D. 325. When the Nicene creed had been agreed upon by the council, the emperor is said to have asked Acesius whether he held the doctrines set forth in it, and upon his replying that he did, Constantine desired to know what then was his reason for withdrawing from the commu-

nion of the church. Acesius stated the strict views of discipline held by the Novatians, who would not admit to the sacraments of the church such as had fallen into mortal sin after baptism. Upon this the emperor said, "Set a ladder then, Acesius, and go up to heaven alone." It is to the favour of Acesius with Constantine that Sozomen ascribes in part the escape of the Novatians from any severe sufferings under the edict issued against them, in common with other sects, about the year 331. (Socrates, *Hist. Eccles.* i. 10.; Sozomen, *Hist. Eccles.* i. 22. ii. 32.; Lardner's *Credibility*, iii. 97—99. edit. of 1831.) P. S.

ACESTOR (Ἀκέστωρ), a sculptor or statuary of Cnossus. He is noticed by Pausanias as the author of a statue, which was in Altis, of Alexibius of Heræa, in Arcadia, a conqueror in the pentathlon. Acestor lived about 428 years before the Christian æra. He had a son called Amphion, who also was a sculptor. (Pausanias, i. 17.) R. W. jun.

ACESTORIDES. (Ἀκεστορίδης.) The author of a work on mythology (τῶν κατὰ πόλιν μυθικῶν), which, with the exception of a few fragments, is now lost. The work consisted of four books, and was a compilation or rather a collection of extracts from Conon, Apollodorus, Protagoras, and others. According to Photius it was much superior to other similar collections of stories. (Photius, *Myriobibl.* cod. 189.; Tzetzes, *Chil.* vii. 144.)

L. S.

ACEVEDO, ALONZO MARIA DE, an advocate in the Real Consejo at Madrid, was librarian of the royal school of San Isidoro and a doctor of canon law of the university of Salamanca. He was elected an honorary member of the Royal Academy of Belles Lettres of Seville on the 6th of November, 1761. The records of that institution mention three papers which he contributed to its Transactions: a discourse on the necessity of abbreviating the proceedings in courts of law; a dissertation on a question in canon law; and a discourse on the language of animals. On the 17th of May, 1765, he was admitted a supernumerary member of the Royal Academy of History of Madrid. In August, 1766, a resolution was adopted by the Academy, that six dissertations should be read every year, on subjects announced beforehand, with an outline of the manner in which they were to be treated, for which, if approved by the society, prizes were to be awarded. Acevedo undertook to prepare a dissertation on the origin, antiquity, and extinction of the "Bethetrias,"—communes which enjoyed the privilege of electing their own magistrates. In January, 1767, he read a paper in the Academy, "On the exclusively Temporal Origin of various Tithes belonging to different Proprietors of Land." Sempere states that Acevedo published, in 1770, a treatise against the employment of the torture, and died not

long after. (*Ensayo de una Biblioteca Española de los mejores Escritores del Reynado de Carlos III.*, per D. Juan Sempere y Guarinos, Madrid, 1784; *Memorias de la Real Academia de la Historia*, tomo i., Madrid, 1796; *Memorias Literarias de la Real Academia Sevillana de Buenos Letres*, tom i. Sevilla, 1773.) W. W.

ACEVEDO, ANTONIO TILLES DE. [AZEVEDO.]

ACEVEDO, CRISTOBAL DE, a Spanish historical painter, and a native of Murcia. He studied his art under Bartolommeo Carducci, at Madrid, about 1590, and returned to, and established himself in his native city, where he attained great distinction, and acquired the reputation of being one of the best painters of his time. He excelled in grandeur of expression and in design; several great works from sacred history by him still adorned, in the last century, the convents and churches of Murcia. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes in España.*) R. N. W.

ACHA BAR RABBA (רַבִּי אַחָא בַר רַבְּבָא), usually cited as Rav Acha, was head of the college of Pumbedita, in Babylonia. He lived in the sixth age of the Ammoraites, after the younger Rav Cohana. [ABBA BAR COHANA.] He governed this celebrated school for two years, about the time at which Rav Ashe was employed in the composition of the Ghemara, or Babylonian Talmud. There are said to be writings of his extant, but we do not find any notice of them. This Rabbi is frequently mentioned in the Talmud. He died, according to Abraham Ben Dior Harishon, in the "Sepher Hakkabbala," p. 62., A.M. 4173 (A. D. 413). He was contemporary with the historian Paulus Orosius. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 97.)

C. P. H.

ACHÆMENES (Ἀχαιμένης).

1. The founder of the Achæmenidæ, who were the most noble family of the Pasargadæ, the most noble tribe of the Persians. From them the kings of Persia were always taken, and thus Achæmenes was the ancestor of the royal family. Herodotus, in representing Xerxes as swearing by his ancestors that he would punish the Athenians, gives the following list of their names—Achæmenes, Teïspes, Cambyses, Cyrus, Teïspes, Ariamnes, Arsames, Hystaspes, Darius. (Herodotus, 125.; vii. 11.) The Roman poets use the word "Achæmenian" as equivalent to "Persian." (Horace, *Od.* iii. 1. 44., compare ii. 12. 21.; *Epod.* xiii. 8.; Ovid, *Art. Am.* i. 226.; *Metam.* iv. 212.)

2. A son of Darius I., and brother of Xerxes, who made him governor of Egypt B. C. 484. In the invasion of Greece, Achæmenes commanded the Egyptian fleet, and persuaded Xerxes not to adopt the plan of Demaratus for attacking Laconia. When the rebellion in Egypt broke out headed by Inarus the Libyan, Achæmenes was sent

by Artaxerxes to put it down. He was defeated by the combined fleets of the Egyptians and Athenians, and was killed in the battle by Inarus, B. C. 460. (Herodotus, iii. 12.; vii. 7. 97. 236.; Diodorus, xi. 74.; Thucydides, i. 104—109. P. S.

ACHÆUS (Ἀχαιός), son of Pythodorus of Eretria. He was born B. C. 484 (the same year in which Æschylus, at the age of forty-one, gained his first tragic prize), and was only four years older than Euripides. He brought his first tragedy upon the stage B. C. 447, when Euripides was in possession of the popular favour. But Achæus, who chose the same subjects for several of his dramas that Euripides had selected, was less successful than his rival, for although many of his tragedies were acted, only one gained a prize. The year of his death is unknown.

Some authorities state that Achæus wrote forty, others thirty, others twenty-four, and others again sixty dramas. He was most successful in the satyric drama, in which, according to the opinion of the ancients, he ranked with Æschylus. His tragic style appears to have been rather artificial, and sometimes forced and obscure. But the Alexandrian critics thought highly of him, and received him into the canon of tragic authors; and Didymus wrote a commentary upon his works. After that period, however, Achæus seems to have fallen into oblivion, and at present we only possess the titles of ten tragedies and of seven satyric dramas, with a number of small fragments, which have been collected by C. L. Ulrichs in "*Achæi Eretriensis quæ supersunt, collecta et illustrata*," Bonn, 1834. (Suidas, s. v. Ἀχαιός; Eudocia, in *Villoison's Anec. Græc.* 69.; Diogenes Laert. ii. 133.; Athenæus, xv. 689.)

This Achæus of Eretria has often been confounded with a later tragic writer of the same name, who was a native of Syracuse. He is sometimes called the younger tragedian (τραγικὸς νεώτερος), to distinguish him from the Eretrian poet. According to Suidas and Phavorinus he wrote ten, according to Eudocia fourteen, tragedies; but there are no fragments that can be ascribed to him with certainty. His dramas do not appear to have been acted. (Ulrichs, *Ach. Eret.* 2, &c.) L. S.

ACHÆUS (Ἀχαιός), son of Andromachus and nephew of Laodice, the mother of Antiochus III. His cousin, Antiochus III., appointed him governor of Asia Minor. During his administration, he was falsely denounced by Hermias as entertaining rebellious designs. This charge, though unfounded, drove Achæus to despair, and seeing no other way of saving himself from the vengeance of the king, he revolted, Hermias died soon after, and Achæus, who still saw no chance of being reconciled to Antiochus, acted as an independent sovereign in his province. The king was at first unable to put down the rebel, being engaged in a

war with Ptolemæus Philopator of Egypt; but when the two kings had concluded a peace, Antiochus led an army against Achæus, who abandoned all his possessions, and withdrew into Sardes, where he was besieged by Antiochus, B. C. 215. Sosibius, a minister of Ptolemæus Philopator, wishing to rescue Achæus from his perilous situation, persuaded Bolis, a Cretan, to conduct Achæus secretly from Sardes to Egypt. Bolis received ten talents for this purpose, but he concerted a plan with another Cretan, Cambylus, with whom he divided the money, for delivering Achæus into the hands of Antiochus III. Having gained the confidence of Achæus, he led him out of the gates of Sardes, under the pretext of conducting him to Egypt, but he gave him up to Antiochus III. The king lamented the fate of his unfortunate relative, but ordered him to be put to death. He was beheaded (B. C. 214), and his body being sewed up in the skin of an ass, was hung on a cross. (Polybius, v. 42.; viii. 17—23.) L. S.

ACHAI or ACHA GAON (אֲחַי גֹּאֵן) is also cited by the author of the "*Shalshelleth Hakkabbala*" and other Jewish writers as Rav Acha, but distinguished from the Rav Acha of the Talmud by his title of Gaon. He was a doctor of the Babylonian Academy at Sora, and lived in the time of the Gaonites, as his titular cognomen indicates. This title, however, was generally confined to the principal or rector of that college, a dignity which he was never permitted to hold, because of the hatred of R. Samuel ben Mori, who was at that time "*Resh Galutha*" (Prince or Chief of the Captivity), and raised a follower of his own, called Netronai to that high dignity; yet Rav Achai had been elected to the office by the common voice of his nation, and has ever continued to be distinguished by the title of Gaon. Rav Achai was unable to bear this indignity put upon him by the ruler of his people, and quitting Babylon, he retired into the Holy Land, where he died about the year 4521 (A. D. 761), according to the "*Tzemach David*" of David Ganz. While yet in Babylon, he wrote "*Sheelthoth*," which are postulates or questions on the ancient ceremonial law, with various decisions on them, arranged according to the paragraphs or sections (parashas) of the Pentateuch. They were printed with the title "*Sheelthoth de Rav Achai Gaon*" ("The Postulates of Rav Achai Gaon"), at Venice, at the press of Daniel Bomberg, A. M. 5306 (A. D. 1546), from an ancient manuscript discovered in the library of R. Elias Cholphan. Wolff has Cholphi; but Father Bartolucci is in this case most to be depended upon, as he had his information from the work itself, in which, he says, the name is given as above, at p. 61., immediately after the index of the "*Sheelthoth*," the number of which is 470., which number, however, is an error of the

press, for 170., as appears from a manuscript copy inspected by Wolff in the library of R. Oppenheimer, in whose library there was also a commentary on these postulates by R. Solomon Shabtai. There was also a copy of these postulates in the library of the Oratory at Paris. This MS. was written A.D. 1281. There is also a paper manuscript in the Bodleian library, among the manuscripts of Dr. Robert Huntington, which is very badly written, and in various hands. It contains a collection of questions and answers on various disputed points of the ceremonial law, collected from the works of the most famous scribes and doctors of the law; among the rest, on the slaying beasts for sacrifice and food, and on the inspection of the viscera of meats lawful and forbidden; of marriage and marriage rites; on the ceremony to be observed in drawing off the shoe; on the observances of the new moons; on the feast of the dedication of the temple; on the feast of tabernacles; on the feast of the passover; on the wine of the libations; on divorces. At the beginning of this manuscript is a collection of questions and answers on cases of the Levitical law, with the title "Sheeloth Uteshuvoth Lehar' Achaija Haggaon" ("Questions and Answers by the Rabbi Achaija the Gaon.") Huntington supposed the author to be the Achai Gaon here treated of. (Barloccius, *Biblioth. Mag. Rabb.* i. 97, 98.; Wolfius, *Biblioth. Hebr.* iii. 85. iv. 774.; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 48.)

C. P. H.

ACHAIUS, one of the names in the series of Scottish kings in what is generally considered little better than fabulous history. He is said to have reigned thirty-two years, and to have died A.D. 809 or 819. He is said to have had transactions with Charlemagne. A large account is given of him after Hector Boetius by Holinshed. (*History of Scotland*, 4to. 1808, 185—193.)

J. H.

ACHAN. [JOSHUA.]

ACHARD, FRANÇOIS, born at Geneva in 1708, settled at Berlin, where he died in 1784. He is only remembered by an attack upon the "Géométrie de l'Infini of Fontenelle" (1727), which he published in the Berlin Memoirs. Both the original work and the attacks upon it are now out of date: those of Maclaurin and Buffon had more celebrity than that of Achard, which we cannot find as more than alluded to in any of the historians of mathematics.

A. de M.

ACHARD, FRANÇOIS-CHARLES, an eminent chemist, was the son of Antony Achard, and was born at Berlin on the 28th of April, 1753. He was educated at Berlin, and was a pupil of the celebrated chemist Marggraf. As a student he was distinguished by his indefatigable attention to chemistry, and in 1776 was elected a member of the Royal Academy of Sciences of Berlin. In 1782 he was appointed the successor to Marg-

graf, as director of the physical class of the Academy. His contributions to the sciences of chemistry and natural philosophy are exceedingly numerous; and Senebier, in his "Histoire Littéraire de Genève," published in 1786, gives a list of sixty-one papers which he contributed to various scientific transactions: the greater proportion of these were published in the "Memoirs of the Royal Academy of Berlin." In 1779 he published a work entitled "A Determination of the Elements of some Precious Stones," Berlin, 8vo. It contained a series of laborious experiments on the composition of the ruby, sapphire, smaragd, and other precious stones, in which their composition and the mode of analysing them are pointed out. Achard devoted much attention to this department of chemistry, as well as to the formation of artificial stones, and many of the papers above mentioned were on this subject. In 1780 he published a volume called "Chemico-Physical Essays," Berlin, 8vo.; which consisted of a series of papers on various branches of chemistry and natural philosophy, especially electricity. In 1784 another series of essays of the same kind appeared, containing many papers that had been previously published in the "Transactions of the Royal Academy of Berlin." Most of these papers are on practical subjects: indeed, one of the prevailing characteristics of all Achard's scientific labours is their practical value. In 1788 he published a work upon the properties of metallic alloys. In 1791-2, his "Lectures on Experimental Philosophy," in four vols. 8vo., appeared at Berlin. This was followed, in 1797, by a volume on a mode of making artificial meadows; and in 1798, by a little work on the means of preventing the destructive effects of storms on rural property. In 1799 he published the first of a series of works on the subject of the production of sugar from the beet-root, entitled "An especial Description of the Mode in which the Culture of the Beet-root must be managed in order to increase its Saccharine Matter, and to render it profitable for the Manufacture of Sugar," Berlin, 8vo. Marggraf had, as early as 1747, drawn attention to the fact that the beet-root or mangel-wurzel was capable of producing sugar, and had made known a process by which it might be procured. Achard improved Marggraf's processes, directed his labours to the cultivation of the beet, especially the species that might be most usefully employed in the manufacture, and drew attention to the subject as affording a means of increasing national wealth. At first the subject did not excite much attention, and a report unfavourable to the adoption of this mode of obtaining sugar was made by the Institute of France. The King of Prussia, however, granted to Achard a small estate at Kunema, near Breslau, in Silesia, where he carried on the cultivation of the beet-root, and the making of sugar,

and, in 1812, established a school for the purpose of teaching the art of making this kind of sugar. Although the Institute of France had reported unfavourably on this subject, the "continental system" of Napoleon, threw the French so much upon their own resources, that they extensively adopted this mode of obtaining sugar. In 1829 France produced upwards of 10,000,000 pounds of beet-root sugar, and the manufacture was then increasing; but the protection that ensures the success of such a branch of manufacture in Europe can only be given at a great loss to the community.

The remaining works of Achard on this subject are — "Proofs of the Possibility of extracting Sugar from Beet-root," Berlin, 8vo. 1800. "How ought the Manufacture of Sugar and Brandy from Beet-root to be conducted so as not to diminish the Customs?" Berlin, 8vo. 1800. "Instructions on the Mode of cultivating Beet-root for making Sugar." Breslau, 8vo. 1803. "On the Influence of the Manufacture of Beet-root Sugar on Domestic and Rural Economy." Glogau, 8vo. 1805. All his works are in German.

During his residence in the country, Achard turned his attention to the cultivation of useful plants; and in 1796 published a catalogue of plants growing in his garden, seeds of which he was desirous of exchanging for others which he did not possess. He died at Kunema, on the 20th of April, 1821. (Senebier, *Histoire Littéraire de Genève*, t. iii.; *Conversations-Lexicon*; *Biog. Univ. supp.*; *Edin. Rev.* No. 99.; and Achard's works.) E. L.

ACHARD DE SAINT VICTOR, a Norman prelate of the twelfth century. According to some accounts he was a native of the county of Domfront in Normandy; but an ancient epitaph written for him, speaks of him as born in England. He became a regular canon of St. Augustin, and abbot of St. Victor at Paris, an establishment belonging to that order. In A. D. 1156 he was elected bishop of Seez, and his election was confirmed by the pope; but Henry II. of England, duke of Normandy, would not suffer him to be appointed. The king, however, allowed him to be appointed bishop of Avranches, A. D. 1161. He was, in the same year, godfather to the Princess Eleanor, daughter of that king; and in 1163 assisted with the archbishop of Rouen at the translation of the body of St. Edward (the Confessor), king of England. He died A. D. 1171, and was buried in the church of the Præmonstratensian abbey of the Holy Trinity at La Luzerne, between Avranches and Coutances. Two works of his exist in MS.: 1. "De Tentatione Christi." 2. "De Divisione Animæ et Spiritus." The life of Saint Geselin, or Gostelin, sometimes ascribed to him, was the work of another Achard or Archard, a monk of Clairvaux. (Robertio de Monte, *Appendix ad Sigebertum*, in Bouquet's *Recueil des*

Historiens, &c. vol. xiii.; *Gallia Christiana*; *Biographie Universelle*.) J. C. M.

ACHARIUS, ERIK, an eminent physician and botanist, born at Gefle in Sweden on the 18th October, 1757, where his father was comptroller of the customs. He received his early education in the college of his native city, and in 1773 he went to Upsal to complete his education. Linnæus was at this time at Upsal, and under his instruction Acharius made great progress in the study of natural history. He was soon after selected by the Academy of Sciences at Stockholm to execute the drawings for plates of objects in natural history, to illustrate the papers in their Transactions.

Whilst at Stockholm he prosecuted the study of medicine with great success, and subsequently had the reputation of being one of the most acute physicians of his day. He took his degree in medicine at the university of Lund in 1782, having presented a thesis on the tapeworm, entitled "*Animadversiones Physicæ et Medicæ de Tænia*." In 1785 he was appointed physician to the town of Landskrona. In 1789 he went to reside at Wadstena, and was made physician to the province of East Gothland, a position which he held till his death. He used his influence with the government for the purpose of establishing a venereal hospital in Wadstena, in which he succeeded, and was appointed superintendent. In 1796 he was admitted a member of the academy of Wadstena, and in 1801 was appointed its professor of botany. His reputation as a botanist chiefly depends on his works on cryptogamic botany. He devoted most of his attention to the family of lichens: his first work on this subject was published in 1798, entitled "*Lichenographiæ Suecicæ Prodrômus*," 8vo. Linköping. In this work he first developed those views of the classification of these plants, which he carried out to their full extent in subsequent works. His next work was published at Stockholm in 1803, and was entitled "*Methodus qua omnes detectos Lichenes secundum Organa carpomorpha ad Genera, Species, et Varietates redigere atque Observationibus illustrare tentavit Erik Acharius, M. D., &c. Cum tab. &c.*" 8vo. This was followed in a short time by his "*Supplementum Species quamplures novas descriptas necnon Observationes varias complectens, quod præviæ suæ Methodo Lichenum adjunxit Auctor*," 8vo. 1803, Leipzig. These works were only the preparation for one of much greater extent, which was published in 1810, at Göttingen, under the title of "*Lichenographia Universalis*," 4to. In this volume all that was known of the family of lichens was brought together, and their physiology, structure, and relations, fully treated of. All the species then known, the number of which he greatly increased, were described and arranged according to the principles of classification he

had before propounded. The species described in this work amount to between thirteen and fourteen hundred, and are referred to forty-one genera. He afterwards published in 1814 a "Synopsis Methodica Lichenum, 8vo., Lundæ," which with few alterations was an epitome of his larger work.

When Acharius commenced his labours, he found that comparatively little had been done for the family of lichens. He devoted all his energy to the subject, and succeeded in giving altogether a new position to this branch of botany. Not more than two hundred species of lichens were known when he first turned his attention to the subject, and he has been very severely censured for the minute distinctions on which he has founded so many of his species. There can be little doubt that many of the species of Acharius ought to be regarded only as varieties; but at the same time it is only justice to this great observer to state that the delicacy of observation which enabled him to distinguish minute differences in these plants has greatly contributed to our correct knowledge of their structure and relations. In natural science we have not so much to fear from the separation of things which are alike, as the confounding things which are distinct.

The classification of the lichens that was adopted by Acharius was founded on the structure of their *apothecia* or reproductive organs, and the principal divisions being confined to differences in these organs, gave it an artificial character. Fée observes, in his "Méthode Lichénographique," that such genera as *Graphis* and *Opegrapha*, *Lecidea* and *Lecanora*, *Verrucaria*, *Porina*, and *Endocarpion*, and other foliaceous lichens, occupy very distant and different positions in the system of Acharius, and which under a natural arrangement ought to be close together. Since the death of Acharius, many works have been published by various writers on the family of lichens. The principal divisions of his classification are rejected by almost all; the number of his species have been reduced very considerably, but his genera are still retained, and testify to his great diligence as an observer. Among the later writers on this subject are Fée, Fries, Eschweiler, and Schrader.

In addition to the above works, Acharius published many papers in the Transactions of the Royal Academy of Sciences of Stockholm. Among these were papers on a parasitic animal found in fish, named *Achartus*; on a new genus of insects *Bulbocera*; on new Swedish lichens; on the classification of lichens; on the lichens of Sweden; on the genus *Thelotrema*. He died of apoplexy on the 14th of August, 1819. A genus of plants has been named "*Acharia*," in honour of him, by Thunberg. (Bischoff, *Lehrbuch der Botanik*; Fée, *Méthode Lichénographique*; Fries, *Lichenographia Europæa reformata*.) E. L.

ACHA'TES (LEONARDUS), one of the early printers, who exported the art from Germany into Italy. His history may partly be traced from his colophons, which, fortunately, are less sparing of information than his contemporaries. The first which bears his name is attached to an edition of the works of Virgil, printed in folio, at Venice, in 1472, and informs us that his native city was Basil.

"Urbs Basilea mihi, nomen est Leonardus Achates,
Qui tua compressi carmina, dive Maro."

He published another edition of the same work, in the same city, with the date 1473; but in that year we also find him in Padua. He probably found it most prudent to avoid the too powerful competition of Nicolas Jenson and "Vindelinus de Spira," who then lived at Venice. His first and only work at Padua is an edition of Franciscus de Platea, "*De Restitutionibus*," a treatise on a difficult head of the civil law; in the colophon to which, in six not very elegant Latin lines, he claims the honours of a typefounder as well as a printer. The lines are plagiarized from an edition of the "*Summula Confessionis*" of Antoninus, which appeared at Venice in 1473, printed by Bartholomeus de Cremona, with "*Basilee*" substituted for "*Cremona*," and "*Leonardus*" for "*Bartholomeus*,"—alterations which by no means improve the metre. In 1474 he appears at Vicenza, and publishing books in the Italian language; one of them, the "*Dita Mundi*" of Fazio degli Uberti, with a colophon in terza rima, in the usual strain of self-laudation:

"Mia fama rinoua per sua cortesia
Maestro LEONARDO con mirabel stampa,
Il qual gia naque ne lalta Basilia," &c.

In Santander's chronological catalogue of the towns into which printing was first introduced, he mentions Vicenza as the forty-first town, and this "*Dita Mundi*" as the first book; but Panzer catalogues a work, in the preceding year, by a different printer. Achates remained at Vicenza, carrying on apparently a thriving business in rivalry with Herman Lichtenstein of Cologne, Stephen Koblinger of Vienna, Peter of Haarlem, Joannes de Reno, and others, and sometimes in partnership with Jacobus de Dusa and Gulielmus de Papia. The books that he published were on all subjects—poetry, grammar, law, agriculture, and church history. The last work, with a date that bears his name is a quarto edition of Constantine Lascaris's "*Grammatica Græco-Latina*," finished on the 23rd of December, 1491. (Colophons of works printed by Achates, as given in Panzer, *Annales Typographici ad Annum M.D.*, under the heads *Venetis*, *Patavii*, *Vicentiae*.)

T. W.

ACHELOM, JOHANN VAN. [ANTIQUUS, JOHANN.]

ACHEN, JOHANN, or HANS VAN,

born in Cologne, in 1552, was named Van Achen, after the town of Achen or Aachen (Aix-la-Chapelle), the birth-place of his father. His parents had no intention of bringing him up as an artist; but he exhibited whilst at school such a disposition to excel in design, that they were induced to place him with a portrait painter of the name of Jerrigh, with whom he remained six years. He afterwards devoted some time to the study of the works of Spranger, whose style of design he adopted. In his twenty-second year he went to Italy, and, being much struck with the richness of Venetian colouring, he offered himself as an assistant to Gaspard Rems, a Fleming, who at that time enjoyed great reputation at Venice; but Rems, who disliked both Germans and German art, when he found that Achen was a German, declined taking him. Achen, however, conscious that he did not merit contempt, painted his own portrait from a mirror, and sent it to Rems, who was delighted with the performance, and admitted him into his studio. By the assistance of Rems, Achen soon mastered the principles of Venetian colouring, and, having thus accomplished his object, prosecuted his journey towards Florence and Rome. At Rome he painted a nativity for the church of the Jesuits, and some other works, by which he made himself well known both in Italy and in Germany. From Rome he returned to Venice; and whilst there he received an invitation to Munich from the Churfürst (Elector) of Bavaria, whither he repaired and painted many works, for which he was handsomely remunerated.

His first great works in Munich were the Discovery of the Cross by St. Helena, for the Chapel of the Elector; and full portraits of that prince and his family in one picture; but those by which he added most to his reputation were the Calling of St. Peter for St. Michael's Church; a St. Sebastian for the Stanislaus Chapel; and Christ upon the Cross, with John and Mary, for the Chapel of the Cross, or Kreuzkapelle: the last picture is considered one of his best pieces.

During his stay at Munich, Achen received repeated invitations from the emperor Rudolph II. to go to Prague; but he did not comply until after a delay of four years. At Prague he painted many works; and, with the exception of a short time spent at Munich and Augsburg, he lived the remainder of his life there, constantly employed by the emperors Rudolph and Matthias and the nobles of the imperial court. Achen had the reputation of being the richest artist of his time. He died in 1615, at Prague, aged sixty-three, according to the inscription upon his monument, erected by his widow, at Prague, which was discovered in 1790. Achen's wife was the daughter of the celebrated musician Orlando di Lasso.

In the gallery of Vienna are sixteen pieces

by Achen, of various descriptions; two of which are portraits of the emperor Rudolph II. and his brother Ernest, when young, both in armour. A portrait of Rudolph II., which has been engraved by Raphael Sadeler, and one of Spranger the painter, which has been engraved by J. Müller, are considered Achen's best productions in this line. Many of his works have been engraved by the best artists of Germany.

Van Achen was a bold and an easy painter, but a great mannerist. He never forsook Spranger's style of design, and he neglected both the study of nature and of the antique. He was one of the principal agents in propagating that gross and ponderous style, combining a florid colour with an exaggerated design, arising from an attempted union of Venetian colour with the mannered forms of the Florentine school of that time, which prevailed very generally in Germany until the appearance of Rubens and Rembrandt, and the subsequent predominance of the Flemish school, when it gradually disappeared. Joseph Heintz is supposed to have been the scholar of Van Achen. This painter's name is written in various ways; but Van Achen is the correct form. A picture by him in the gallery of Schleissheim, near Munich, is marked HANS V. ACH. FE. 1598. (Van Mander, *Schilder-Boeck*.; Sandrart, *Die Deutsche Academie der Bau-Bildhauer-und Mahlerkunst*.; Descamps, *La Vie des Peintres, Flamands, Allemands, et Hollandois*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland*, &c.) R. N. W.

ACHENWALL, GOTTFRIED, was born on the 20th of October, 1719, at Elbing, in Prussia. He entered the university of Jena at Easter, 1738; went to Halle at Easter, 1740; returned to Jena at Michaelmas, 1741; and at Easter, 1742, repaired to Leipzig. He received the appointment of private tutor to the sons of Baron Von Gersdorf, then at the head of the Saxon Chancery, in 1743, and continued to reside in his family, at Dresden, till 1746. In that year, after taking his degree as master at Leipzig, he commenced lecturing on statistics, history, and the laws of nature and nations, at the university of Marburg. While thus engaged he attracted the notice of the Hanoverian minister Münchhausen, who secured his services for the new university of Göttingen. He began his academical labours in Göttingen at Easter, 1748, and prosecuted them with unremitted industry till his death, on the 1st of May, 1772. The history of these labours is the history of his life. In 1749 he published a text-book for the use of the students who attended his lectures on statistics, a branch of knowledge to which he gave a greater degree of completeness and a more systematic form than preceding inquirers. From "scientia statistica," a corrupt Latin phrase invented by Achenwall to express what the younger Struve had

designated before him "Wissenschaft der Staaten," that is, "a body of information regarding a state or states," the word statistics has been adopted into every European language. Achenwall used it to designate an exhaustive description of any state or states, of their political and social organisation, their progress in civilisation, and their economical resources, at any given time, calculated to furnish materials for an estimate of their power and condition. In this sense the term is still used in the universities and by the writers of Germany, although it has come to be used in France and England with a latitude that has familiarised us with such anomalous expressions as "statistics of lunacy." An unprofitable controversy has been carried on regarding the title of statistics to be considered a science. Whether we call them a science, or merely a body of information classified upon scientific principles, statistics are indispensable to the statesman and legislator: and the author who set the example of presenting them in a systematic shape formed an epoch in political science. In the preface to the first edition of his statistical text-book, Achenwall mentions that his lectures on the subject were originally sketched at Marburg; that he published, soon after his arrival at Göttingen, an "Introduction to Statistics," explanatory of the method and object of statistical inquiry; and that the substance of this pamphlet, with some amendments and additions, was prefixed to the work now published, in order to explain the principle of its arrangement. In the preface to the edition of 1752 he intimates that a journey through France and Switzerland had enabled him to rectify and develop more satisfactorily many of his views by actual observation. The preface to the edition published in 1762 mentions a tour through England and Holland, in the summer of 1759, which had been productive of similar results. The dedication of the last edition published during his lifetime (1768) informs us that these journeys were undertaken for the express purpose of collecting materials for improving his system of statistics, and that the expense of them was defrayed by government. The edition of 1768 may therefore be considered, in regard to matter, as the fruit of the reading and observation of twenty years, and in regard to form, as what the practice of oral instruction for the same period had taught him to be the most useful arrangement. As a scientific work, the book, though a mere outline, is valuable from its tendency to lead the student of statistics to conduct his inquiries on a comprehensive plan, and with constant reference to a practical end. It is valuable to the student of history for the brief account given by the author of what he himself saw in France, Holland, and England, and still more as a classified catalogue of sources of information. The statistical outline of Achenwall contains, in ad-

dition to the systematic introduction, sketches of the statistics of Spain, Portugal, France, Great Britain, the United Provinces, Russia, Denmark, and Sweden, about the middle of the eighteenth century. The author, in the introduction, defines politics as the theory of what a state ought to be, statistics the account of what it really is, and civil history as the account of how it has become what it is. He prosecuted with ardour all three of these kindred branches of inquiry. In 1754 he published the text-book for his lectures on European History, as an introduction to the knowledge of the actual condition of the leading states. In this and the subsequent editions of the same book he traces the development of the constitution of each state in succession. His announcement of lectures of the principal European wars of the seventeenth and eighteenth centuries was followed, in 1756, by a text-book for the course. In the preface he states, that soon after he began to lecture upon history, it had struck him that the usual method of tracing the history of each state by itself was necessarily incomplete, inasmuch as it did not admit of illustrating those great convulsions in which the whole of the states of Europe were from time to time made to act like one body. At the same time he felt the necessity of these special developments of the peculiar constitution of each state by itself. The only method of evading the difficulty that presented itself to his mind, was to deliver this new course of lectures as supplementary to the other. In the first he explained the rise and progress of the individual peculiarities of each state; in the second he endeavoured to present their combined action as members of a great system. This text-book is divided into four parts: the first treats of the wars in which Europe was involved from 1600 to 1660, by the prevailing jealousy of the power of the house of Austria; the second of these, excited, between 1668 and the early part of the eighteenth century, by a similar jealousy of the house of Bourbon; the third of the wars arising out of the disputed succession to the Spanish throne in the south, and the wars of Charles X. in the north; the last of the wars, from 1740 to 1748, terminated by the peace of Aix-la-Chapelle. This text-book, like the others, went through repeated editions, each marked by the improvements which further inquiry or the experience of the lecture room had suggested to the author. The historical class-book furnishes the student with the outline of a good system for prosecuting his own studies, and a valuable classified catalogue of sources. The results of Achenwall's labours in the department of politics are contained in the text-books to two courses of lectures; the first published in 1758, and entitled, "*Elementa Juris Naturæ in usum Auditorum adornata*" ("The Theory of Law"); and the second, in 1761, "*The Theory of Politics*." The latter

contains an exposition of the then predominant European theory of administrative government. Both of these outlines are considerably less valuable than those previously mentioned. Achenwall's mind was better fitted to convey a clear apprehension of facts than to investigate principles. The merit of Achenwall consists in his having taught historical and statistical inquirers to look upon their subjects of inquiry from a new point of view, and in a manner better calculated to lead to satisfactory practical results, than any that had been previously adopted. His writings are neither histories nor statistical systems; they are guides to enable the reader to construct histories and statistical systems. In order to appreciate Achenwall aright, it would be necessary to take into consideration what has been done by his pupils. It was chiefly in the lecture room that he exercised his influence: his printed works constitute a small portion of what he produced. Pütter, in his "History of the University of Göttingen," gives a glimpse of Achenwall's daily labours, which assists in making a conjectural estimate of what he accomplished: "In general (the time is 1765) he lectures on the laws of nature and nations about ten; in summer, on the history of Europe about four; in winter, on statistics at the same hour: he also lectures in alternate sessions on the modern European wars, and on the theory of politics, including finance. In all these courses of lectures he uses his own text-books. He also lectures occasionally on modern international law; on the theory of jurisprudence; on modern transactions of state, or what may be called a newspaper lecture (*Zeitungs-Collegium*); or on the last wars in Germany." This is a truthful picture, not only of Achenwall's occupations, but of the manner in which the German professor, even in our own day, fills up every moment of his time with reading, thinking, and talking about his peculiar pursuits, with exemplary monotony, from year to year, and also of the impartial manner in which he discusses the history or constitution of nations and the gossip of a newspaper with equal attention to scientific forms. Achenwall's minor works consist, in addition to some academical theses, of: "A Sketch of a Political Dissertation on the Increase of Gold, and Decrease of Silver, in Europe," which appeared in the "Hannövrise Gelehrte Anzeigen," in 1751; a defence of the above, in the same periodical, in 1752; "Dissertatio in qua Notitia Rerum-publicarum Academiis vindicatur" (a dissertation in defence of university lectures on political subjects), elicited by some sneers at "college politics," and published it does not distinctly appear in what year. Pütter mentions that his last work was a treatise on French finance, which we have not seen. Achenwall is an instructive and pleasing writer. His style is superior to the average of his contemporaries. The titles and dates

of publication of his principal works are as follow:—

"Vorbereitung zur Staatswissenschaft der heutigen vornehmsten Europäischen Reiche und Staaten." 1748.

"Abriss der neuesten Staatswissenschaft der vornehmsten Europäischen Reiche und Republiken." 1749.

"Staatsverfassung der Europäischen Reiche im Grundrisse." 1752. Second edition of the preceding: other editions under this new title appeared in 1756-62-68.

"Grundsätze der Europäischen Geschichte zur Politischen Kenntniss der heutigen vornehmsten Staaten." 1754.

"Geschichte der heutigen vornehmsten Staaten im Grundrisse." 1759. Second edition of the preceding: other editions under this new title appeared in 1764-67, and after the author's death.

"Anzeige von neuen Vorlesungen über die grösseren Europäischen Staatshandel des 17ten und 18ten Jahrhunderts." No date.

"Entwurf der allgemeinen Europäischen Staatshandel des 17ten und 18ten Jahrhunderts als der Europäischen Geschichte 2ter Theil." 1756.

"Geschichte der allgemeinen Europäischen Staatshandel des vorigen und jetzigen Jahrhunderts im Grundrisse." 1762. Second edition of the preceding: another edition under this second title appeared in 1767.

"Elementa Juris Naturæ in usum Auditorum adornata." 1750. Other editions appeared in 1753-55-58-63.

"Staatsklugheit nach ihren ersten Grundsätzen." 1761. Other editions appeared in 1763-79. (Pütter's *Versuch einer Academischen Gelehrten Geschichte der Georg-Augustus-Universität zu Göttingen*; Hugo's *Civilistisches Magazin*, vol. v.; Achenwall's *Works*.) W. W.

ACHERLEY, ROGER, a lawyer, styling himself "of the Middle Temple, Esq." is the author of several political treatises, once held in some esteem, now generally forgotten, of which the largest and most elaborate is entitled "The Britannic Constitution, or the Fundamental Form of Government in Britain, demonstrating the original Contract entered into by King and People; wherein is proved that the placing on the throne King William III. was the natural fruit and effect of the Constitution;" fol. London, 1727. A second edition appeared, after the death of the author, in the same form, in 1759 (not 1729, as stated by Watt, *Bib. Brit.*); with the addition, as intimated on the title-page, of a "Supplement, containing Reasons for Uniformity in the State;" which latter tract, however, bears the date of 1741, when it was first printed. The supplement was reprinted by itself, in 8vo. in 1780. The larger work (695 pp.) is dedicated to Frederick Prince of Wales; the smaller (24 pp. fol., or 59 pp. 8vo.), to Mr. Speaker Onslow. It may be collected from both publications that the author was

a whig of the revolution of 1688 school, holding nearly the same principles of political philosophy with Locke. His exposition of what is called the original contract, however, is probably the boldest that has been given, taking, as it does, the shape, not of a mere hypothesis, but of a positive historical statement. He assumes and asserts that at some very remote period, probably about the time of Noah, the inhabitants of Britain held a convention for the purpose of establishing a government; and then he proceeds: "Here it must be observed, that there was in this assembly one man, in the flower of his age, who excelled the rest in beauty, strength, understanding, eloquence, courage, coolness in argument, provident foresight and sagacity, and equalled any of them in riches and power, and so might be accounted a lord or nobleman; his name was Britannus." And in this strain he goes on, for more than a hundred pages, with the history of the election of the all-accomplished and all-excelling Britannus to the office of first magistrate, or king. Of course the writer cannot be supposed to mean that all the things related in this long narrative happened precisely as he has set them down; but his notion is, that the narrative cannot be otherwise than substantially correct, although conjectural as to mere names and other unessential particulars. The whole is a remarkable example of a mind seeing facts only through the medium of a preconceived system. Another work of Acherley's is entitled "Free Parliaments; or an Argument on their Constitution; proving some of their Powers to be independent: to which is added an Appendix of original letters and papers, which passed between the court of Hanover and a gentleman at London, touching the right of the Duke of Cambridge (afterwards George I.) to reside in England and sit in Parliament," 8vo. Lond. 1731. And he is understood to be the author of an anonymous tract entitled "Jurisdiction of the Chancery as a Court of Equity researched, and the traditional obscurity of its commencement cleared; with a short Essay on the Judicature of the Lords in Parliament upon Appeals from Courts of Equity;" 3d edit. 8vo. 1736. It may be inferred that Acherley died some time between the publication of his "Reasons for Uniformity," in 1741, and that of the second edition of his "Britannic Constitution," in 1759; but no particulars of his life have been met with. G. L. C.

ACHE'RY, JEAN LUC D', a learned French Benedictine, born at St. Quentin in Picardy, in 1609, made profession of the monastic life in the Benedictine abbey of Isle in that town; but being discontented with the irregularities of that community, he quitted it, and entered (Oct. 1632) the Benedictine abbey of La Ste Trinité at Vendôme, belonging to the congregation of St. Maur. Soon after this second profession, an attack of the stone

obliged him to remove to Paris (A.D. 1637), where he took up his abode in the abbey of St. Germain des Prés. In this retreat he lived till his death, 29 April, 1685, aged 76, devoting himself with the greatest assiduity, notwithstanding the weakness of his constitution and his constant ill health, to the exercise of piety and to literary pursuits. He was the spiritual guide of many persons of eminent devotion, and was consulted on literary affairs by many of the scholars of the day, whose letters were preserved in the abbey. He was esteemed by the popes Alexander VII. and Clement X. He arranged and materially augmented the abbey library, which was confided to his charge, and made exact catalogues of its contents; and published numerous works. His studies were chiefly directed to the history and literature of the early and middle ages of the church; and his industrious researches so far occupied his time as to induce him to avoid useless visits and conversation. He was buried beneath the library of which he had so long had the care. His name is sometimes written Achéri, but we have followed the spelling of the title-pages to his "Acta Sanctorum," and to "La Barre's edition of his "Spicilegium." He is also sometimes called Jean Luc, but on what authority we know not.

His works are — 1. "S. Barnabæ Epistola Catholica, Græce et Latine, cum Notis et Observationibus Hugonis Menard." 4to. Paris, 1645. This work, which Menard had left unpublished, was merely edited by D'Achéry. 2. "Beati Lanfranci Cantuariensis Archiepiscopi et Angliæ Primatis, &c., Opera omnia quæ reperiri potuerunt." fol. Paris, 1648. This work contained a life of Lanfranc from an ancient MS. In the appendix many ancient pieces, monastic chronicles or tracts, and lives of the saints, were published; among them the life of St. Augustin, the apostle of the Anglo-Saxons. The editor's notes on the life and letters of Lanfranc are learned and accurate. 3. "Asceticorum, vulgo Spiritualium, Opusculorum, quæ inter Patrum Opera reperiuntur, Indiculus," &c. 4to. Paris, 1648. This is more than a mere catalogue, as its title would seem to imply; it gives a short account of each work enumerated in it. A second edition, much augmented, was published by Jacques Remi. 4to. Paris, 1671. 4. "Venerabilis Guiberti, Abbatis B. Mariæ de Novingento Opera omnia," &c. fol. Paris, 1651. The appendix and additions to this work comprehended a number of ancient writings. 5. "Regula Solitiorum, sive exercitia quibus ad pietatem et ad Ecclesiastica munia instruebat Candidatos, sæculo circiter nono, Grimlaicus Sacerdos." 12mo. Paris, 1653. 6. "Veterum aliquot Scriptorum, qui in Galliæ Bibliothecis, maxime Benedictinorum, latuerant Spicilegium," 13 vols. 4to. Paris, 1655—1677. The pieces in this great collection were published without any prin-

ciple of arrangement, as they came into the hands of the editor, who has given an account of the contents of each volume in an introductory preface to it. A chronological index of the whole was given at the close of the thirteenth volume. A new edition, edited by La Barre and arranged methodically, was published at Paris, in 3 vols. fol. A. D. 1723. 6. "Acta Sanctorum ordinis S. Benedicti in Sæculorum Classes distributa." 9 vols. fol. Paris, A. D. 1668—1701. In the earlier volumes of this work (of which the seventh volume was published in the year of his death) D'Achéry took an important part: he collected most of the materials; but the learned prefaces, notes, observations and tables with which the work is enriched, were written by Mabillon, who was united with D'Achéry in the task of preparing the work. (Du Pin, *Bibliothèque des Auteurs Ecclesiastiques du XVII^eme Siècle*; Tassin, *Histoire Littéraire de la Congrégation de St. Maur*; Nicéron, *Mémoires*, &c.) J. C. M.

ACHILLAS (Αχιλλᾶς) was general-in-chief to Ptolemy Auletes, and at his death became in effect regent of Egypt, and joint guardian of his children and successors, who were minors, Ptolemy and Cleopatra. He is described by Cæsar as a man of singular daring. It was by his advice, and partly by his hand, that Pompey, flying to Egypt after the battle of Pharsalia, was put to death, B. C. 48. In the same year, having taken the part of Ptolemy against Cleopatra, he attacked Cæsar in Alexandria and gave occasion for the war described in Cæsar's Commentaries (*Bell. Civ. iii. 110.*), and in the "History of the Alexandrine War (c. 4.);" but was shortly after put to death by the contrivance of Arsinoë, sister of Ptolemy, who had been received by the Egyptians as the head of the royal party, Ptolemy being in the hands of the Romans. (Dion Cassius, xlii. 4. 37—40.) A. T. M.

ACHILLES (Αχιλλεύς), grandson of Æacus, and son of Peleus, king of the Myrmidones in the Thessalian Pthiotis, and of the Nereid Thetis. Among the traditions of this hero, we have to distinguish those contained in the Homeric poems, chiefly the Iliad, and those related by subsequent poets and mythologists; for while Homer only describes him as one of the heroes of the Trojan war, and speaks only incidentally of his previous history, later writers have filled up the early part of his life with many marvellous events, and have added to his exploits during the siege of Troy, facts which were apparently unknown to the writer of the Iliad. Respecting the early life of Achilles, Homer only states that he was educated by Phœnix, who also accompanied him to the Trojan war, and that he learnt the healing art from Chiron. His mother Thetis had told him that his life would either be short and glorious, or long and inglorious. He joined the Greek army

against Troy with fifty ships, carrying Myrmidones, Hellenes, and Achæans; and during the long war, he was the great hero on the side of the Greeks. He laid waste all the country round Troy, and destroyed twelve towns on the coast, and eleven in the interior of the country. One of these towns was Lyrnessus, where he made Briseis, daughter of Brises, his prisoner. When Agamemnon was obliged to give up Chryseis, he threatened to take Briseis from Achilles. At the suggestion of Athena, Achilles gave her up, but at the same time he vowed that he would take no more share in the war. The enmity of Achilles towards Agamemnon, which was the consequence of the loss of Briseis, and the results to the Greeks of the quarrel between the two kings, are the main subject of the Iliad. When Briseis was led from his tent, he prayed to his mother to avenge his wrongs. Thetis brought the complaint of her son before the throne of Zeus, who promised that the injustice done to Achilles should be punished. While Achilles remained inactive in his tent, singing of the deeds of former heroes, all the undertakings of the Greeks turned out unsuccessful, and after various reverses, the distress in the Greek army grew so great, that Agamemnon himself advised his companions to take to flight. But on the suggestion of Nestor, Agamemnon sent Phœnix, Ulysses, and Ajax the Telamonian with two heralds to Achilles; and in order to conciliate him, Agamemnon offered to restore Briseis, and to make compensation by splendid presents. Achilles received the messengers hospitably, but could not be reconciled; he kept back his friend Phœnix, and threatened to sail home the next morning. The misfortunes of the Greeks in the meantime increased, until at length Patroclus, the dearest friend of Achilles, urged him to lend his invincible aid to the Achæans. Achilles still refused, but gave his own armour to his friend, and also allowed him to make use of his horses and of the Myrmidones against the Trojans. Patroclus saved the ships of the Greeks, which were threatened with destruction by Hector, the leader of the Trojans; but Patroclus fell by the hands of Euphorbus and Hector, who took his arms. When the tidings reached Achilles, his grief passed all bounds, but he could not avenge the death of his friend, for he was without armour. At this moment Thetis appeared to him, and promised to procure new armour from Hephæstus (Vulcan). Iris also came to exhort him to rescue the body of Patroclus from the hands of the Trojans. Guided by Athena, Achilles proceeded to the ditch which had been formed round the Grecian camp, and with a thundering voice, threatened the Trojans with his vengeance. Struck with amazement at his sudden appearance, the enemy took to flight, and Achilles rescued the body of his friend. In the meanwhile Hephæstus had

prepared the new and magnificent armour for Achilles. A part of this armour is the shield of which Homer has given the celebrated description (*Iliad*. xvii.). When the armour was brought to him, Achilles assembled the Achæans, and reconciled himself to Agamemnon. Briseis was restored, and splendid gifts were sent by Agamemnon. But Achilles valued not the presents, and he would neither take food nor drink till he had avenged the death of his friend. He hurried out to battle, and after making great havoc among the Trojans, he met Hector under the walls of Troy. After chasing him thrice round the city, he slew his hated enemy, whom he spoiled of his armour, and dragged the body, tied to his chariot, to the coast where the ships of the Greeks were stationed. He burnt the body of Patroclus with twelve Trojan prisoners on a funeral pile, and celebrated games in honour of the dead. In the night, Priamus, the father of Hector, appeared before his tent, imploring him to give up the body of his son, and Achilles generously yielded to the prayer of the aged father. Achilles soon after fell in battle. His death is not mentioned in the *Iliad*, for it did not come within the scope of the poem, but it is mentioned in the *Odyssey* (xxiv. 36—84.). His remains were buried together with those of Patroclus on the shore of the Hellespont.

These are the outlines of the life of Achilles, such as he appears in the Homeric poems. The accounts of later writers, such as the Pseudo-Orpheus, Pindar, Statius, Apollodorus, Fulgentius, and others, give the following additional facts:—Thetis, wishing to make her son immortal, concealed him in fire by night in order to destroy the mortal parts which he had inherited from his father, and in the daytime she anointed him with ambrosia. On one occasion, Peleus discovering his child in the fire cried out in alarm, and Thetis for fear escaped to the Nereids. Peleus then gave his son to the care of Chiron, who brought him up, and instructed him in riding, hunting, and in playing the lyre, and called him Achilles, for his former name was Ligyrus. According to others, Thetis dipped her son in the river Styx, and thus rendered his body invulnerable, with the exception of the ankle by which she held him. From the time that he was six years old, he fought with lions and boars, and carried home his booty to Chiron. When he was nine years old, the seer Calchas declared that Troy could not be taken without the aid of Achilles. Thetis, dreading the dangers of the war, concealed him disguised as a maid in the house of King Lycomedes in Scyros; but he was discovered in his retreat by the cunning of Ulysses, and was prevailed upon to assist the Greeks in the war of Troy. During his residence at Scyros, he became the father of Pyrrhus or Neoptolemus by Deidamia, the king's daughter. Plutarch and Philostratus describe his stay in

Scyros as follows. When Theseus was murdered in the island by Lycomedes, Peleus sent his son to avenge the death of the Athenian with whom he had been connected by ties of hospitality. Achilles made Lycomedes his prisoner, but set him free after he had justified the murder of Theseus, and then married his daughter Deidamia. When the Greek fleet was lying in the port of Aulis, and was prevented from sailing by adverse winds, Agamemnon, in order to propitiate the gods, resolved to sacrifice his daughter Iphigenia to Artemis, and sent for her under the pretext of marrying her to Achilles. When she came with her mother and discovered the deception, Achilles offered to save her, but she refused, and preferred to die. [AGAMEMNON.]

Before Troy, Achilles slew the Amazon Penthesilea; but when he took off her helmet, and saw her beauty, he lamented her fate. Thersites ridiculed him for his effeminate lamentations, and thrust his spear into the eye of the Amazon, on which Achilles struck him dead with his fist. He is also said to have fought with Memnon and Troilus. His death is variously described: some say that he was pierced by an arrow in his only vulnerable part by Apollo; others that he was killed by Paris, or by Apollo in the disguise of Paris. Respecting the contest about his armour, see AJAX and ULYSSES. After his death Achilles was worshipped by the Greeks as one of their great national heroes, and the fabulous island of Leuce, which was called Achillea, was particularly sacred to him. In many parts of Greece, temples, chapels, and altars were erected to his honour. The mound raised to his memory, and a temple in which sacrifices were offered to him, both near the promontory of Sigeum in the Troad, the scene of his warlike deeds, existed in the days of Strabo. The events of his life have furnished the ancients with ample materials for numerous works of art. (Böttiger, *Vasengemälde*, iii. 144, &c.; Homer; Orpheus, *Arg.* 383, &c.; Pindar, *Nem.* iii. 45.; Schol. on Pindar *Nem.* iv. 49.; Apollodorus, iii. 13. 6, &c.; Fulgentius, *Myth.* iii. 7.; Hyginus, *Fab.* 96, &c.; Plutarch, *Thes.* 35.; Philostratus, *Her.* xix. 3.; Euripides, *Iph. Aul.* 823, &c.; Quintus Calaber, i. 669, &c.; Sophocles, *Phil.* 334.; Horace, *Od.* iv. 6. 3.; Dictys, *De Bell. Troj.* iii. 29.; Pausanias, iii. 19. 11.; iii. 20. 8.; vi. 23. 2.; Strabo, xiii. 596, &c.) L. S.

ACHILLES, ALEXANDER, a Prussian nobleman, was born in 1584. He entered the service of Ladislaus, king of Poland, who sent him upon an embassy to the court of Persia. The elector of Brandenburg afterwards employed him as his envoy to the Cossacks. At a late period of his life he left his country, and went to Sweden, where he died, at Stockholm, in the year 1675, the ninety-first of his age, in extreme poverty.

Achilles is known by some interesting

works. The best among them, which is written in German, is on the causes of earthquakes, &c., and bears the title "Von den Ursachen des Erdbebens und der Bewegung des Meeres," 1666, in 4to. The others are written in Latin, but have never been published, as, "Consilium Bellicum contra Turcas," "Philosophia Physica," and others. (Jöcher's *Allgem. Gelehrt. Lexicon*, p. 154.; and Adelung's Supplement to it, p. 62.) L. S.

ACHILLES TA'TIUS (Ἀχιλλεύς Τάτιος), or, as the name is sometimes, though perhaps erroneously, written, Achilles Statius, was a native of Alexandria in Egypt. His age is uncertain, but we may approximate to it chiefly by means of the writers whom he cites and by whom he is cited. He is the author of a romance in eight books, entitled "The Loves of Leucippe and Clitophon," of which Photius observes that it bears a great resemblance to the manner of Heliodorus in the construction of the story and in the invention, but that it differs from the work of Heliodorus in the impurity which appears in the narrative: the style, according to Photius, is perspicuous and pleasing. This is generally considered one of the best Greek romances, but it has the same defects as all the Greek works of this class. The style is highly artificial and laboured; the numerous digressions interrupt the continuity of the story; the descriptions are tiresome and overwrought; the hero is insipid, though it is true that the heroine is much superior. The merit of the work, such as it is, is almost purely rhetorical.

This Achilles, or another of the name, is also the author of a work on the Sphere (περὶ σφαίρας), part of which is extant under the title of an "Introduction to the Phænomena of Aratus." In this work the latest writer who is quoted is Hypsicles, either a contemporary of Claudius Ptolemæus, or perhaps somewhat younger. From what has been stated, it appears that Achilles lived after A. D. 200, and before A. D. 890. If he imitated Heliodorus, as Photius states, and as his style shows in the opinion of some critics, he was of course posterior to that author, and therefore could not have written earlier than the close of the fourth or the beginning of the fifth century, A. D. Julius Firmicus (*Mathes.* iv 10.), who lived about the middle of the fourth century, A. D., mentions a Sphere of Achilles; a circumstance which renders it probable that the author of the romance and the Sphere were not the same person. According to Suidas, Achilles was originally a heathen, but afterwards became a Christian, and attained the rank of bishop. Suidas also states that he wrote other works, not now extant, besides those above mentioned. Photius, who mentions Achilles three times, says nothing of his being either a Christian or a bishop; and in his enumeration of writers of the class to which Achilles

belongs, he mentions him before Heliodorus; from which it may be inferred, that he considered him as prior in point of time, though this is hardly consistent with his remarks on the style of Achilles, which seem to imply imitation of Heliodorus.

The first complete edition of the "Loves of Leucippe and Clitophon" was the Latin version of Cruceius, Basel, 1554, 8vo. The first edition of the Greek text, with which the version of Cruceius is printed, is that of J. Commelinus, Heidelberg, 1601, 8vo., which also contains Longus and Parthenius. The best and most recent edition, which also has the translation of Cruceius, is by F. Jacobs, Leipzig, 1821, 8vo. There are German, French, Italian, and English versions of this romance. The last English translation is by A. H. (Anthony Hodges), Oxford, 1638, 8vo.

The "Introduction to the Phænomena of Aratus" is printed in the Uranologion of Petavius, Paris, 1630, fol. Amsterdam, 1703, fol. (Suidas, Ἀχιλλεύς Στάτιος; Photius, *Myriobibl. Cod.* 87. 94. 166.; Fabricius, *Biblioth. Græc.* iv. 41.; viii. 130.) G. L.

ACHILLEUS. [DIOCLETIAN.]

ACHILLINI, ALESSANDRO, was born at Bologna, near the close of the year 1463. He studied there and at Paris, and in 1485 began to teach philosophy and medicine in his native town. In 1506 he left Bologna, being appointed professor of those sciences at Padua; but in 1509, the school at Padua being closed in consequence of the war at that time pending between the republic of Venice and the league of Cambray, he returned to his professorship at Bologna, where he died in 1512, and was buried with great pomp and many testimonies of public esteem, in the church of St. Martin.

Achillini was regarded by his contemporaries as a philosopher of extensive learning, and of such consummate ingenuity in disputation, that it became a proverb, "aut Diabolus, aut magnus Achillinus." He adhered closely to the principles of Aristotle and Averroes, for both of whom his esteem is commemorated not only in his works, but in his epitaphs recorded by Jovius. At Padua he had for his chief opponent the celebrated Pomponatius, over whom, it is said, he would often have gained an evident triumph in their public disputations, but for the readiness with which wit was made to supply the place of argument against him. But the subtlety of Achillini was only logical; for he was of an honest and ingenuous disposition, old-fashioned in his dress, and plain even to awkwardness in his language and deportment; and his pupils, though they honoured him for his learning, laughed at him for his simplicity, and were easily drawn away from him by the more brilliant acquirements of his rival.

In the medical sciences the reputation of Achillini is due to his having been among the first who revived the study of them by actual

observation, and by the dissection of the human body. His anatomical descriptions, though chiefly collected from the writings of Mundinus and the Arabian physicians, yet contain accounts of several things before unknown, as, the nerves of the fourth pair, the number of the bones of the tarsus, and the position at which the spinal cord terminates; and exhibit a more accurate knowledge than his predecessors had of many other parts, such as the olfactory nerves, the veins of the arm, &c. He is also commonly said to have discovered the two bones of the ear named malleus and incus; but he does not claim the honour, and there is no evidence to prove more than that they were discovered in his time.

The philosophical works of Achillini were first published at Venice in folio, 1508; and a more complete edition was collected by his pupil Pamphilus Montius, and published at Venice, in one volume, fol. 1545. The titles of the several dissertations in the latter are, "De Intelligentiis," "De Orbibus," "De Universalibus," "De Physico Auditu," "De Elementis," "De Subjecto Physionomiæ et Chiromantiæ," "De Subjecto Medicinæ," "De Prima Potestate Syllogismi," "De Distinctionibus," "De Proportione Motuum." In addition to these he wrote "De Chyromantiæ Principiis et Physionomiæ" (a treatise of which neither the place nor date of publication is mentioned), and a short essay on the same subject published in the "Approbatio Chyromantiæ Coclitis." His medical works are — "Annotationes Anatomicæ" (edited by his brother), 4to. Bonon. 1520." "De Humani Corporis Anatomia, 4to. Venet. 1521;" and "Adnotationes in Mundini Anatomiam, fol. Venet. 1522." Achillini is mentioned by Crescimbeni as the author of a few poems of inferior merit; he published also a collection of some of the minor works of Aristotle, &c.; and Jovius mentions a few manuscripts which he left, but which were not published. (Alidosi, *Li Dottori Bolognesi di Teologia*, &c. p. 7.; Paulus Jovius, *Elogia Virorum Litteris illust.* p. 112.) J. P.

ACHILLINI, CLAUDIO, born in Bologna, on the 29th of October, 1574, was son of Clearco, and grandson of Giovanni Filoteo, who was brother to Alessandro Achillini. He studied in succession belles lettres, philosophy, medicine, and theology; and at last turning his attention to jurisprudence, took his degree as doctor in that faculty in the university of his native city, in 1594. With brief intervals he taught law, in the university of Bologna, from 1594 to 1609; in that of Ferrara, from 1609 till 1621; in that of Parma, from 1623 till 1635; and afterwards for a short period at Bologna. He occupied a situation at Rome in the household of Cardinal Razali, with whom he is said to have had considerable influence, about the beginning of 1609; he was attached to the lega-

tion sent by Paul V. to negotiate a peace between Philip III. of Spain and Emanuel I. duke of Savoy; and towards the close of his life he was sent on a mission from Pope Urban VIII. Some years previous to his death he retired from public life, and lived chiefly at a country seat in the vicinity of Bologna. He died in 1640, in the sixty-sixth year of his age, the last of his race. He left no juridical work behind him, and seems to have been rarely employed in practice. Some of his occasional pleadings are said, however, to have been printed; and Crasso mentions some manuscript opinions (*consigli*). The manner in which eulogists speak of his academical prelections is not calculated to convey the idea of an eminent lawyer: he is said to have "interpreted the law rather in accordance with reason than authority;" in other words, he taught, not what was law, but what he thought ought to be law. He was a voluminous writer of odes and sonnets. His verses are turgid, full of affected phraseology and strained conceits. Crescimbeni charges him with being the first to introduce this depraved style. In one respect, however, it seems to have suited his purpose; for an ode to Louis XIII. king of France, on the taking of Susa, and a sonnet on the birth of the Dauphin, Richelieu sent him a valuable gold chain; some writers say a thousand dollars. He was also made a member of several literary societies; the designations of which are curiously illustrative of the taste and intellect of the age and nation which admired him: the Notte, of Bologna; the Innominati, of Parma; the Fantastici and Lincei, of Rome; and the Incogniti, of Venice. A collection of his writings in prose and verse, published in Venice, went through six editions between 1650 and 1680. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ACHILLINI, GIOVANNI FILOTEO, born at Bologna, in 1466, was brother of Alessandro the physician, and became known as a poet and antiquarian. He lived for some time at the court of the Sforza, dukes of Milan. He was the author of various works: 1. "Epistole al Magnificentissimo M. Antonio Ridolfo Germanico, ove si Narrano tutte le Sorti di Pietre, la Varietà dell' Armi antiche e moderne, di Musicali Istrumenti, i Colossi, delle Sibille e delle nove Muse, la Diversità degli Alberi, le Cavalcature, gli Abiti antichi e moderni e gli Accidenti diversi." 4to. Bologna, 1500. It is a work of antiquarian research. 2. "Il Viridario in ottava Rima." Bol. 1504. 3. "Il Fedele," libri v., cantilene 100, in versi. Bol. 1523. These are poems of the didactic kind. 4. "Annotazioni della Lingua Volgare." Bol. 1536. 5. "Collettanee Greche, Latine, e Volgari, per diversi Autori moderni nella Morte dell' ardente Serafino Aquilano." This is a collection of panegyrical verses on the death of the above-mentioned Serafino, a contemporary poet, which Achillini edited, and he inserted

in it some of his own composition. He wrote also stanze, sonnets, and other minor poems. Achillini founded an academy at Bologna, called Del Viridario. He collected objects of sculpture, medals, and other remains of antiquity. He died in 1538. His son Clearco was the father of Claudio Achillini, the jurist and poet. Gianfiloteo Achillini must not be confounded with Filoteo Achillini, counsellor of king Charles V. of France, who wrote, about 1370, a book entitled "Somnium Viridarii de Jurisdictione Regia et Sacerdotali," which is inserted by Goldast in the first vol. of his "Monarchia Sacri Romani Imperii." It is believed that this writer was a Frenchman named Philippe Maizières, who assumed the name of Achillini. (Mazzuchelli, *Scrittori d'Italia*; Leandro Alberti, *Descrizione di tutta l'Italia*, p. 329.) A. V.

ACHIMELECH. [SAUL.]

ACHIOR. [JUDITH.]

ACHISH. [DAVID.]

ACHITOPHEL. [ABSALOM.]

ACHITOPHEL the GILONITE (אחיתופל הגלני). The "Siphte Jeshenim" cites a work, in manuscript, which is attributed by the Jews to Achitophel, the privy counsellor of King David; the title is "Sepher Goraloth" ("The Book of Lots or Destinies"). R. Shabtai merely says that this work is a sort of fable book, in which various quadrupeds, birds, and other animals are made to converse and to relate short stories. But from the account of this work given by Maius in the catalogue of Uffenbach's library, it appears to be a curious work, and to accord perfectly with its title, "The Book of Destinies." He says that, according to the alphabetical order of the names of various animals, as quadrupeds and birds, things which shall hereafter happen to men are predicted, and that, consequently, a man who wishes to pry into futurity, by addressing himself to the name of any quadruped or bird, may know his future lot by inspection, and will receive an answer, as it were, from the animal consulted. Whether the author of this little book was really named Achitophel, or only chose this appellation, as one suitable to his subject, we cannot now discover. The work appears to be of considerable antiquity. (Wolfius, *Biblioth. Hebr.* i. 136. iii. 86.; Maius, *Biblioth. Uffenbach.* i. 122.) C. P. H.

ACHRELIUS, DANIEL, was a professor at the university of Abo, about the end of the seventeenth century, and the author of "Contemplationum Mundi, libri tres, Aboæ Finorum," 1682, 4to. It is a work of little value, rather behind than in advance of the age, as is shown by the arguments adduced against the Copernican system; but it displays considerable learning. It forms a sort of history of the universe, and of animated nature: the first book treats of matter, of the four elements of bodies, and of the planets; the second of meteors, of thunder and lightning, and the

wind; the third of the earth, of its various products, and of man. C. W.

ACHRELIUS, ERIC DANIEL, was born at Roslag, in Sweden, in 1604, and appointed professor at the university of Abo, in 1641, where he died, at the age of sixty-six, on April 17. 1670. He wrote a treatise on the analogy between the macrocosm or world at large, and the microcosm or human body, a subject on which after the time of Paracelsus much labour was vainly spent by persons who endeavoured to explain the one class of phenomena by the other. His work is entitled "Oratio de Microcosmi Structura, deque Harmonica ejusdem cum præcipuis Mundi partibus Convenientiâ." Upsal, 1627, 4to. (*Biographie Médicale.*) C. W.

ACHTERVELDT, JACOB, a Dutch painter, of the latter half of the seventeenth century. He was the scholar and imitator of Metz, and acquired considerable reputation by some of his pieces in the style of that master. He died in 1704. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ACHTSCHELLING, LUCAS, a good landscape painter, of Brussels, of the latter part of the seventeenth century. He was the scholar of Louis de Vadder, and a close imitator of nature, and distinguished himself for a boldness of style, especially in foliage, and a rich transparency of tints. In the collegiate church of St. Gudula, at Brussels, are three large landscapes by Achtschelling. (Houbraken, *Schouburgh der Nederlantsche Konst-Schilders*, &c.; Descamps, *La Vie des Peintres Flamands*, &c.) R. N. W.

ACIDA'LIIUS, VALENS, was born in 1567, at Witstock in Silesia. He first studied at Rostock, and thence went to the university of Helmstädt, where he began his literary career with several Latin poems. His professed study was that of medicine, in which he took his degree of doctor, but he appears to have neglected the profession altogether, and to have devoted himself entirely to classical literature. In 1590 he left Helmstädt, and undertook a journey to Italy, where he gained the esteem and friendship of the most distinguished scholars of the age. Before he set out on this journey, he had commenced a commentary on Velleius Paterculus; and at Padua he published an edition of this writer, with his commentary, under the title, "Velleius Paterculus à Valente Acidalio cum Velleianarum Lectionum Libro, Patav. 1590, 12mo." He was not well satisfied with his own performance; but the best critics have acknowledged that his commentary not only contains many excellent remarks, but also that where he deviates from the MS. readings, his emendations and conjectures are always ingenious. His commentary on Velleius is reprinted in the edition of Lipsius, and in the folio edition of Tacitus, which appeared at Paris in 1608. After his return from Italy he lived partly at Breslau, and

partly at Neisse, and went over from the Protestant to the Roman Catholic faith. This step drew upon him attacks from various quarters, against which he was defended, after his death, by his brother Christian, in the preface to a posthumous work of Valens, called "Epistolarum Centuria Una; accessit Epistola apologet. ad Jacob. Monavium et Oratio de vera Carminis Elegiaci Natura et Constitutione," Hanover, 1606, 8vo. After his return from Italy he chiefly devoted himself to the critical study of Curtius, Tacitus, the ancient panegyrists, and Plautus: the fruits of these studies are contained in his "Animadversiones in Q. Curtium," Frankfurt, 1594, which have been reprinted in several editions of Curtius. The year after the publication of this work he died, on the 25th of May, at Neisse; and his other works were published after his death. In the year 1595, there appeared his "Libri Viginti Divinationum et Interpretationum Plautinarum;" Frankfurt; reprinted in the same place, 1606, in 8vo., and also in Gruter's "Lampas Critica." Acidalius' "Animadversiones in Panegyricos Veteres," are printed in Gruter's edition of the "Panegyrici Veteres" (1607). His notes on Tacitus are found in the above-mentioned Paris edition of Tacitus, and also in that of Gronovius; and lastly, his commentary on Ausonius is incorporated in Tollius' edition of this poet.

In the year in which Acidalius died, he published a book, "Mulieres non esse Homines," Hanover, 1595, which became the cause of much annoyance to him, although he was not the author, but merely the editor, the work having been known long before in Poland. The whole was a mere joke; but the clergy took the opportunity of attacking him from the pulpits, and wherever they could. These vexations, and over-exertion in study, produced a brain fever, of which he suddenly died. If he had lived longer, Acidalius would have been one of the first scholars of the age, for all that he has done contains ample proofs of rare talent. (Leuschner, *De Valentis Acidalii Vita Moribus et Scriptis*, Leipzig and Liegnitz, 1757, 8vo.; Adelung, in his Supplement to *Jöcher's Allgem. Gelehrten Lexicon*, p. 163.; Saxius, *Onom. Lit.* iv. 35.) L. S.

ACIER, MICHEL VICTOR, a French sculptor, born at Versailles in 1736, was educated at the academy of Paris, and early distinguished himself. He lived chiefly in Burgundy (where he built a chapel, and adorned it with some great statues), until he was appointed master (modellmeister) of the china manufactory of Meissen, in Saxony, for which he made many beautiful groups. His master-piece is considered the death of General Schwerin, in alto-rilievo. He died in 1799. (Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

ACILIA GENS. Of the branches of the Gens

Acilia, the Balbi and Glabriones, from their frequent tribunates of the commons, were undoubtedly plebeian. The Aviolæ are uncertain. A. Manius Acilius Aviola is mentioned in the "Fasti Capitolini," and by Seneca, (*De Morte Claud. Cæs.* p. 243. V. Bipont.) as the colleague of the emperor Claudius I. in the consulate of A. D. 54. An elder Acilius Aviola is said by Pliny and Valerius Maximus to have recovered on the funeral pile, but too late for rescue from the flames. (Pliny, *H. N.* vii. 52.; Valerius Maximus, I. viii. 12.) [AVIOLA; BALBUS; GLABRIO.] W. B. D.

ACINDYNUS, GREGORIUS, a Greek monk, who lived at Constantinople during the fourteenth century. For many years he was a zealous follower of Barlaam, and joined him in his opposition to, and his attacks upon the monks of Mount Athos, especially Palamas, who undertook their defence. The doctrines which Barlaam and Acindynus endeavoured to inculcate were condemned by several councils held at Constantinople; the last condemnation which is mentioned is that of 1351. After this time Acindynus appears to have changed his opinion, for he wrote against his former friend Barlaam, as he had written before against Palamas; he himself says, in a passage still extant, that he wrote five volumes of discourses and letters against Barlaam. [BARLAAM; PALAMAS.]

There are extant by Gregorius Acindynus 509 Iambic verses, and several other fragments, in which he attacks the heresies of Palamas: they are printed in Allatius, "Græciæ Orthodoxæ Scriptores," i. 756, &c., and "De Consensu utriusque Ecclesiæ," ii. 16. 3. p. 802. Another work of Acindynus, directed against Palamas, Gregoras, and Philotheus, bears the title "De Essentia et Operatione Dei, libri duo." It was published from a Bavarian MS., by J. Gretser, at Ingolstadt, 1616, in 4to. (H. Wharton's Appendix to Cave's *Historia Literaria*, ii. 39. ad ann. 1340; Saxius, *Onomast. Lit.* ii. 39.; Fabricius, *Biblioth. Græc.* xi. 507.) L. S.

ACINELLI, an historian of Genoa, in the eighteenth century, of whose biography we can find no account in any of the ordinary books of reference. His name and his work, however, are mentioned and quoted by Botta in his "General History of Italy," and by Bertolotti in his description "Della Liguria Maritima." The title of his book is "Della Storia di Genova degli anni 1745-47, libri tri," published in 1748; and the narrative includes the successful popular revolt of the Genoese against the Austrian garrison, and the subsequent war in the Riviera. The work is without the author's name; but the writer observes, at the beginning, that he was in a public situation during the eventful period which he describes, and that he has carried his narrative no further than the year 47, because, having retired from public life, he had not access to the same sources of

information. He gives a sketch of the form of government of the Genoese republic in his time. Acinelli's book forms one of the series of Genoese historians. A. V.

ACK, JOHANN, a painter on glass, who lived at Brussels about the middle of the sixteenth century. He executed, about the year 1546, the celebrated paintings of the windows of the chapel of the sacrament in the collegiate church of St. Gudula, at Brussels, which have been attributed to Rogier van Brüssel; he painted also some windows of the church. The designs consist of portraits of Charles V. and his family and relations, who presented the windows to the church. The effect of the compositions is very rich, and the folds of the draperies are cast in a bold and grand manner; the colouring also is brilliant, and the architectural ornaments are designed and disposed with great taste. (Baron Reiffenberg, *De la Peinture sur Verre aux Pays Bas*, published in the *Nouv. Mém. de l'Acad. Roy. of Brussels* for 1832.) R. N. W.

ACKER, PETER, a clever painter on glass, who was employed in Nördlingen about the middle of the fifteenth century. Some of his works are still preserved in the St. George's church of that place. (Byschlag, *Nördlingische Geschlechts Historie*; Fiorillo, *Geschichte der Mahlerey, &c.*) R. N. W.

A'CKERMANN, CONRAD ERNST, a celebrated German comedian, was born about the commencement of the eighteenth century. He may be considered as the founder of the modern stage of Germany. During his long career as an actor he acquired considerable property, a great part of which he spent partly upon improving stage representations, and partly on educating and training such persons as he thought fit for his profession. In 1749 he married, at Moskau, Sophia Charlotte Schröder, the widow of the well-known organist Schröder of Berlin, and the mother of the celebrated actor Friederich Ludwig Schröder. At this time Ackermann was at the head of a wandering company of actors, with which he and his wife travelled through Curland, Prussia, Poland, and visited the principal towns of Germany and Switzerland. In 1764 he went with his company to Hamburg, where in 1767 he undertook the management of the theatre, which, owing to his exertions, and those of Lessing, in his "*Hamburgische Dramaturgie*," became the most flourishing in Germany. Ackermann acted comic parts in a masterly manner, and never ceased to instruct those who were engaged by him, in matters which related to the business of the stage. After his death, in 1771, his wife, together with her son Friederich Ludwig, undertook the management of the theatre. [SCHROEDER; LESSING.] (Ersch and Gruber, *Allgem. Encyclopæd. der Wissensch. und Künste*, v. "Ackermann.") L. S.

ACKERMANN, JACOB FIDELIS, was

born at Rüdesheim, in 1765. He received his general education at Cöln, and from 1784 to 1787 studied medicine at Würzburg and at Mainz. He travelled through Germany and Italy, staying at the principal universities, especially at Pavia, till 1789, when he returned to Mainz and commenced private tuition in medical jurisprudence. In 1792, his writings having attracted considerable attention, he was appointed professor of botany in the university, and in 1796 professor of anatomy. At this time he wrote his first essay on the peculiar chemico-vital system of physiology which he maintained, and it brought him such reputation, that in 1804 he was chosen professor of anatomy at Jena, and in 1805 to the same office in the university of Heidelberg. He held this post till the time of his death, which occurred suddenly, in 1813. He effected numerous improvements in the arrangements of the medical school, besides establishing a policlinical institution, of which he was the chief director.

J. F. Ackermann's chief works are those in which he attempted to supplant the current physiological theory of a vital principle, by one in which all the processes of the living body were made to depend on the chemical relations between the organised tissues and oxygen. He supposed "that the vital movements are nothing but the alternate contractions and dilatations of the organic tissue and the cells which compose the mechanical elements of the organs, and that these movements depend on the slow combustion which goes on between oxygen and the materials, as well fluid as solid, of the organic body." (*Kleineren Schriften*, s. 163.) The first stage of this slow combustion was thought to be effected in respiration, in which the oxygen combined with caloric so as to form a kind of aura, or *semi-gas*, and being received into the blood, united with certain principles of it, as gelatine, albumen, &c. Rendering the latter solid, as he imagined, it formed the blood-globules, and as it passed along the vessels that conveyed red blood, oxidised all the tissues with which it came in contact, making them at the same time contract so as to carry on the circulation of the blood. The essence of nutrition was made to consist in the particles of blood impregnated with oxygen-aura (or, as he sometimes calls it, *vital ether*,) permeating the walls of the vessels, and becoming solid; and in the refuse particles of the tissues, in which the combustion was completed, assuming the fluid form, and entering the lymphatics. And this chemical action he regarded as the origin of a mechanical force: for as the oxidised parts, when they are made fluid, separate from the cellular tissue (of which all organised substances are composed), the walls of the cells contract, force on the fluid with which they are charged, and are, in their turn, again dilated, when the particles to replace those that have separated are inserted into them.

This constitutes the *automatic irritability*; and through this, by the constant action of the oxygen-aura in the blood upon the walls of the left heart and arteries, the circulation is maintained. The same aura is separated from the blood-vessels of the brain, and stored up in that organ, and employed through the medium of the nerves to produce a more intense and prolonged slow combustion of the carbon from the cells of the muscles, for the production of their contractions, or, as he supposed, their actual condensation.

It is unnecessary to enter into the details of this hypothesis; and it would hardly have merited any notice, had it not been among the first steps by which later physiologists were slowly brought to acknowledge that the essence of what is called a vital process does not consist in its being utterly different from those observed in dead bodies; but rather, that many of the processes which go on in the living body are only very complex examples of the influence of the same forces which operate in dead matter. Defective and erroneous as Ackermann's physiological system was, yet since he gave to oxygen both the name and the dignity of the "principle of life," he set many on the search after the real influence of that element upon the economy, and what was yet more important, he shook the common faith in the less definite but hardly less erroneous systems of his predecessors.

The following are the titles of Ackermann's chief works, and they will sufficiently indicate the contents of those which do not relate to his hypothesis:—"Dissertatio de Discrimine Sexuum præter Genitalia." This is better known in the German translation by Jos. Wenzel, Koblenz, 1788, 12mo. "De Nervorum Opticorum inter se Nexu," published in Blumenbach's "Bibliotheca Medica," iii. 337. "Ueber die Kretinen," Gotha, 8vo. 1790. "Versuch einer Physischen Darstellung der Lebenskräfte organisirter Körper," Frankfurt on the Mayn, 2 vols. 8vo. 1797—1800. "Infantis Androgyni Historia et Ichnographia," folio, Jena, 1805. "De Humanæ Naturæ Dignitate; accedit de Nervei Systematis Primordiis Prolusio," 8vo. Heidelberg, 1811. This last is to establish that the heart is the centre of the nervous system, and that nerves are in the first instance formed from the blood which filters into its walls in the manner already mentioned. Besides these, he wrote several smaller essays, on fever, on typhus, against phrenology, on the thyroid body, &c.; the best of which were translated by C. Hoffmann, with the title "Sammlung der wichtigsten lateinischen Schriften des J. F. Ackermann," 8vo. Speyer, 1816; and of which an account may be found in the "Almanach der Universität Heidelberg auf das Jahr. 1813." (The life of Ackermann has been written by F. Molter, in Ersch und Gruber's *Allgemeine Encyclopädie*.) J. P.

ACKERMANN, JOHANN CHRISTIAN GOTTLIEB, the son of a physician at Zeulenrode, a small town in Vogtland, a district of Upper Saxony, where he was born on February 17. 1756. He lost his father while young, and was brought up by an uncle, to whom he owed his taste for classical literature. In 1771 he repaired to Jena, whence he removed to Göttingen, where he had the benefit of Heyne's instruction in the classics. He took his degree at Göttingen, on September 14. 1775, and then visited Halle, where he remained for two years, in the capacity of a private teacher at the university. On receiving the appointment of physician to his native town, he returned thither, and continued at Zeulenrode till 1786, when he was chosen as successor to Wittwer in the chemical chair at Altorf. He was afterwards appointed professor of pathology and therapeutics in the same university, which office he held till his death, on March 9. 1801.

During his lifetime, Ackermann had considerable reputation as a practitioner, but he is remembered principally as a bibliographer, and a man of great learning. The lives of Hippocrates, Galen, and other Greek physicians, which he contributed to the edition of "Bibliotheca Græca" of Fabricius, by Harles, have been greatly praised, and were pronounced by Baldinger to be masterpieces of erudition and criticism.

The principal of Ackermann's other works are—1. "Abhandlung ueber die Kenntniss und Heilung des Trismus," 8. Nürnberg, 1778, ("An Essay on the Diagnosis and Treatment of Locked Jaw"). This is an enlarged version of his inaugural dissertation. The most valuable part of it are his observations on infantile trismus, a disease which was very prevalent in Vogtland. 2. "Ueber die Krankheiten der Gelehrten, &c." Nürnberg, 1777 ("On the Diseases of Students, and the best Means for their Prevention and Cure"). This is a book which might now be read with pleasure and profit. It is divided into two parts; the first of which treats of the predisposing causes of disease in persons of studious habits, of mental labour, and the influence of the mind on the body; of the influence of a constrained posture of the body on health, and of the diseases of studious persons. In the second part he considers the dietetics of students, and gives directions for the cure of particular diseases. The whole is enlivened with interesting illustrations, and shows much good sense. 3. "Das Leben Johann Konrad Dippel's," Leipzig, 1781, 8. ("Memoirs of J. C. Dippel"), Leipzig, 8vo. 4. "Institutiones Historiæ Medicinæ," Nürnberg, 1792. 8vo. This history is somewhat too brief, and does not come down later than the restoration of Greek medicine, after the decay of the Arabic school. 5. "Handbuch der ausübenden Arzneywissenschaft und Wundarzneykunst bey Armeen im Felde," &c. Leipzig, 1797, 2 bd. 8. ("Manual

of Practical Medicine and Surgery, for the use of Military Surgeons," 2 vols. 8vo. Besides these, Ackermann wrote many other works of less importance, the titles of which are given in the "Biographie Médicale." (*Biographie Médicale*; works of Ackermann.) C. W.

ACKERMANN, RUDOLPH, was born at Stollberg in Saxony, in 1764, and brought up as a coach-builder. He came early in life to England, and for some time acted as a carriage draftsman, which led to an acquaintance with artists, and finally to his becoming a printseller, in which business he met with great success. His establishment in the Strand was well known and highly esteemed in all parts of the world. As a publisher, his most splendid productions were the "Microcosm of London," consisting of interior views of public buildings of the metropolis, and the Histories of Westminster Abbey, the universities, and the public schools. His "Repository," a magazine devoted half to fashion and half to the fine arts, was long a public favourite; but the "Forget-me-Not" was the most remarkable work he ever issued, as it became the progenitor (in England) of the numerous Annuals. Towards the end of his career he took an active part in the supply of literature to the states of Spanish America, both by publishing a number of translations in the Spanish language, and by forming branch establishments for book and print-selling in Mexico, and other principal cities of the American continent. He may be said to have introduced lithography, as a fine art, into this country. Mr. André had, indeed, produced some specimens in London, in 1801; and the process remained in use for copying purposes in some of the government offices; but it was not until Mr. Ackermann, in 1817, set up a press, engaged Prout and other eminent artists to make drawings, and placed the result before the public in his periodical "Repository," that attention was drawn to the capabilities of the art, and it began to take rapid strides towards its present comparative perfection. Mr. Ackermann was also among the first to introduce lighting by gas. He erected an apparatus on his own premises for the manufacture of the new light, before the formation of any company, and on some occasions of rejoicing astonished the public by the brilliancy of his illuminations. He distinguished himself in 1813 by the zeal with which he promoted the subscription in behalf of the sufferers by the war in Germany, which at length amounted to upwards of 100,000*l.* in addition to the same sum from parliament. He acted as secretary to the fund, and sacrificed much of his valuable time to the conducting of the necessary correspondence. This procured him an enthusiastic reception from his fellow-countrymen on his subsequently visiting Germany, and from the King of Saxony the badge of the order of civil merit. After

realising a fortune by his business, Mr. Ackermann retired in 1830, and died at his villa at Finchley, on the 30th of March, 1834. (*Allgemeine Deutsche Real-Encyclopädie*, Leipzig, 1833, i. 56.; *Repository of Arts, &c.*, new series, iii. 225.; *Gentleman's Magazine*, 1834.)

J. W.

ACKWORTH, GEORGE, LL.D., which degree was conferred upon him by the University of Oxford, in 1566. But he was of the University of Cambridge, and was public orator there. He was in great favour with Archbishop Parker, and a writer in the Reformation controversy against Sanders' defence of the supremacy of Rome. The title of the work is wrongly given in Wood's *Athenæ* (ed. 1691, vol. i. fol. 726), and is correctly this: "De visibili Rom' Anarchia, contra Nich. Sanderi Monarchiam, Προλεγόμενον, libri duo." This was printed by Day, in 1573. Before that time he had published "Oratio in Restitutione Bucerii et Fagii," (8vo. 1562,) the two foreign divines whose bodies had been disinterred and burnt in the reign of Queen Mary. He was admitted an advocate in the Court of Arches in 1562, and in 1575 had a dispensation to hold another living with the rectory of Elingdon in the diocese of Salisbury. It is said he was afterwards deprived of his preferment, and went to Ireland. (*Ath. Oxon.*; Kennet, in *Lansd. MS.*; Lowndes' *Bibliographer's Manual*.) J. H.

ACLAND, LADY HARRIET, wife of John Dyke Acland, Esq., eldest son of Sir Thomas Acland of Columb-John, Devonshire, who served with distinction in the English army during the American war of independence with the rank of major. She was daughter of the Earl of Ilchester, accompanied her husband to Canada in 1776, and endured all the hardships of the campaign. When the attack on Ticonderoga was ordered, she was only prevented by her husband's positive commands from sharing in the danger. On the day after the fort was taken, he being badly wounded, she crossed Lake Champlain to join him; and from that moment she determined to be no more separated from her husband, though a rude tumbril was the only vehicle that could be procured for her use. Soon after, a tent in which the major and his wife were sleeping took fire, and the major was badly burnt in his efforts to rescue Lady Harriet from the flames. In the action at Stillwater, October 8th, 1777, Major Acland commanded the grenadiers on the left, who were overpowered by numbers, and the British camp was stormed by Arnold, who gained a complete victory. The major was shot through the legs, and taken prisoner. During this action, as well as during a previous one, a few days before, Lady Harriet was stationed in a tent used for the purpose of an hospital for the troops, amid the groans of the dying, and in full hearing of the roar of artillery and musketry. When the intelli-

gence of her calamity reached her, she applied to General Burgoyne, the British commander, for a letter to the American general, Gates, into whose lines she had determined to throw herself, that she might partake of her husband's captivity, and dress his wounds. Burgoyne had not even a glass of wine to offer her; but he furnished her with the letter required, and she set off in an open boat, attended by Mr. Brudenell, the artillery chaplain, one female servant, and the major's valet, who had still a ball in his shoulder, received a few days before. To add to her distress, when she reached the enemy's outposts, the sentinels refused to allow the party to land, or to proceed further, and she was kept seven hours in wet, cold, and darkness, until daylight appeared, and she was permitted to land. General Gates treated her with humane politeness, and she attended on her husband, until he recovered from his wounds. The major died in England, in 1788. Some authorities attribute his death to the effects of his wounds; while others state that he was shot through the head by a Lieutenant Lloyd, who had accused the Americans of cowardice, and been roughly contradicted by Acland. She survived her husband twenty-seven years, and to the last could not hear an allusion to his name without tears. Shortly before her death it was discovered that for sixteen years she had suffered from a hopeless cancer, which she had concealed from her nearest relatives in order to spare their anxiety. She died in 1815, after outliving all her children. Her figure is described as having been peculiarly feminine and delicate. A portrait of her standing in the boat was exhibited at the Royal Academy, and engraved, soon after her return to England. No episode of the American war excited more largely the sympathy of the public, both in England and America, than the story of Lady Harriet Acland. (Burgoyne, *State of the Expedition from Canada*, p. 127—130.; Allen, *American Biographical Dictionary*, 2d edit. p. 3.; Betham, *Baronetage of England*, ii. 33, 34.; MS. communication.) J. W.

ACLAND, REV. JOHN, is designated on his title-pages "Rector of Broad-clist, and one of His Majesty's justices of peace for the county of Devon." He is the author of a tract entitled "A Plan for rendering the Poor independent on Public Contribution; founded on a basis of the Friendly Societies commonly called Clubs;" 8vo. Exeter, 1786; which excited considerable attention when it first appeared. The scheme which it proposed, of a general national box-club, to be established by act of parliament, and to which every individual of the population between the ages of twenty-one and thirty should be obliged to subscribe in proportion to their earnings or income, was approved of and recommended by Dr. Price; and a full account of it is given by Sir Fred. Eden,

in his "State of the Poor," vol. i. pp. 373—380. The pamphlet was answered in "The Insufficiency of the Causes to which the Increase of our Poor and of the Poor's Rates have been commonly ascribed; the true one stated; with an Enquiry into the Mortality of Country Houses of Industry, and a slight general View of Mr. Acland's Plan for rendering the Poor independent;" by the Rev. J. Howlett; 8vo. London, 1788. Sir Fred. Eden does not consider Mr. Howlett's objections to be well founded, but he admits that Mr. Acland's scheme has many great defects, some of which, as he states them, are not of detail, but fundamental. Acland also published "An Answer to a Pamphlet published by Edward King, Esq., in which he attempts to prove the public utility of the National Debt; a confutation of that pernicious doctrine, and a true statement of the real cause of the present high price of provisions;" 8vo. 1796. G. L. C.

ACME. [HEROD.]

ACOLUTH (Latinised Acoluthus), ANDREW, was born on the 6th of March, 1654, at Bernstadt. His father, who possessed a considerable knowledge of oriental languages, made his son learn Hebrew from his earliest childhood, and in his sixth year the boy is said to have spoken it with the same ease as his mother-tongue. With the same facility he acquired the Latin, Greek, Chaldee, and Arabic languages, which he studied while a pupil at the gymnasium of Breslau. During his academical course at Wittenberg he made himself familiar with the Samaritan, the Ethiopian, and Persian languages, under the instruction of Augustus Pfeifer, to whom he conceived such an attachment, that when his master left Wittenberg, Acoluth followed him to Modzibor and Stroppen. In the latter place he also began the study of the Moorish language, of Turkish, Coptic, Armenian, and Chinese. Not satisfied with an extensive knowledge of languages, he applied himself for some time to astronomy, in order to enable himself to acquire a correct knowledge of oriental history and antiquities. In 1674 he went for a short time to Leipzig, and thence to Wittenberg, where he gave private instruction in Hebrew; but, being in a weak state of health, he returned to Leipzig, by the advice of his physician. At Leipzig he threw himself again into a new course of studies; he learned English, Italian, French, and Dutch, and continued to give lessons in the oriental languages. In 1676 he obtained his degree of M. A., and at the same time permission to lecture in the university. Some years afterwards, when Leipzig was visited by the plague, he went to Breslau, where, in 1683, he was appointed preacher of the Church of the Eleven Thousand Virgins, and soon after professor of Hebrew in the Gymnasium Elizabethanum. Several ecclesiastical dignities

were subsequently conferred upon him, and in 1701 he was elected a member of the academy of sciences at Berlin, and King Frederic I. of Prussia granted him an annual pension of 200 thalers. Owing to his extraordinary knowledge of languages, the universities of Leipzig, Greifswald, and Erfurt made him very munificent offers, which, however, he did not accept. He continued in his ecclesiastical duties at Breslau until his death, on the 7th of November, 1704.

Acoluthus had an insatiable thirst after knowledge. His works are still of great interest to the students of oriental languages. The following have appeared in print, but many others have never yet been published:—“Obadias Armenus, quocum Analysi Vocum Armenicarum Grammatica, et Collatione Versionis Armenicæ cum Fontibus aliisque maximam partem Orientalibus Versionibus, exhibetur primum in Germania Specimen Characterum Armenicorum.” Leipzig, 1680, 4to. This work has no great critical value; but the author spent a considerable sum of money upon it, as he had the Armenian types made at his own expense. “De Aquis amaris Maledictionem inferentibus, vulgo dictis Zelytypiæ.” Leipzig, 1682, 4to. “Tetrapla Alcoranica, sive Specimen Alcorani Quadrlinguis, Arabici, Persici, Turcici, Latini.” Berlin, 1701, fol. This specimen of the Korán consists of only fifty-seven pages. He had collected thirty different copies of the Korán, and intended to publish a complete and correct edition of the Arabic text, but he died before this was accomplished. “Biblia parva Polyglotta, hoc est, Dicta Veteris et Novi Testamenti Classica, e Textu S. Hebræo nec non Versionibus Chaldaica, Syriaca, Samaritana, Arabica, Persica, Æthiopica, Armenica, Græca, Septuagintavirali, et Vulgata recensita.” Leipzig, 1681, 4to. Several of his letters are contained in Leibnitz’s “Collectanea Etymologica.” An important dissertation by him on epochs and the year of the oriental nations, entitled “De variis Epochis et Anni Forma veterum Orientalium, &c.” is contained in L. Du Four et Longuerue’s “Dissertationes,” which were edited by Winckler. Leipzig, 1750, 4to. (*Neue Beiträge von alten und neuen Sachen*, p. 414, &c.; Baumgarten, *Hallische Bibliothek*, iii. 377, &c.; Jöcher, *Allgem. Gelehrt. Lexic.* i. 66., and Adelung’s *Supplement*, p. 168, &c.) L. S.

ACOMINAT'US, MICHAEL, (Ἀκομινάτος, Μιχαήλ,) an elder brother of Acominatus Nicetas, who was metropolitan of Athens. Besides a life, or rather lamentation on the death, of his brother, he wrote numerous works, chiefly consisting of sermons and orations delivered on various occasions. One of them only, “Homilia in Ramos Palmarum,” has been published in a Latin translation by Combesius, in his “Biblioth. Concionatoria,” tom. iii. A list of his other works, which

only exist in MS. in several libraries, is given by Fabricius, *Biblioth. Gr.* vii. 737. note oo.)

L. S.

ACOMINAT'US, NICE'TAS. (Ἀκομινάτος, Νικήτας.) A Byzantine historian who lived about the end of the twelfth and the beginning of the thirteenth century of our æra. He was a native of Colossæ, afterwards called Chonæ, in Phrygia, whence he generally bears the surname of Choniates. He held several high offices at the court of Constantinople, such as that of logothetes and prefect of the sacrum cubiculum, and others, which are enumerated at full length on the title-page of his great historical work. In 1189 he is said to have been appointed governor of Philippopolis, by the emperor Isaac Angelus. In 1204, when Constantinople was taken by the Franks, Acominatus fled with his wife and children to Nicæa, where he died in 1216. Acominatus was a man of great talents; but the misery of his country, which he witnessed, appears to have created in his mind a kind of bitterness, and an implacable hatred of the Franks or Latins. This feeling, and the declamatory and artificial style of his writings, which he has in common with most Byzantine writers, leave an unpleasing impression on the reader.

His most important work, which is preserved entire, is the “History of the Byzantine Emperors;” it begins with the reign of Joannes Comnenus (A.D. 1118), and goes down to the year 1206. It consists of twenty-one books, but is divided into ten distinct works. The first consists of one book only, and contains the history of Joannes Comnenus, from 1118 till 1143; the second, from book ii. to viii., contains the history of Manuel Comnenus, from 1143 till 1180; the third, consisting of the eighth book only, contains the history of Alexius Comnenus, from 1180 till 1183; the fourth contains in two books the history of Andronicus Comnenus, 1183-5; the fifth comprises in three books the first reign of Isaac Angelus, 1185-95; the sixth, consisting of three books, contains the history of Alexius Angelus, brother of Isaac Angelus, 1195—1203; the seventh gives in one book the history of the second reign of Isaac Angelus, and that of his son Alexius, 1203-4; the eighth, consisting of the nineteenth book, contains the history of Alexius Duca, surnamed Murzufus, or the events of the year 1204; the ninth, consisting of the twentieth book, gives the events of the year 1204, which took place after the taking of Constantinople, April 12. 1204; the last work, which consists of the twenty-first book, contains the history of the reign of Baldwin of Flanders, 1204-6.

The first edition of this great historical work appeared at Basel, 1557, folio, with a Latin translation by H. Wolf. It was reprinted at Geneva in 1593, 4to.; this edition is more useful than the former, having a

good index, and the chronology added by Simon Goulartius. In 1647 it was again printed at Paris in fol. in the "Corpus Scriptorum Historiæ Byzantinæ," by C. H. Fabricius, who added a Glossarium Græco-barbarum. This collection of the Byzantine historians was re-printed at Venice in 1729, and a new edition is now in progress in Germany. There is a MS. in the Bodleian library, which contains an account of the taking of Constantinople, in two books, ascribed to Acominatus Nicetas; but this work is only an extract from his great work made by a later writer, who has also made some additions of his own.

Besides the history of the Byzantine emperor, Acominatus also wrote a Thesaurus of the orthodox faith (Θησαυρὸς ὀρθοδόξίας), in twenty-seven books, during his retreat at Nicæa. The original of his work has never been printed, and there is only a Latin translation by Peter Morelli of the first five books, which was published at Paris, 1561, 1579, and 1610, and at Geneva in 1629, with notes. The translation is also reprinted in the "Bibliotheca Patrum." Manuscripts of the Greek original exist in the royal library of Paris, and in the Bodleian library, though the latter only contains an abridgment of the original work. Some other less important works of Acominatus are scattered in various libraries, and have not been published.

The life of Acominatus Nicetas was written by his elder brother, Michael Acominatus, under the title of "Monodia," of which only a Latin translation by Peter Morelli is published, Paris 1566, which is reprinted in the "Biblioth. Patrum, Lugd. Bat." vol. xxv. p. 180. (Fabricius, *Biblioth. Græc.* vii. 737, &c. L. S.

ACONZ KÖVER, STEPHEN, an Armenian writer of distinction, the son of Gregory Aconz Köver and Azad Chenganos, was born on the 20th November, 1740, at Gürgevo, a town in Transylvania. The family from which he was descended had left Armenia in 1330, at the epoch of the fall of the Armenian kingdom; and after migrating first to the Crimea and then to Wallachia and Moldavia, had settled in Transylvania in 1654, where it held a distinguished rank among the Armenian colonies established in that country, and was enrolled in the nobility of the kingdom of Hungary. After studying at the Armenian college of Ibisfalva, called by the Germans Elisabethstadt, Aconz declared his predilection for a monastic life; and at the age of seventeen was sent to complete his studies at the convent of St. Lazarus, on the island of that name, at Venice. This convent was already the centre of Armenian learning, though only founded in 1740, the year of Aconz's birth, by the celebrated Mechitar, for the conversion of his countrymen from the tenets of the separate Armenian church to those of the Roman Catholic faith. On the 10th of July, 1763, Aconz assumed the priesthood, and was soon after appointed to the

chair of philosophy, dogmatic theology, and morals. In 1775 he published a work on rhetoric, in Armenian, in which principles drawn from the works of Cicero and Quintilian were supported by examples taken from the best Latin and Armenian authors, and so judiciously arranged that the book at once acquired an unexampled degree of popularity. On the 25th of July, 1785, he was appointed vicar-general of the convent, in which capacity he had to conduct an extensive correspondence with the Catholic-Armenian missionaries and colleges all over the East. This did not prevent his lending continued and important assistance to the Abbé Lourdè, who was sent to St. Lazarus at the expense of the King of France, to compile an Armenian and Latin vocabulary, which still remains in manuscript at the royal library of Paris, its publication having been prevented by the outbreak of the revolution. It is not unworthy of notice, as illustrating Aconz's character, that when, in 1789, the Abbot Melchiori visited the shrine of Loretto, the vicar was taken with him at his own request, and that his biographer, Pianton, speaks with emphasis of his "repeated kisses impressed on the sacred walls, accompanied with the tears that burst from his eyes." In the following year Aconz was entrusted with the spiritual charge of the Armenian cities in Transylvania, where he remained for the next ten years, discharging his duties with zeal, and preaching very eloquently in the Hungarian language. A new church, an hospital, and a college were erected under his auspices; and his character rose so high, that in the year 1800, when he was summoned to Venice to assist in the election of a new abbot-general on the death of Melchiori, and went to take leave of his friend Martonfi the bishop of Transylvania, Martonfi told him that he was sure he should never see him more, for if the conclave then assembled at Venice did not choose him pope, the monks of St. Lazarus would be sure to choose him abbot. The prediction proved true; for on the 9th of October, 1800, he was chosen abbot without one dissentient voice, except, according to ecclesiastical etiquette, his own. For the next twenty-four years he continued the head of the little community of St. Lazarus, which under his direction seemed to gain new vigour from the storms that shook all around it. When, in 1806, the French held possession of Venice, and demanded an account of the revenues of all the convents, he succeeded in obtaining a special exemption for that of the Armenians. In 1810, by a decree of Napoleon, all the missions throughout his empire were suppressed; but a peculiar edict was soon afterwards issued by the emperor, revoking the former so far as it affected the community of St. Lazarus. The biographers of Aconz do not mention the arguments he used; but from the very entertaining narrative of Baron Zach, himself an Hungarian, who, on visiting the

island in 1807, received and communicated an agreeable surprise, on hearing and speaking his native tongue, it appears that, in the year before, the abbot had represented that the revenues of St. Lazarus were principally drawn from the Levant, and spent in Venice; so that by suppressing it, the government would only injure its own subjects. He had made an appeal also to the love of letters, by pointing out that it was in this island almost alone that Armenian literature was nourished and preserved; and, indeed, under his administration the press of St. Lazarus assumed an activity which excited general surprise. The works of Aconz himself were of some extent. "A System of Universal Geography," in 11 vols. 8vo., which was published in 1802 and subsequent years, was entirely compiled by him, with the exception of the fifth and sixth volumes, comprising Turkey in Europe, by his pupil Luke Ingigian. The manuscript of the twelfth and thirteenth volumes, by Aconz, which had been sent to Constantinople for inspection and correction by some Armenians in that capital, was unfortunately destroyed by fire, and never rewritten. Though the circumstance is not mentioned by any of his biographers, the whole work is based on the geography of Büsching. In 1819 appeared the "Sacred History of the Old Testament," in 4 vols. 8vo.; and in 1814, the "Sacred History of the New Testament," in 3 vols.; both of which works had been compiled long before. Of his other productions, the most deserving of mention is the "Life of Mechitar," the founder of the convent of St. Lazarus, which was published in 1 vol. 8vo. in 1810. The whole of these works are in Church Armenian. Besides his improvements of the press of the convent, Aconz formed a collection of philosophical instruments, which were furnished by the best makers of London; but at the time of Baron Zach's visit none of the monks knew how to use them. The abbot had a peculiar gift, according to his friend and biographer, Pianton, in obtaining contributions for the convent: "Nor will I adduce any other proof," he exclaims, "of his prevailing and most gentle violence over the hearts of others, than by naming that illustrious cavalier, Alexander Raphael, whose liberality our grateful Mechitarists will never cease to celebrate." Mr. Raphael, a merchant of London, founded a charity for the education of Armenian youth under the direction of the monks of St. Lazarus, whose conduct in its management, though impeached by a petition of the son of the founder, Mr. Raphael, once member for Carlisle, was sanctioned by a decision of Lord Lyndhurst in the court of chancery on May 9th, 1842. The visitors to St. Lazarus were numerous and illustrious: in the list of them given by Pianton, we notice the name of "the duke of *Clauchester*," but not that of Lord Byron, who spent some time there in studying

Armenian, when, as he said, he wanted to "twist his mind round some severe study." The attention of Aconz was not confined to his convent: he established three new colleges in Constantinople, Astracan, and the Crimea. He was in much favour with Pope Pius the Seventh, who in 1804 appointed him archbishop of Siunia in Armenia, "in partibus infidelium." After two years' gradual decline, he died, at the island of St. Lazarus, on the 23d of January, 1824, in the 84th year of his age. He is described by Zach, in 1807, as a "venerable old man with a white beard, very tall in stature, of an imposing aspect, and a sweet and prepossessing physiognomy;" and in 1816, by Lord Byron, as a "fine old fellow, with the beard of a meteor." (Pianton, *Elogio di Stefano Aconzio Köver*, Venice, 1825; *Vita Reverendissimi Steph. Acontii Kover, postulante A. Raphael, scripta Armenice atque Latine*, Venice, 1825.; Sukias Somal, *Quadro della Storia Letteraria di Armenia*, p. 194, &c.; Zach, *Correspondance Astronomique*, v. 7, &c.; Moore, *Letters and Journals of Lord Byron*, edit. of 1833, ii. 292.) T. W.

ACO'NZIO, or, in Latin, ACO'NTIUS, JAMES, was born at Trent, probably about the beginning of the sixteenth century. He appears to have been an ecclesiastic by profession; but little or nothing is known of him till, in consequence of having relinquished the Roman Catholic faith, he left his native country, in 1557, and proceeded first to Switzerland, thence to Strassburg, and finally to England, where it is ascertained that he was in 1560, and where he is supposed to have resided till his death, which probably took place in or about 1566. He is said to have professed, or at least to have conformed to, Calvinism in Switzerland; in England he attached himself to the Dutch Church in Austin Friars, which, as being considered to enjoy an exemption from episcopal jurisdiction under a charter of Edward VI., was at this time the common refuge of foreign nonconformists. Acontius was allowed a small pension by Queen Elizabeth; but he speaks of it in a passage of one of his printed works as if it had been bestowed upon him in his quality of engineer, or student of the art of fortification, a subject which had engaged much of his attention.

The best known work of Acontius is his famous "Stratagems of Satan" (as it is commonly designated), first printed at Basle, in 18mo., in 1565, under the title of "Stratagematum Satanæ Libri Octo; Jacobo Acontio autore." It is not true, as commonly stated, that, in this edition of 1565, the title is expanded by the addition of the words—"in religionis negotio, per superstitionem, errorem, heresim, odium, calumniam, schisma, &c." The work is dedicated, in an inscription on the back of the title-page, to Queen Elizabeth. The eight books in this, commonly said to be the first edition, fill 411 pages; and then fol-

lows, as had been intimated on the title-page, his epistle on the editing of books, or what is there called "Eruditissima Epistola de Ratione edendorum librorum, ad Joannem Wolfium Tigurinum, eodem authore," in 13 unpagged leaves, dated "Londini, 12 kal. Dec. 1562." Bayle, and the biographical dictionaries following him, speak of this epistle as if it had first appeared in an edition of the "Stratagemata," which was brought out at Basle, in 1610, under the care of Jacobus Grasserus. The "Stratagemata" has been several times reprinted in the original, though not, as far as we can discover, either at Oxford in 1631, at London in 1648, or at Oxford in 1650, as asserted by Watt; and it has also been translated into most modern European languages. Debure mentions a French edition, under the title of "Les Ruses de Satan, trad. du Latin de Jacques Aconce," printed in 4to., at Basle, in 1565; that is, in the same year in which the original came out, if what is commonly described as the first edition really was so. There is an English translation, in 4to., printed at London in 1651, entitled "Darkness Discovered; or, the Devil's secret Stratagems laid open; whereby he labours to make havock of the people of God by his wicked and damnable designs for destroying the kingdom of Christ: wherein is contained an exquisite method of disputation about religion, and putting an end to all controversies in matters of conscience; written by Jacobus Acontius." There is a head of Acontius prefixed, and the translation is introduced in a preface by John Goodwin, dated, "From my study, Coleman-street, London, Feb. 9. 1647;" and a commendatory letter from Mr. John Dury to Mr. Samuel Hartlib, dated, "St. James's, February 9. 1648" (probably the same day). Perhaps the first edition of this translation may have appeared in 1648. Goodwin was a very disputatious and somewhat turbulent theologian of those days; he had been vicar of Coleman-street, but was ejected in 1645, although both a republican in politics and an Independent in his principles of church government. In doctrine, however, he was an Arminian. Dury, again, was a presbyterian minister, and one of the Assembly of Divines. Acontius, in this work, avoids polemics; but its spirit has been considered by the generality of orthodox divines as much too catholic and tolerant. It has been objected that his principles would throw open a door to errors and heresies of all kinds; and as for his own particular opinions, they have been denounced by some as Arian, by others as Socinian, by others as approaching to mere Deism. But probably these charges have had their origin as much in the zeal of those making them as in anything that Acontius has written. The natural piety and blameless life of the man are universally admitted, as well as his learning, the acute-

ness of his understanding, and the elegance of his style. One of his critics, who has most severely reprehended the laxity of his theology, has applied to him what has been said of Origen — "ubi bene nemo melius, ubi male nemo pejus;—where well, none has done better; where ill, none worse." (Saldenus, *De Libris*, p. 337., as quoted by Bayle. Salden was a Protestant clergyman at the Hague.)

There is besides a treatise by Acontius entitled, in the first edition, printed in 12mo. at Basil, in 1558, "Jacobi Acontii Tridentini de Methodo, hoc est, de recta investigandarum tradendarumque scientiarum ratione." (pp. 138.) This work has also been several times reprinted, and it is inserted in the collection of tracts "De Studiis bene Institutendis," published at Utrecht in 1658. The subject is not that afterwards taken up by Bacon, the method of discovering knowledge, but only the methodical arrangement of knowledge already discovered, with a view to its speediest acquirement and most effective exposition. Near the beginning the author declares that if he had a son, or any other young man in whom he was greatly interested, who had a prospect of having thirty years to devote to study, he would advise him rather to spend the first twenty in the study of the principles of method, reserving only ten for everything else, than to give the whole thirty to the attempt to acquire a knowledge of science and literature without such preparation. Acontius, however, although he did not anticipate Bacon, had more than a presentiment that the world in his day was upon the eve of a new philosophical æra; as is evident from a remarkable passage, which has been often quoted in his epistle to Wolff.

In this epistle he speaks of a work upon fortification (*Oppidorum Muniendorum Ars*), which he had written in Italian, and was then employed in rendering into Latin. Bayle did not believe that this work had ever appeared; but it was printed at Geneva, both in Italian and Latin, in 1585. He also tells his friend Wolff that he had made some progress in a work upon logic; which, however, has not been printed. (Tiraboschi, *Della Letteratura Italiana*, tom. vii. par. i. pp. 375. 474.) G. L. C.

A'CORIS (Ἀκορίς), a king of Egypt, who about the year B. C. 385, entered into an alliance with Evagoras, king of Cyprus, who was at war with Artaxerxes Mnemon of Persia. Acoris supported his ally Evagoras with a considerable force and fifty ships, and also sent him from Egypt both money and provisions. Evagoras, after losing a great sea battle, was besieged by the Persians in Salamis of Cyprus. At night he left Salamis, entrusting the management of affairs to his son Pythagoras, and sailed to Egypt, where he endeavoured to persuade Acoris to join him with all his forces against the common enemy. Acoris again

gave him a sum of money, but a much smaller one than Evagoras had expected. Evagoras was obliged to conclude peace with Persia, and Acoris now entered into an alliance with Gaos, a rebellious Persian admiral, with the view of continuing the war against Persia. Gaos was soon afterwards assassinated; but Acoris was determined to carry out his plan, and for this purpose he assembled, about 377 B. C., a great number of mercenaries, chiefly Greeks, who were attracted by his munificent pay. But as he had no general to command these forces, he engaged Chabrias the Athenian, who accepted the king's offer without consulting his own countrymen, who were then at peace with Persia. Pharnabazus, the chief general of the Persians, sent ambassadors to Athens to request that the Athenians would recall Chabrias from Egypt, and send Iphicrates to support the Persians. Both requests were complied with, and the Persians began making most extensive preparations against Acoris. But they proceeded very slowly, and Acoris died in the interval, about 374 B. C. (Diodorus, xv. 2. 3. 4. 8. 9. 29. 41.; Theopompus, *ap. Phot.* xii.; Scaliger, *ad Euseb. Chron.* MDCXVI.) L. S.

ACOSTA. [COSTA.]

ACQUA, CRISTOFANO DELL', an Italian engraver, who lived at Vicenza towards the end of the eighteenth century. He engraved a portrait of Frederick the Great of Prussia; and executed a large engraving from the picture of "Merit crowned by Apollo," by Andrea Sacchi, and a portrait from the same painter, of Antonio Pesqualini. He also executed some plates for the edition of the works of Metastasio, published at Venice in 1781. He worked principally with the graver, and in a feeble manner. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*.) R. N. W.

ACQUAPENDENTE. [FABRICIUS.]

ACQUAVIVA, a noble family of the kingdom of Naples, the representative of which bears the title of duke of Atri. This family produced several distinguished commanders, statesmen, and men of letters, in the fifteenth, sixteenth, and seventeenth centuries. The baronial castle of Acquaviva, from which the family derived its name, is described by Leandro Alberti, who wrote in the sixteenth century, as situated near Acumulo on the borders of Abruzzo, towards Ascoli. The Acquaviva had great estates in Abruzzo, in the valley of the Tronto. Gentile Acquaviva, count of San Valentino, is mentioned among the barons who took the part of Ladislaus king of Naples in the latter part of the fourteenth century, against his rival, Louis of Anjou. Ladislaus having succeeded in establishing his authority, the barons who had been his friends obtained additional fiefs and titles from him. It was under his reign that the Acquaviva first obtained the dukedom of Atri, as is asserted by the historian Costanzo (b. 11.); and

it was remarked by Giannone, three centuries after as a singular circumstance, that through the many subsequent political vicissitudes, civil wars, and foreign invasions, this family had retained the ducal title and the domains of their ancestors. When Ladislaus died, in 1414, the then duke of Atri, the second of the name, interfered with Joanna II. to prevent Paolo Orsino from being put to death, as the king had ordered in his last moments, on suspicion of his treason.

After the death of Joanna II. in 1434, the Acquaviva family, like most barons of Abruzzo, took the part of René of Anjou against Alphonso of Aragon; and when at last Alphonso prevailed and convoked the parliament at Naples, the duke of Atri was one of the absent barons, and his domains were seized by the Fiscus. After Alphonso's death, in 1458, his son Ferdinand, at the intercession of the prince of Taranto, restored the confiscated estates to Josiah Acquaviva, duke of Atri and Teramo, whose son, Giulio Antonio, count of Conversano, had married a daughter of the prince. Notwithstanding this act of clemency, the duke joined the conspiracy of the princes of Taranto and Rossano, who invited John, son of René, to invade the kingdom. This led to a civil war which lasted some years; but Ferdinand was at length victorious, with the assistance of Pope Pius II. and of Scanderbeg, who came from Albania with a body of troops. After some vicissitudes, Giulio Acquaviva succeeded to the ducal title and came into favour with king Ferdinand, and attained the highest rank in his army. Giulio built the town of Giulia Nova on his estates, a few miles from the æstuary of the river Tronto; and he removed thither the inhabitants of San Fabiano, which was near the sea in an unhealthy situation. Giulio was killed in 1481, whilst serving under Alphonso, duke of Calabria, in the recapture of Otranto, which had been invaded by the Turks. His son, Andrea Matteo Acquaviva, duke of Atri and Teramo and marquis of Bitonto, joined another conspiracy and rebellion of the barons against Ferdinand in 1485; he fought in Apulia against Alphonso, duke of Calabria, the king's son; and was defeated and made his submission with the rest in August, 1486, on condition of a complete amnesty. Andrea was a man of learning and a liberal patron of literature, and as such he is praised by Pontanus, who dedicated to him his work "De Magnanimitate;" by Summonte, Minturno, Alessandro d'Alessandro, who dedicated to him his work "Genialium Dierum," and by Giovio and Sannazzaro. He wrote four books of "Moral Disputations," printed at Naples in 1526. He established a printing press in his own palace at Naples. He died in 1529. In his old age he was accused of having favoured the invasion of the kingdom by the French against Charles V., in which one of his relatives had taken part; and the

Prince of Orange, who commanded the imperial troops, ordered his vast domains in Abruzzo to be seized and given to Ascanio Colonna. But the vassals and tenants of the Duke of Atri refused to transfer their allegiance to the new lord; and the consequence was, that the case was reconsidered, and the Duke of Atri was acquitted, and his estates restored to him.

Belisario Acquaviva, brother of Andrea, followed the military profession, fought for his country against Charles VIII. of France, and was rewarded by King Ferdinand II. of Naples with the fief of Nardo, and the title of Count. He afterwards served under the great Consalvo against the French; and was made duke of Nardo by Charles V. He was also a man of learning, and was a friend of Della Casa, Cariteo, Ferrari, and other learned contemporaries. He wrote a treatise "*De Venatione et Aucupio*," a commentary on the *Economics* of Aristotle, some treatises on the military art, on the education of princes, and also on ascetic subjects, to which he turned his attention in the latter years of his life. He died of a contagious disease which raged at Naples during the siege by the French under Lautrec, in 1528. Both brothers were among the leading members of the Pontanean academy.

The love of learning became, as it were, hereditary in the family of Acquaviva. Giovanni Antonio Acquaviva, son of Andrea Matteo, and Giovanni Girolamo Acquaviva, his nephew, are praised as scholars and poets by Atanagio, Pier Vettori, Boccacini, and others. Claudio Acquaviva, brother of Giangirolamo, became general of the society of Jesuits, for which he caused to be composed the "*Ratio Studiorum*." He wrote other works on matters of religion and discipline; as "*Industria ad curandos Animæ morbos*," which was translated into French, under the title of "*Manuel des Supérieurs*;" *Meditations*, in Latin, on the Psalms; and various epistles. Claudio died in 1615. Ottavio, son of Giangirolamo, became archbishop of Naples, and was learned in theology and the canon law. He made an abridgment in two volumes of the "*Summa*" of Thomas Aquinas. In the same century (the sixteenth) Dorotea Acquaviva is recorded as a poetess with Constance d'Avalos and other learned women. A century later Giannone (xxviii. ch. 3.) speaks with great praise of his contemporary Josiah Acquaviva XIV. duke of Atri, as equally illustrious in learning and in war, and a patron of literature, and as having especially patronised Professor Aulisio of the university of Naples, who dedicated to him a curious geographical book upon Africa, entitled "*La Sfinge, ovvero l'Interprete dell' Affrica Occidentale con le sue Isole*."

In the seventeenth century, also, we find father Ridolfo Acquaviva, a Jesuit, who wrote a Latin poem on the surgical process

of the transfusion of blood, which has not been published, and which the author dedicated to Count Magalotti, who sent it to Filicaja for perusal; and it is only through the answer of Filicaja, dated 1687, that we have any information concerning it. Filicaja speaks of it with great praise, and says that it is not unworthy of Lucretius; and he adds, that this poem, together with those of father Tommaso Strozzi, had nearly reconciled him to the Jesuits, towards whom Filicaja was anything but friendly.

In the eighteenth century Cardinal Trajano Acquaviva was minister of Don Carlos, first king of the Bourbon dynasty of Naples; and as such he signed, in 1741, a concordat with Pope Benedict XIV., by which the line of demarcation between the clerical and lay authority was better defined than it had been before. (Giannone, *Storia Civile*; Tiraboschi, *Storia della Letteratura Italiana*; Colletta, *Storia del Reame di Napoli*; Orloff, *Mémoires sur le Royaume de Naples*; Mazzuchelli, *Scrittori d'Italia*.)

A. V.

ACQUI, JA'COPO D', a Dominican monk, native of Acqui in Piedmont, lived in the early part of the fourteenth century, and wrote a Latin chronicle of the world, which he brought down to the beginning of the pontificate of Boniface VIII. It has never been printed, but there are MS. copies of it in the Ambrosian library at Milan, and in the royal library of Turin. Muratori (*Antiqu. Ital.* vol. iii.) speaks of it as an ill-written work, which exhibits great credulity. Nothing seems to be known of the author's life.

A. V.

ACQUINO, JUVENALIS DE, a Piedmontese chronicler, who lived in the latter part of the fifteenth and commencement of the sixteenth centuries. Nothing certain is known respecting the place or date of his birth, or the time of his death. He does not appear to have been even noticed prior to the year 1660, when Guichenon, in the preface to his "*Genealogical History of the Royal House of Savoy*," speaks of him in the following terms: "Juvenal d'Acquin, a Piedmontese by birth, whose MS. is in the library of the gallery of the Castle of Turin, wrote in Latin a chronicle of Piedmont of his own time, from the year 1475 to 1515. An author faithful, dispassionate, exact with respect to dates, simple in his style, but not very eloquent." No authority is adduced by Guichenon in support of his assertion that D'Acquino was a native of Piedmont. He is also stated to have filled the office of secretary to one of the dukes of Savoy, but contemporary evidence is alike wanting for this fact. His "*Chronicle*," which appears to have been his only production, was printed for the first time in the "*Monumenta Historiæ Patriæ*," a collection of important documents relating to the kingdom of Sardinia, now publishing under the auspices of the king, Charles Al-

bert, and occupies thirty pages of that work. His Latinity, which is far from classical, fully justifies Guichenon's expression of "peu éloquent." (Guichenon, *Histoire Généalogique de la Royale Maison de Savoye*, 1660, preface; *Monumenta Historiæ Patriæ Scriptorum*, tom. ii. 1839.) J. W. J.

ACQUISTABE'NE, MAESTRO, a painter who executed many works in Brescia, towards the end of the thirteenth century. (Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ACQUISTI, LUIGI, an Italian sculptor, born at Forli in 1744. He went early to Bologna, where he was much employed, principally in making bassi-rilievi; some which he made for the steps of the Braschi palace, taken from Homer and Roman history, gained him considerable credit. He executed also the Sibylls of the cupola of the church Della Vita. From Bologna, Acquisti went to Rome, where he also executed many works, among them several Venuses; which were imitations, with slight changes, of the Medicean Venus. In the early part of this century he was employed at Milan, where in 1806 he prepared some of the statues and bassi-rilievi for the celebrated arch of the Simplon. In 1816 he returned to Bologna, where he died in 1824. His masterpiece is considered his group of Venus pacifying Mars, in the villa Sommariva, on the lake of Como, executed in 1805. (Nagler, *Allgemeines Künstler-Lexicon*.) R. N. W.

A'CRAGAS, an engraver, or rather chaser, in silver, mentioned by Pliny. His date and the place of his birth are uncertain, but Pliny compares him with Mentor, and associates him with Mys, two distinguished artists in the same profession, and as Mys was contemporary with Phidias, it may fairly be presumed that Acragas also lived about that period, namely, in the fifth century B. C. Some of the works of Acragas were preserved in the temple of Bacchus in Rhodes. The subjects were Bacchæ and Centaurs, represented on cups (*scyphi*). Acragas was particularly celebrated for his hunting scenes. (Pliny, *H. N.* xxxiii. 12.) R. W. jun.

ACREL, OLOF, was born in 1717, near Stockholm, in a village of which his progenitors had been the pastors since the year 1580. He was designed for the same office; but having no disposition for it, he went in 1782 to study medicine at Upsal. Three years afterwards he proceeded with a similar view to Stockholm, and there remained till 1741, when a war breaking out between Sweden and Russia, he left secretly, to avoid being engaged for the medical service of the army, and went successively to Hamburg, Göttingen, and Strassburg. Having continued the study of his profession, and especially of the surgical portion of it, in each of these towns, he proceeded in 1742 to Paris, where he passed more than a year in observing the

practice of the eminent men by whom the Academy of Surgery was at that time being established. In 1743-4 he served as a surgeon in the French army, but ill health compelled him to retire, and he returned to Stockholm, where, in 1745, he was admitted a member of the Society of Surgeons. In 1752 he was elected university professor of surgery; and after receiving numerous civil and academic honours, and enjoying the highest reputation for skill and judgment, he died, in 1807.

All the writings of Acrel are on strictly practical subjects. He seems to have fully appreciated the value of the simple principles of practice which he learnt in Paris, and of which the promulgation has rendered the origin of the Academy of Surgery one of the most important epochs in the history of the science. Simplicity of apparatus and of remedies formed the chief features in his treatment of disease; his writings are clear and circumstantial, and give evidence of that kind of practical talent which, being exercised in so wide a field for observation and clinical instruction as his office of chief surgeon to the Royal Hospital at Stockholm afforded, could not fail to obtain for him the reputation of having more than any other man improved the state of surgery in Sweden. Most of his published works consist of isolated cases and remarks, which do not admit of analysis. The principal among them are—"Utforlig förklaring om friska sors egenskaper" (A complete Account of recent Wounds), Stockholm, 8vo. 1745; containing numerous observations made during the author's service in the French army. "Tal om fostrets Siuckdomar i Moderlifwet" (Account of the Diseases of the Fœtus in Utero), Stockholm, 8vo. 1750. "Chirurgiske Händelser anmärkte uti Kongl. Lazarettet" (Surgical Cases observed in the Royal Hospital), Stockholm, 8vo. 1759; a collection of unusual cases in surgery, honestly and well related, with brief remarks. It was translated into Dutch by Sandifort, and into German, in 1771. A second edition, enlarged and illustrated, was published in 1775, and was translated into German by Andreas Murray, of Göttingen, in 1777. "Skriftwaxling om alle brukelige Sätt at operera Stenen påögonen," Stockholm, 8vo. 1766 (a Collection of Writings on all the usual Modes of operating for Cataract), containing an interesting controversy on the subject between Acrel and Dr. Wohlbaum. Besides these, Acrel published several short essays, and academic orations, and some memoirs in the "Transactions of the Royal Academy of Sciences at Stockholm," of which a list, with a brief notice of their contents, is given in Haller, "Bibliotheca Chirurgica," ii. 273. (*Biographie Médicale*, i. 36.) J. P.

ACRON (Ἀκρων), a celebrated physician of Agrigentum, who was a contemporary of Empedocles, and lived therefore in the fifth

century B. C. His father's name was Xenon. Acron left Sicily, and settled at Athens, where he opened a philosophical school. Pliny says he was the first of the sect of the Empirici, which mistake (for this sect did not arise till the third century B. C.) has arisen from Acron's being claimed by them as their founder, in order to give them a greater antiquity than the sect of the Dogmatici, founded by the son and son-in-law of Hippocrates. In the time of the great plague at Athens, he is said to have ordered fires to be kindled in the streets in order to purify the air, and thus to have been of service to many of the sick. On his return to his native country, he asked the senate for a spot of ground where he might build a family tomb on account of his eminence as a physician. This request was opposed by Empedocles, who considered it would interfere with the principle of equality, and who proposed sarcastically to inscribe on his tomb the following epitaph, which it is impossible to translate, so as to retain the paronomasia of the original:—

"Ἀκρον ἱητῆρὸν Ἀκρων Ἀκρογαντῖνον πατὴρ ἄκρου
Κρύπτει κρημνὸς ἄκρος πατρίδος ἄκροτάτης.

The second line (as we are told by Diogenes Laertius and Suidas) was sometimes read thus:—

Ἀκροτάτης κορυφῆς τύμβος ἄκρος κατέχει.

And the whole epigram was by some persons attributed to Simonides. He wrote several medical works in the Doric dialect, none of which are now extant. (Fabricius, *Biblioth. Græc.* ed. Vet. xiii. 32.; Leclerc, and Sprengel, *Hist. de la Méd.*) W. A. G.

ACRON, HELENIUS, a late Roman grammarian, who wrote a commentary on Horace, and is probably the same Acron who wrote a commentary on Terence. His time is uncertain. Of the former work we possess considerable fragments, which contain much valuable information, but they are in a very mutilated condition. The first edition of it is that by Ant. Zarottus, Milan, 1474; the best is by G. Fabricius in his edition of Horace, Basil, 1555, and Leipzig, 1570. As to Acron's commentary on Terence, of which very little is preserved, see Schopen, *De Terentio et Donato, eius Interprete*, Bonn, 1821, 39, &c. L. S.

ACRON. [ROMULUS.]

ACRONIUS DE BOUMA. [BOUMA.]

ACROPOLITA, CONSTANTINUS, (Ἀκροπολίτης, Κωνσταντῖνος,) the son of Georgius Acropolita the historian, was like his father great logotheta at the court of Constantinople, and lived in the reign of Michael Palæologus and of Andronicus, in the latter half of the thirteenth and the beginning of the fourteenth century. In the reign of the former of these emperors, Acropolita opposed the reconciliation with the Latin church, which was proposed and advocated by the patriarch Joannes Beccus, for which

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reason Acropolita lost the favour of his imperial master. Further particulars respecting his life are not known.

Constantinus Acropolita, who was also sometimes distinguished by the surname of "Novus Metaphrasta," is the author of discourses against the Latins, and of several lives or rather eulogies on saints, as on Theodosia the martyr, and on Joannes Damascenus, both of which are printed, with Latin translations, in the "*Acta Sanctorum*," tom. vii. p. 69, &c., and ii. p. 731, &c. There are also sundry homilies and epistles by him, which, as well as his discourses against the Latins, have never been printed. (Allatius, *De Consensu utriusque Ecclesiæ*, ii. 15. n. 14.; *De Simeonum Scriptis*, p. 109.; Cave, *Historia Literaria Scriptorum Ecclesiasticorum*, ad annum 1270; Fabricius, *Biblioth. Græca*, vii. 766, &c.) L. S.

ACROPOLITA, GEORGIUS, was born at Constantinople, in the year 1220. When he had attained the age of sixteen he was obliged to leave his native city, which was then in the hands of the Latins, and went to Nicæa, where the Emperor Joannes Ducas was residing. The emperor, with whom the young man was connected by ties of relationship, provided for his education, and had him instructed for seven years in rhetoric, logic, and mathematics, by the most distinguished teachers of the time. After his education was completed, Acropolita lived at the court of Ducas, and was much esteemed by the emperor himself, and his son Theodorus, whom he instructed in logic. He rose from one high office to another, until at last he was invested with that of great logotheta (μέγας λογοθέτης). During this period he was sent on various embassies, in which he discharged his duties to the satisfaction of his master. In 1274 he was sent by the Emperor Michael Palæologus to the council of Lyon, which was convoked by Pope Gregory X., and at which Acropolita, in the name of the emperor, abjured the schism between the Greek and Latin churches, and declared that there was nothing objectionable in the dogmas of the Latin church. This act created great discontent among many of the Greeks, and his own son Constantinus Acropolita censured him for it. In the year 1282 he was sent as ambassador to a Bulgarian prince, and on his return from this mission he died, at the age of sixty-two.

The most important among the works of Georgius Acropolita, whom his contemporaries called the Aristotle and Plato of his age, is a history of his own time, under the title, *Χρονικὸν ὡς ἐν συνόψει τῶν ἐν ὑστέροις*, that is, a history of the Byzantine empire from the taking of Constantinople by the Latins, in 1204, down to the year 1260, when Michael Palæologus recovered possession of the city. The first edition of this work, with a Latin translation and notes, was published

by Theodorus Douza, Leyden, 1604, 8vo. A better and more critical edition, improved with the help of a Vatican MS., was made by Leo Allatius, under the title, Γεωργίου τοῦ Ἀκροπολίτου τοῦ μεγάλου λογοθέτου χρονικὴ συγγράφη, Georgii Acropolitæ, magni Logothetæ, Historia, Joëlis Chronographia compendiaria, et Joannis Canani Narratio de Bello Constantinopolitano, Leone Allatio interprete, cum eiusdem notis et Th. Douzæ Observationibus. Accessit Diatriba eiusdem L. Allatii de Georgiorum Scriptis. Paris, 1651, fol. In this edition the work is divided into chapters; it is reprinted in the "Corpus Byzantinorum Scriptorum," Venice, 1729, tom. xii. It has been supposed that this history is not the original work of Acropolita, but an abridgment made either by the author himself, or by somebody else. Several of the orations which he wrote in the capacity of great logotheta are still in MS.

The principal source of information respecting the life of Georgius Acropolita is his own history, in numerous passages. (Allatius, *Diatriba de Georgiorum Scriptis*, in his edition of the *History of Acropolita*; Cave, *Historia Literaria*, ii. 312.; Saxius, *Onomast. Lit.* ii. 316.; Fabricius, *Biblioth. Græc.* vii. 766, &c.) L. S.

ACRO'TATUS (Ἀκρότατος), the son of Areus, was the 27th king of Sparta from Aristodemus inclusive, and of the house of the Agidæ. He succeeded to the throne in B. C. 265, and reigned only one year. Before his accession, and during the absence of his father in Crete, he had distinguished himself by the successful resistance which he made to Pyrrhus, when that king attacked Sparta, B. C. 272. He died in battle against Aristodemus, the tyrant of Megalopolis, under the walls of the city. Pausanias by mistake calls him the son of Cleomenes (the second), but this Acrotatus died in the lifetime of his father, fifty years before the time of the son of Areus. Pausanias, iii. 6. 3.; viii. 27. 8., 30. 3.; Plutarch, *Pyrrhus*; Clinton, *Fasti Hellen.*) R. W.—n.

ACSENCAR. [AK-SENKA'R.]

ACSILRAD BENEDET BEN JOSEPH THE LEVITE (ר' אכסילראד בענדיט בן יוסף), a Polish rabbi, a native of Lublin, and rabbi of the synagogue of Ostrog in Volhynia. He wrote "Ben Daath" ("The Son of Knowledge"), which is a collection of 150 discourses on the book of the Psalms, comprising a literal exposition of the text, which, together with the book called "Kab ve Naki" of R. Shalom Ben Abraham and the text of the Psalms, was printed at Hanau, A. M. 5376 (A. D. 1616), in 4to. Bartolucci has placed this work among his list of works by anonymous writers, and cites Hottinger as his authority. 2. "Abodath Halevi" ("The Ministration of the Levites") (*Exod.* xxxviii. 21.). This is a collection of discourses on the Pentateuch, which R. Shabtai, in the "Siphte

Jeshenim," says were printed at Lublin in folio; though called in the work itself, "Derashoth al Hattorah" ("Discourses or Expositions on the Law"), they only comprehend the Pentateuch. Wolff cites an edition printed by Menachem Nachum ben Moses Meisels at Cracow, in folio, without date, which went no further than the last paragraph of Genesis. 3. "Derash al eser Mihroth" ("A Discourse on the Ten Commandments") was printed at Hanau, A. M. 5376 (A. D. 1616), in 4to. Le Long gives this author twice, first under Acsilrad Bandith, to whom he assigns the work called "Ben Daath," and again under Akselrad, whom he makes a different person, and the author of "Abodath Halevi." (Wolffius, *Biblioth. Hebr.* i. 140. 1031. iii. 89.; Bartolucci, *Biblioth. Mag. Rabb.* i. 671. iv. 291.; Le Long, *Biblioth. Sacra*, ii. 596—599.; Hottinger, *Biblioth. Oriental.* p. 12.) C. P. H.

ACTIA. [AUGUSTUS.]

ACTISANES (Ἀκτισάνης), an early king of Ethiopia, who was contemporary with Amasis, king of Egypt. The Ethiopian invaded Egypt, and the people being discontented with the oppressive rule of Amasis, Actisanes easily defeated him, and made himself master of Egypt. His government was mild and just. He is said to have adopted a peculiar mode of punishing criminals, whom he neither put to death nor allowed to carry on their practises with impunity. All persons against whom any charge was brought, were assembled in one place, and subjected to a strict, but just trial. Those who were found guilty, had their noses cut off, and were transported to a spot near the desert between Egypt and Syria. The colony of criminals which was founded here, received the name of Rhinocolura, from the punishment inflicted on its inhabitants. After the reign of Actisanes, Egypt was restored to independence, and again governed by native kings, the first of whom was Mendes, or, according to others, Marus.

This is the account of Diodorus (i. 60.), according to whom this conquest of Egypt must have taken place some time before the Trojan war. But there is great difficulty connected with the name of this Egyptian king, Amasis, who is otherwise entirely unknown. If the name is correct, King Amasis who succeeded Apries, about 550 B. C., would be the second of that name among the kings of Egypt. [AMASIS.] The tradition of the Ethiopian conquest, and of the colony of malefactors at Rhinocolura, was also known to Strabo, (xvi. 759.) although he does not mention the name of Actisanes. L. S.

ACTIUS or AZZO. [VISCONTI.]

ACTON. (bp.) [ATTON.]

ACTON, JOHN, of English or Irish extraction, but born in France, lived in Italy from his early youth, and served as an officer in the Tuscan navy under the

Grand Duke Leopold. He distinguished himself in an expedition sent by the Grand Duke against the Algerine pirates. When the court of Naples began to turn its attention to maritime affairs, and to the forming of a navy for the protection of the coasts and trade of the kingdom, Acton was proposed as a fit man to be minister of marine; and Queen Caroline, who had the chief influence in the government, sent for him in 1779, after having obtained leave of the Grand Duke of Tuscany. Acton soon won the good graces of the king and queen; was made minister of war, and a general; and, after the death of the Marquis Caracciolo, in 1784, he succeeded him as minister of foreign affairs, and became, in fact, prime minister, and the most powerful person in the kingdom. Cuoco, the historian of the revolution of Naples, allows Acton at least one merit, that of quickly penetrating the real character of the men whom he had to deal with. Acton applied himself to increase and remodel the army; and he sent for foreign officers and non-commissioned officers from France and Switzerland to train the troops. Among others came sergeant Augereau of the French service, afterwards marshal of France and Duke of Castiglione, and Lieutenant Eblé, afterwards general of the French artillery under Napoleon. Acton, supported by the queen, whose full confidence he enjoyed, induced king Ferdinand to wean himself from Spanish family influence, and to ally himself with Austria and England. After the French revolution had broken out, the government of Naples, till then easy, and tolerant in practice, became suspicious; and the imprudence of some inexperienced, hot-headed young men, several of whom belonged to the first families of the kingdom, strengthened its suspicions. Conspiracies, real or imaginary, were denounced, and extraordinary tribunals were appointed to try the accused. The minister Acton took an important part in all the measures of those times, and he bore his share of the obloquy resulting from them. Among other persons accused, was the Chevalier Medici, of a noble family, and then filling a high judicial office: he was confined in the fortress of Gaeta. The trials lasted for several years, and were conducted in secret; but no positive proofs were brought against the accused; and, although the fiscal attorney demanded their condemnation, the junta of state acquitted most of the prisoners. A change then took place in the ministry; and Acton, with others, retired from office in 1798, after having enjoyed almost supreme power at Naples for fifteen years. When the French invaded Naples in the following year, Acton followed the court to Sicily. He returned with the king to Naples as a friend and councillor of the court, but not as minister. By degrees he withdrew himself, through weariness and old age, from politics

altogether; whilst the Chevalier Medici, whom he had once caused to be confined and tried for treason, rose to favour, and became the chief minister of the kingdom. John Acton died in Sicily in 1811, during the second emigration of the court to that island. (Colletta, *Storia del Reame di Napoli*.)

A. V.

ACTUA'RIOUS (Ἀκτουάριος), the surname commonly used to designate an eminent ancient Greek physician, whose real name was John. His father's name was Zacharias, and he himself lived at Constantinople, where he attained the dignity of Actuarius, a title at that court given apparently only to physicians, and quite distinct from the use of the word in the earlier Latin writers. He appears to have lived towards the end of the thirteenth century, as one of his tutors was Joseph Racendytes, who lived in the reign of Andronicus II. Palæologus (A.D. 1281-1328), to whom he dedicated one of his works. Another of his treatises is dedicated to Apocauchus, who had been one of his school-fellows, and who was afterwards sent on an embassy to the Russians, or Hyperborean Scythians. Four of his works are still extant: 1. *Περὶ Ἐνεργειῶν καὶ Παθῶν τοῦ Ψυχικοῦ Πνεύματος καὶ τῆς κατ' αὐτὸ Διαιτήσεως*, "De Actionibus et Affectibus Spiritus Animalis, ejusque Nutritione," a psychological work which is said to be taken almost entirely from the writings of the ancient Greek philosophers on the subject. It was first published in a Latin translation by Julius Alexandrinus de Neustain, Venice, 1547, 8vo. The first Greek edition was edited by Jac. Goupyl, Paris, 1557, 8vo., without preface or notes; another Greek edition appeared in 1774, 8vo., Leipzig, edited by J. F. Fischer, with notes and various readings, which is much superior to the former. It is also contained in Ideler's "Phys. et Med. Græci. Min." 8vo. Berol. 1841. In the first part of J. St. Bernardi "Reliq. Medico-Crit." ed. Gruner (Jena, 1795, 8vo.), are inserted some Greek Scholia on this work. 2. "Methodus Medendi," in six books; these have hitherto only appeared in a Latin translation by Corn. H. Mathisius, which was first published at Venice, 1554, 4to. This is one of the most complete summaries of the art of Medicine as derived from Galen and the Arabians, and even now may be consulted in preference to several treatises on the same subject by older Greek authors. The first four books treat of the symptoms and cure of diseases, and seem sometimes to have been quoted as a separate work; it is probably from this treatise (called *Περὶ Διαγνώσεως Παθῶν*), that the Greek extracts in H. Stephens's "Dictionarium Medicum" (Paris, 1564, 8vo.) are taken. The fifth and sixth books treat of Materia Medica and Pharmacy, and these also are sometimes erroneously considered as a complete work. They were first published separately in a Latin translation by

J. Ruellius, Paris, 1539, 8vo., and again at Basel, 1540, 8vo. An extract from the "Methodus Medendi" is inserted in Fernel's collection of writers "De Febribus," Venice, 1576, fol. 3. *Περὶ Οὐρῶν* ("De Urinis"), in seven books, of which the first treats De Differentiis Urinarum, the second and third De Judiciis Urin., the fourth and fifth De Causis Urin., and the sixth and seventh De Prævidentiis ex Urinis. This may be considered as the most complete and systematic work on the subject that has come down to us from antiquity. Two editions of the whole of his works in a Latin translation are mentioned by Choulant, (*Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841), both in 8vo., and both printed in the year 1556 the one at Lyon, the other at Paris. Dietz had collected materials for an edition of the original, as he tells us in his preface to Galen, "De Dissect. Musc." p. xi.

The following is Sprengel's opinion of the merits of Joannes Actuarius as a medical writer:—"His works contain the whole theory of Galen compressed into a small compass; but he has at the same time paid attention to the particular opinions of those who succeeded that physician. His dogmatism often degenerates into mere subtlety, especially when he follows the Agarenians or Arabians; which happens in very many instances. I have not been able to discover in his writings anything peculiar to himself, or which possesses the merit of originality: order and method alone belong to him; his arrangement is luminous and systematic, and in this respect he surpasses most of the later Greek writers. Some opinions different from those of Galen, which from time to time strike the reader, are not his own, but are derived from the Arabians, though he does not mention them by name." (Fabricius, *Biblioth. Græc.* vol. xii. p. 635.; Haller, *Bibl. Medic. Pract.* tom. i. p. 319.; Freind's *Hist. of Physic*; Sprengel, *Hist. de la Méd.*) W. A. G.

ACULEO, C., a Roman eques, married the sister of Cicero's mother, as appears from Cicero calling himself the consobrinus of C. Visellius Varro, the son of Aculeo. Aculeo was a very acute man, whence he probably derived the name of Aculeo; and accordingly his complete name would be C. Visellius Varro Aculeo. He was the contemporary and friend of Lucius Crassus the orator, and is commemorated in Cicero's Dialogue on the Orator as one of the greatest masters of the Roman law (*jus civile*) of his time, though he was not in other respects an accomplished man. He instructed his son C. Visellius Varro in the law. (Cicero, *Brutus*, 76., *De Orat.* i. 43. ii. 1.) G. L.

ACUMENUS (Ἀκουμένος), an ancient physician of Athens, who lived in the fifth century before Christ, and is known only as one of the friends and companions of Socrates, and as the father of Eryximachus, who was likewise

a physician, and who is one of the speakers in Plato's Dialogues. (Xenophon, *Memor. Socr.* lib. iii. cap. 13. s. 2.; Plato, *Phædr.* init.; id. *Protag.* s. 17. p. 315. c. ed. Steph.; id. *Conviv.* p. 176. c.; *Epist. Socratis et Socraticorum*, Paris, 1637, 4to. ed.; Leo Allatius, *Epist.* 14. p. 31. and note, p. 185.) W. A. G.

ACUÑA, ANTONIO DE, Bishop of Zamora, was distinguished for the part which he took in the insurrection of Castile, in the early part of the reign of Charles the Fifth. He was born in 1459, and was the son of Don Luis Osorio de Acuña, afterwards successively bishop of Segovia and Burgos. Antonio was ambassador to France, and afterwards to Navarre, on the part of Ferdinand and Isabella. In 1507 he was appointed bishop of Zamora by the pope, without the previous consent of Ferdinand, who had taken a dislike to him on account of his unclerical character and propensity to arms. In Zamora he was in a state of perpetual contention with the count of Alba de Lista, the other leading man of the city, son-in-law of the duke of Alba. On the departure of Charles the Fifth, in 1520, for Germany, of which he had recently been elected emperor, the popular discontent broke out in the great insurrection headed by Padilla. [PADILLA.] The city of Zamora joined the insurgents, and the count and the churchman, continuing their struggle, became rival candidates for popular favour. The count prevailed, and the bishop, being obliged to leave Zamora, took his complaints to the chiefs of the insurrection at Tordesillas, who were so delighted at the accession of a prelate to their party, that they lent him men and artillery to recover his bishopric. At the news of his approach, the count left Zamora and joined the royalists, and the two rivals became two of the most distinguished men of the opposite sides. "The bishop at that time," says Sandoval "was more than sixty years of age, but in strength and spirit he was an Orlando of five-and-twenty. I knew a man who had known him and served under him, and he could not help shedding tears at the remembrance of him, and told me that he handled his arms wonderfully, and punished a horse like a hard-riding trooper. He had in his company more than 400 priests, well armed and valiant, and he was always the first to encounter the enemy, and used to call out, 'This way, my clergy.' (Aqui, mis clerigos.)" This sacred regiment was, however, in consideration, we are told, of its being in holy orders, kept apart from the common soldiery, of whom the bishop had 5000 under his command. With this force he singly offered battle to the royalists on the 27th of Nov. 1520, at Rio Seco, and they were afraid to accept it. They proposed terms, but he was too proud even to listen to them; "for when," says Sandoval who was himself a bishop, "the devil enters into a sacred person, no

devil can be so bad." But the royalists struck a blow which turned the scale of fortune against the insurgents. Padilla had seized, at Tordesillas, Doña Juana, the mother of Charles V., who was deranged, and was enabled, by making use of her name, to throw a colouring of loyalty over proceedings dictated apparently by patriotism and love of freedom. Under the command of Don Pedro de Giron, who had been injudiciously substituted for Padilla as leader of the insurgents, Tordesillas was left to the charge of Acuña's band of clergymen only, and in spite of their bravery it was carried by storm by the Count of Haro. "One of these priests alone," says Sandoval, "killed eleven men with a musket that he fired from behind a battlement, and when he took aim he gave them his blessing by making the sign of the cross with the musket. But before the fight was ended, the others gave him their blessing with an arrow they sent into his forehead, which dealt him such a wound that he died on the spot without being able to confess." A short time afterwards, the death of William de Croy, a Fleming whose promotion to the archbishopric of Toledo had been one of the grievances which led to the insurrection, left that valuable archbishopric vacant at a period when Toledo was in the hands of the insurgents and besieged by the royalists. Acuña aspired to the dignity, but the prior of St. Juan, Don Antonio de Zuñiga, raised an army to oppose him, and by treachery and truce-breaking succeeded in defeating him in the field. Acuña, however, found his way to Toledo, alone and in disguise; and he had no sooner made himself known than all the people gathered together to see him, carried him to the cathedral, seated him on the archiepiscopal chair, and hailed him archbishop; "as if," says Sandoval, "they had been so many popes." But the end of this singular episode of the history of Spain was now approaching. On the 23d of April, 1521, Juan de Padilla was totally defeated by the royalists at Villalar, and on the next day beheaded. Toledo, which was defended by his wife Donna Maria de Pacheco, was besieged and taken, and the party of the Comuneros completely broken up. Acuña was seized in disguise on the frontiers of Navarre, while endeavouring to pass into France, and sent a prisoner to Navarrete, and afterwards, by the emperor's order, to the castle of Simancas. Here he remained in prison for five years, and would, it was supposed, have been finally pardoned, but for a fresh outbreak. While engaged one day in friendly conversation by the fire with the alcayde who had charge of him, he suddenly drew a brick from the bag in which he carried his breviary, knocked the alcayde's brains out, and attempted to escape. The alcayde's son, hearing the noise, came up, and found his father dead on the ground,

but contented himself with securing the prisoner. The emperor, being informed of this, sent the alcayde Ronquillo to take cognizance of the crimes of Acuña; and in consequence, and by virtue of a brief granted by the pope Clement VII., by which the bishop and the priests who had assisted him were abandoned to the secular power, Acuña was strangled in the prison, and his body afterwards hung from the battlements. The brief was dated on the 27th of March, 1523, and the death of Acuña took place in 1526. In spite of the pope's brief and the express orders of his sovereign, Ronquillo had afterwards to obtain absolution and do penance for having caused the death of a bishop. Acuña left a will, in which he bequeathed a large sum to the widow and children of the murdered alcayde. (Gonzalez Davila, *Teatro Eclesiastico de las Iglesias de las dos Castillas*, 409—413. Sandoval, *Historia de la Vida del Emperador Carlos V.*, edit. of 1634.; Pamplona, i. 275. 386. 407. 490, &c. There is a poor English translation of part of this book by Wadsworth, entitled *The Civil Wars of Spain*, London, 1652.) T. W.

ACUÑA, CHRISTOVAL DE, a Spanish Jesuit, was born at Burgos. He entered the order of Jesuits in 1612, in the fifteenth year of his age, went to South America, and passed many years in Paraguay, Chili, and Peru, as a missionary to the Indians. He was rector of the college of Cuenca in 1639, at the time when Pedro Teixeira, a Portuguese, arrived at Quito, after his adventurous voyage from Para up the rivers Amazon and Napo, performed by order of Raimundo de Noronha, governor of Maranhão, for Portugal, then united with Spain under the sovereignty of Philip IV. A general procession of the authorities, the clergy, and the inhabitants, came out to meet him; bull-fights were given in his honour; and the journal and map of his voyage were sent to the Count de Chinchon, the viceroy of Peru, in whose government Quito was then included. The viceroy, struck with the importance of the navigation of this gigantic river, commanded Teixeira to return by the same route, and to take with him two Spaniards to make observations on the voyage, and draw up a report of it for the information of the court of Spain. Christoval de Acuña and Andres de Artieda, another Jesuit, professor of theology in the schools at Quito, were chosen for this purpose. Teixeira re-embarked at Archidona on the 16th of February, 1639, in a fleet of forty-five canoes, with seventy soldiers and twelve hundred native rowers, making, together with their children and slaves, two thousand persons in all; a force so formidable as to overpower all resistance even from the warlike nations inhabiting the banks of the river. The Portuguese are accused by Acuña of having abused their strength. Teixeira spent some months in

taking vengeance on the Encabellados, or Long-haired Indians, for the murder of Palacios, a captain who had accompanied a Franciscan mission to them from Quito, and for the subsequent slaughter of some Portuguese and friendly Indians, with whom the death of Palacios had embroiled them. "They paid," says Acuña, "for the lives of our Indians whom they had slain with the number three times doubled of their own; a slight punishment, compared with the rigorous ones which the Portuguese usually inflict in similar cases." At the influx of the Rio Negro, a river which communicates both with the Amazon and the Orinoco, the Portuguese besought Teixeira to allow them to capture some slaves, that they might have something on their return home to repay them for the hardships of the expedition. The commander, afraid of mutiny in case of refusal, gave a reluctant consent; but the two Jesuits, to their honour, interfered. They first celebrated mass, and then protested against the measure; Teixeira, emboldened by their support, ordered the protest to be proclaimed throughout the fleet, and revoked his permission. During the voyage, Acuña made constant inquiries to ascertain the truth of a report, supported by Orellana, of the existence of a nation of Amazons near the river to which the Spaniards had given that name; and the result was, that he became convinced of its accuracy; the accounts which he received agreeing, he thought, too well not to have some foundation, and every tribe having some account to give. The race of Amazons was, he was told, perpetuated by annual visits of a neighbouring nation, called the Guacaras, who, on returning home, took with them the boys who had been born the preceding year. When Condamine, in 1743, visited the same river, he made similar inquiries, and with the same result; except that it was affirmed that the Amazons had retired further from the river, to the heart of Guiana, a region which even yet has not been fully explored. Subsequent investigation has led to the general belief that the report originated in the women of some of the savage tribes of the river having been accustomed to take their share with the men in war. The whole voyage of Acuña from Archidona to Para occupied ten months. He estimated the length of the river at twelve hundred and seventy-six Castilian leagues from the confluence of the Napo, and thirteen hundred and fifty-six measured from what he considered its source; and the number of tribes who inhabited its banks at more than a hundred and fifty, each speaking a different language. He arrived in safety at Para, and passed over to Spain; where, in 1641, he published an account of his voyage in a small quarto, printed at the royal printing office, and dedicated to the Count-Duke of Olivares, then prime minister. The title of the work

is "Nuevo Descubrimiento del gran Rio de las Amazonas." The narrative, which is divided into eighty-three *numeros* or small chapters, occupies forty-two leaves, and is followed by four leaves of a "memorial respecting the said discovery presented in the royal council of the Indies since the rebellion of Portugal," a "rebellion" which took place in 1640, between the voyage and the publication. The author's adventures and observations are related in the third person, with conciseness and spirit. He strongly recommends the colonisation of the rich country he had surveyed, both with a view to political advantages, and to the spiritual welfare of the pagan inhabitants; and for this enterprise, "I offer," he says, in the dedication, "my own person, and that of many others of my order." The change of circumstances which resulted from the Portuguese insurrection probably prevented these suggestions from being carried into effect. It is even said that the Spanish government took extraordinary pains to suppress the book, for fear the information which it contained should be taken advantage of by the Portuguese: and in the preliminary dissertation to the French translation by Marin Leroi de Gomberville, it is asserted that in 1682 it would have been difficult to find more copies than two, that from which he translated, and another, in the library of the Vatican. Brunet, however, though stating the book to be of great rarity, mentions three or four copies that have appeared at different sales (the last of which, at Colonel Stanley's, sold for 20*l.*); and there is one in the King's Library at the British Museum. The French translation by Gomberville, which has an indifferent character for fidelity, but is enriched with a preliminary dissertation, and the addition of the travels of Acorete up the Rio de la Plata, and of Grillet and Bechamel into Guiana, was published at Paris, in 4 vols. 12mo. in 1682. An English translation of the whole of the French work appeared at London, in one vol. 8vo. in 1698. Rodriguez, in the large folio, entitled "El Marañon y Amazonas," gives very copious extracts from Acuña, and from the work of Rodriguez. Dr. Southey has formed a full narrative of the voyage, which occupies nearly the whole of the eighteenth chapter of the first volume of his "History of Brazil." After the failure of his attempts to recommend colonisation, Acuña went to Rome, as procurator of the Jesuits; and finally, after some years passed in Spain as "calificador," or censor of the inquisition, returned to America, and is mentioned by Father Southwell, in 1675, as then living at Lima. Rodriguez, in 1684, mentions him as having died in the same city, but in such a manner that, but for the testimony of Southwell, it would be inferred that he had not survived his voyage many years. (*Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum à Ri-*

badeneira, *recognitum* à Sotvello, Romæ, 1677, p. 138.; Rodriguez, *El Marañon y Amazonas*, Madrid, 1684, p. 151.; Southey, *History of Brazil*, i. 584—622.; Acuña's *Voyage*, and the translations mentioned.) T. W.

ACUÑA, DIEGO SARMIENTO DE. [GONDOMAR.]

ACUÑA, HERNANDO DE, an eminent Spanish poet and soldier of the most glorious period in the history of Spain, the reign of Charles V. He was born, it is supposed, about the beginning of the sixteenth century, of a noble family, originally Portuguese. His most distinguished service was that of superintending the demolition of the city of Africa in the kingdom of Tunis, which had been taken by Charles V. in 1535, but which it was found necessary to abandon from the difficulty of defending it, and the mutiny of the garrison. He died in the year 1580 at Granada, whither he had gone to prosecute a suit for the countship of Buendia, which belonged to the family of the Acuñas.

Acuña translated from the French, at the request of the emperor Charles V., the "Chevalier délibéré" of Olivier de la Marche, under the title of "El Cavallero determinado" ("The resolute Knight"). Both the original and the translation are in verse, though by some singular mistake Nicolas Antonio mentions the latter as in prose, "opus prosaicum." The work has by some been supposed to be an allegorical biography of De la Marche himself, and by others of his patron, Charles the Bold, of Burgundy. Acuña made various alterations in the story, and added another book. The whole was first published at Antwerp in 1553, 4to., with twenty wood-cut engravings; another edition appeared at the same place in 1555, and it was reprinted at Salamanca 1560, Barcelona 1565, Salamanca again 1573, and Madrid 1590. His other works were posthumous, and first published by his widow, Doña Juana de Zuñiga, at Madrid in 1591, in 4to., under the title of Various Poems, "Varias Poesias compuestas por don Hernando de Acuña." Another edition appeared at Salamanca in the same year, which had become so rare, that an edition printed at Madrid in 1804 was taken from a manuscript copy of it. This edition of 1804 was styled in the title-page the second, the editor being probably unaware of the existence of the previous one printed at Madrid. The "Varias Poesias" comprise a poem of ninety-two stanzas in octave verse on the story of Narcissus, some eclogues, translations of the contention of Ajax and Ulysses and the epistle of Dido to Æneas from Ovid, a number of sonnets and other short pieces, and a version of the first four cantos of Boiardo's "Orlando Innamorato." It is said by Sedano that Acuña's genius was not inferior to that of his contemporary and friend Garcilaso de la Vega; and that he even had the advantage of Garcilaso in translations; but a more modern and more judicious

critic, Quintana, while stating that the impulse given by Garcilaso was followed by several of the choice spirits of his time, among whom he specifies Acuña, adds, that they were all "very unequal to him." The translations from Ovid, which are quoted by Sedano, give a very inadequate notion of the peculiar rhetorical beauty of the originals; but in a whimsical parody of Garcilaso's famous ode, "The Flower of Gnido," Acuña displays considerable powers of another kind. (Alvarez y Baena, *Hijos de Madrid*, ii. 387. iv. 403.; Marmol, *Affrica*, Granada, 1573, ii. 278, &c.; Sedano, *Parnaso Español*, ii. 25, &c.; Quintana, *Poesias selectas Castellanas*, edit. of 1807, i. p. xxxviii.; N. Antonius, *Bibliotheca Hispana Nova*, i. 366.; Brunet, *Manuel du Libraire*, edit. of 1838, art. "Acuña" and "Chevalier;" Acuña, *Varias Poesias*, Madrid edition of 1591.)

T. W.

ACUÑA, DON PEDRO BRAVO DE, was a Spanish governor of the Philippines, and conqueror of the Moluccas. He was the son of Don Luis Bravo and of Doña Isabel de Acuña, who was of the family of the counts of Buendia. He assumed, according to the custom of Castile, his mother's name in conjunction with his father's, and it is as De Acuña that he is most generally known. He was one of five brothers; of whom the eldest, Sancho, was a knight of Alcantara; the second, Pedro himself, of St. John of Jerusalem; the third, Garci, of Santiago; the fourth, Juan, a canon of Toledo; the fifth, Luis, a knight of Calatrava and ambassador to Venice.

The first services of Don Pedro were against the Turks, in the battle of Navarino, in 1572, and he was soon after engaged in the wars of Naples and Portugal, especially the latter. He frequently came in contact with the English. In the Mediterranean, Argensola tells us, he had taken and sunk many Moorish galleys and English ships. He took a distinguished part in the resistance to the attack on Cadiz, by Sir Francis Drake, in 1587. In 1593 he was appointed Captain General of the province of Carthagen and Tierra Firme. Visiting the Canaries on his voyage out to collect the tribute of pearls, he was persuaded by the governor Sarmiento to attack an English ship, which was also levying tribute on the islands; but the Spaniards met with indifferent success; for, though the ship was compelled to sheer off, no damage was done it, and Sarmiento was killed. When Drake and Hawkins (called by Argensola "Aquines") arrived with a fleet of forty sail, to attack the American possessions of the Spaniards, Drake is reported, by Argensola, to have declined attacking Carthagen, because it was defended by Acuña, and to have directed his forces against Nombre de Dios instead; and in 1601, "Guillermo Parq," or William Park, an English commander, on a similar expedition, wrote to Acuña, that he had spared Puerto Velo for his sake, from respect for his

valour and generosity. The abilities shown by Acuña in the government of Carthagená recommended him to the appointment of governor of the Philippines; and in May, 1602, he arrived at Manilla, and took possession of his post. The period was one which demanded zeal and activity. The Dutch and the English had already begun to frequent those seas in considerable numbers, and the Dutch had established a footing in the Moluccas. On the governor's first visit, soon after his arrival, to the islands called the Pintados, it is stated by Argensola that he found himself in danger of being attacked by twenty-two English ships, which were only prevented from overwhelming him by the failure of the tide, which left them aground; and the Spanish historian adds, that Don Pedro saw the English, on that occasion, throw more than two thousand Spanish captives into the sea, and among others a beautiful girl of seventeen. Don Pedro's first desire was to recover the Moluccas, and drive the Dutch from the Asiatic seas; but he was delayed by unexpected events. An embassy from Day-fusama, emperor of Japan, with the somewhat startling request that the governor would send him shipwrights, for the purpose of constructing a navy, was dismissed with an evasive answer, that so important a step could not be taken without previously obtaining permission from the King of Spain. A more extraordinary embassy soon after arrived from China, in the person of three mandarins, who declared they were sent by the emperor, at that time Wan Leih of the Ming dynasty, to see with their own eyes the island of Cabit, near Manilla, which a Chinese, whom they brought with them in chains, had affirmed to be made of solid gold, offering to lay down his life if his report were not found true. Acuña suspected that some treachery must lie concealed beneath this absurd pretence, and he was confirmed by the report of some Chinese merchants who arrived soon after and declared that the mandarins came for the purpose of spying out the land, preparatory to an invasion. The mandarins were sent with their prisoner, whose name Argensola writes Tioneg, to the island of Cabit, where, to inspire them with terror, they were received with a tremendous salute of artillery. They asked Tioneg if that was the island of which he had spoken to the emperor, and he composedly replied, yes. They inquired where was the gold? to which he replied, that it was all gold, and he would make his words good. The mandarins ordered a basket to be filled with the earth, and, on returning to Manilla, urged their prisoner to speak more to the purpose; when he finally declared that all he meant was, that in the Spanish dominions in the Philippines, there was plenty of the precious metal and other riches, and that if a fleet was put under his command, he would

undertake to return to China with ships loaded with gold. This declaration bears a singular resemblance to that made by Sir Walter Raleigh, nearly about the same time, with respect to the Eldorado regions of Guiana. The mandarins departed in quiet; but after they had left, an agitation was observed among their countrymen, of whom there were more than thirty thousand inhabiting a suburb of Manilla, which induced Don Pedro to inquire privately of the Japanese at Manilla if they would assist the Spaniards in case a rebellion should break out. The Japanese professed their readiness to die in the cause; and, proud of the confidence reposed in them, could not keep the secret, so that a report was spread among the Chinese that it was intended to massacre them all. Whether originally excited by the proceedings of the mandarins or by this report, they determined to take arms, and information was received by the Spaniards from a priest, to whom an Indian woman, who had a Chinese lover, had confessed it, that twenty-five thousand Chinese would enter Manilla on St. Francis's day, and cut off the Spaniards. The governor stood on his guard, and did all in his power to prevent the outbreak; but it came, and with it a war which ended in the destruction of the Chinese. Even the friars took up arms, and the conduct of one of them, an Augustine of the name of Fray Antonio Flores, is particularly commemorated. This man placed himself, armed with two muskets, in a secure position, from which he commanded a portion of the river Pasig, which the Chinese had to pass; and, refreshing his muskets with vinegar, fired at groups of from twenty to thirty from five in the morning till six in the evening, and "it is taken for certain," says Argensola, "that in that day he alone killed more than six hundred barbarians." The slaughter of the Chinese, in general, was stated by the Spanish authorities at twenty-three thousand; but the number is said to have been stated too low, in order not to let it appear that more Chinese had been allowed to establish themselves in Manilla than the royal orders permitted. Such of the leaders as fell into the hands of the Spaniards were hanged and quartered; "and if the laws of their own country had been observed," coolly remarks Argensola, "the same punishment would have been inflicted on all of their family and lineage." Acuña was in great apprehension of an attack from the Chinese government, in revenge for the destruction of so many of its subjects, and sent messengers to Canton to place the affair in a favourable light. He received letters in reply from the viceroy of Canton and others, to inform him that the emperor had ordered the execution of Tioneg, as a punishment for his falsehood; and that, out of his great mercy, he had determined not to make war on the Castilians of Luzon, although he thought

they had done wrong in killing so many Chinese, to whose industry alone it was owing that Luzon was not still, as it had been formerly, a mere "dwelling for snakes and devils."

Acuña was now at liberty to direct his whole attention to the re-conquest of the Moluccas. Previously to the Chinese insurrection he had, on being applied to by the Portuguese governor of the Moluccas, Furtado, called "the Terror of the East," sent to his assistance Juan Suarez Gallinato with a body of men, and the united forces had been successful in Ternate, till Furtado, with sudden pusillanimity, proposed and insisted upon a retreat. Since then a fleet had arrived from Holland, under the command of Steven Van der Hagen (called by Argensola, Drage), and easily taken possession of Amboyna. The natives had welcomed them as deliverers from the Portuguese yoke, "for they are well beloved in those parts," says Argensola, "because, for some time, they have made it a rule not to meddle with religion, nor treat of it, except with those who wish to receive Christianity of their own accord." With some difficulty the Dutch next drove the Portuguese from Tidor, and the whole of the Moluccas were then in their power. Acuña had already received the royal orders to attack them, and in March, 1604, a reinforcement of 800 troops arrived from New Spain. On the 15th of January, 1606, he set sail with his armament; he was joined by the King of Tidor, and, on the 1st of April, attacked Ternate. The Spaniards fought with determined courage, and the town was taken. The King of Ternate, who had escaped, was persuaded to surrender, and he and all the inferior princes were finally confirmed in their sovereignty, on condition of swearing homage to the King of Spain, and granting a monopoly in the spice trade to his subjects. The King of Ternate was, however, compelled to nominate regents; and he was taken to Manilla, where the fleet arrived on the 9th of June, to the great joy of the Spaniards in the Philippines, among whom a report had been spread that the expedition had failed. This report had been raised by enemies of Acuña, of whom, Argensola says, there were several at Manilla. To their rage at their disappointment and at his success is ascribed the death of Don Pedro, which took place at Manilla only twenty-two days after his triumphant return, and was generally believed to be owing to poison.

Acuña is mentioned by Nicolas Antonio as the author of two works, both in Spanish: an "Account of the insurrection of the Chinese at Manilla, in 1603," and an "Account of the loss of the ship St. Margarita on the island of Carpana, one of the Ladrones, in the year 1602, and of the state in which he found the government of the Philippines on his arrival in the same year." Neither of these works

appears to have been printed, and probably neither was intended for publication. (Bartholome de Argensola, *Conquista de las Islas Malucas*, edit. of 1609, Madrid; Van Kampen, *Geschiedenis der Nederlanders buiten Europa*, i. 154, &c.; N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, ii. 164.) T. W.

ACUNHA. [CUNHA.]

ACUSILA'US (Ἀκουσίλαος), a native of Argos, who is mentioned by Dionysius of Halicarnassus among the ancient Greek historians. He lived probably during the time of the Persian kings Cyrus and Cambyses the latter of whom began to reign B. C. 529. He wrote, says Suidas, Genealogies from bronze tablets, which his father is reported to have dug up in his house; and, according to Clemens Alexandrinus, he also transferred the poems of Hesiod into prose. His Genealogies, which consisted of several books, do not appear to have been properly an historical work, but to have been confined to the mythical period. Though a Dorian, he adopted the Ionic dialect. The historical works attributed to him were spurious, according to Suidas. Plato is the earliest writer by whom Acusilaus is quoted.

The fragments of Acusilaus have been collected by F. W. Sturz, in his edition of the fragments of Pherecydes, and in the "Museum Criticum," Cambridge, vol. i. (Suidas, Ἀκουσίλαος, and the notes on Ἱστορίῃσαι, Συγγράφῳ; Clinton's *Fasti Hellenici*.) G. L.

ADA (Ἀδα), daughter of Hecatomnus, king of Caria, and sister of Mausolus, Artemisia, Hidrieus, and Pixodarus; was married to her brother Hidrieus, who, after the deaths of Mausolus and Artemisia, became king of Caria (B. C. 351-0), and at his death left the kingdom to Ada (B. C. 344-3). Pixodarus, however, seized the kingdom (B. C. 341-0.), and reigned five years, when he died, and his son-in-law Orontobates was appointed by the King of Persia as his successor. During this time Ada kept possession of Alinda, one of the strongest fortresses in Caria. When Alexander invaded Asia (B. C. 334), she went to meet him, surrendered Alinda to him, offered to use her influence among the Carians in his favour, and asked and obtained the honour of adopting him as her son. Alexander made her governor of Alinda, and after he had taken Halicarnassus, he gave her the satrapy of Caria. (Arrian, *Anab.* i. 24.; Diodorus, xvi. 42. 74.; xvii. 24.; Strabo, xvi. 970.)

P. S.

ADA, countess of Holland, in the beginning of the thirteenth century. At the death of her father Diederyk, or Theodoric the Seventh (A. D. 1203), she was in the sixteenth year of her age. Holland, which was then a fief of the empire, had remained in the family 300 years, and it became a question, whether Ada, the only surviving daughter of Diederyk, should succeed, or the fief should pass to his brother, William of Friesland. Adelheide,

the ambitious widow of Diederyk, aware that the emperor was more likely to assign the fief to a husband of her daughter, than to the daughter herself, had promised the count Louis van Loon the hand and inheritance of Ada; she kept him concealed in the vicinity while her husband was dying, and had the marriage celebrated before the funeral. William of Friesland was soon at the head of a considerable force to assert his claims. Ada was taken prisoner in the castle of Leyden, and soon after, in pursuance of an agreement between her husband and William, she was sent to England to the court of King John to remain in impartial hands till the contest should be decided. The war continued with varying success, until in 1206 William of Friesland was finally the conqueror. In 1207, Adelheide addressed a letter to King John (which is printed in Rymer's *Fœdera*), for the release of her daughter, and at the same time Louis van Loon entered into an agreement with the king to acknowledge him as his liege lord, and serve him in arms. This agreement seems to have been required as a condition of Ada's release; but it led to no consequences, except in all probability provoking the hostility of William of Friesland, now William of Holland, who afterwards accompanied Louis the Dauphin in his invasion of England, towards the conclusion of the reign of John. Ada, on leaving England, took up her residence in the bishopric of Liege, where she is supposed to have died about the close of the year 1218, as she was buried at Herkenrode, by the side of her husband, who died on the 29th of July in that year. (Wagenaar, *Vaderlandsche Historie*, ii. p. 299—330.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. p. 84—112.) T. W.

ADA BAR AHABA or AHAVAHA (רַב אָדָה בֶּר אַהַבָּה), a very celebrated Babylonian rabbi and astronomer, who is by universal assent called Rab, or Rav, which monosyllable is conceded by the Jews only to the most famous of their ancient rabbis, and may be considered as equivalent to Abba (note, p. 38.). He was born at Babylon on the day on which R. Judah Hakadosh died, which, according to the "Bereishith Rabba," (parash. 48. Seder, shaije Sarah,) was A. M. 3943 (A. D. 183). His master was Rav [ABBA ARICHA], who, after the death of Rabbenu Hakadosh, came from the Holy Land to Babylon, which, according to Harravad [ABRAHAM BEN DIOR HARI-SHON], took place A. M. 3979 (A. D. 219), where he died, according to the same author, A. M. 4003 (A. D. 243). Rav Ada, then, was sixty years old at the time when his preceptor Rav, or R. Abba, died; and seven years after, A. M. 4010 (A. D. 250), died also Rav Samuel, who was rector or principal of the college of Sora in Babylonia. This R. Samuel was also a great astronomer. On his death, Rav Ada was in his sixty-seventh year, so that he is a

contemporary of the first generation of the Ammoraite Doctors, the authors of the "Ghemara," or great commentary on the Mishna. The Jews consider Rav Ada as the greatest of all their astronomers, and assert that his calculations of the Tekupthoth, or revolutions of the planetary bodies, are more correct than those of Rav Samuel his contemporary; for their traditions assign to him the merit of having discovered the true solstitial and equinoctial points. R. Samuel had fixed the solar year at 365 days and 6 hours, but Rav Ada calculated the solar year at 365 days, 5 hours, '997 and '048; for he divided the hour into a thousand parts or minutes, and the minute into a thousand moments. The account of this correction of the calendar by Rav Ada is in the "Kiddush Hackodesh" of Maimonides (chap. ix.), and in the "Sepher Ibbor Shanim" of R. Issachar ben Mordecai (p. 130.), who both adopt this as the true measure of the year, in which R. Moses Mickotzi, R. David Abudraham, and all Jewish astronomers down to the present day, have agreed, and they have made their almanacs accordingly. They have, however, adopted the improvement afterwards made in the calendar by R. Isaac Aben Sid, who constructed the Alphonsine Tables, which he completed in the year A. M. 5012 (A. D. 1252), by command of Alphonso X., king of Castile and Leon, who is called by R. David Ganz, in noticing this event, Alphonso, king of Portugal. There is no doubt that the modern Jewish astronomers, in making their almanacs, have adopted the subsequent emendations of Copernicus and Tycho Brahe; otherwise their calculations would not be so correct as we find them to be. They nevertheless have generally affected to follow the Alphonsine tables, as the last improvement by one of their own nation. We cannot doubt that Rav Ada committed to writing his improvements in the calendar, such as the reformation of the solar year, the Tekupthoth or calculations of the planetary motions, their conjunctions and oppositions, and all those improvements in astronomy which Jewish tradition has assigned to him. It is certain, however, that no separate work by him is now extant; yet his doctrine of the cycles, the intercalation and other things before mentioned, have been preserved in the writings of the later Jewish astronomers, and are held in the highest estimation. G. Pico Mirandola, indeed, in his book against the astrologers, (*Contra Astrologos*, lib. ix. c. ix. p. 455.) says that he had read the computation of the solar year above mentioned, in the works of the very ancient Hebrew writer Rabbi Adaraba, the son of Ada Abraha, by which name he certainly means Rav Ada bar Ahaba; but he must have met with it in the writings of some later rabbi. We have no certain notice of the time at which Rav Ada

died, but he seems to have attained to a great age according to the book "Juchasin" and the "Tzemach David," for he is reported to have been living when Rav Nachman was principal of the college at Sora, which dignity Rav Nachman succeeded to in the year A.M. 4113 (A.D. 353). At this time, if R. Ada was still living, he must have been 170 years old, which is almost incredible, yet not far beyond the ages which some Europeans have attained in modern times. Abraham Zacuth, however, in the book "Juchasin," has got over this difficulty by supposing two rabbis of the same name in succession. (Baroloccius, *Biblioth. Mag. Rabb.* i. 62, 63.; Wolfius, *Biblioth. Hebr.* i. 109, 110.; *Juchasin*, 76—94.) C. P. H.

ADADUROV, VASILI EVDOKIMOVITCH, was born on the 15th of March, 1709, and educated in the gymnasium attached to the Academy of Sciences at St. Petersburg, where he was afterwards made mathematical assistant, from 1733 to 1741. In 1762 he was appointed curator of the Moscow university, and had the order of St. Alexander Nevsky conferred upon him. As a writer, his principal work is a treatise on Russian orthography, printed at St. Petersburg, 1768. The rest of his works, among which are an elementary course of arithmetic, and one of a similar kind on machinery, are chiefly translations from the German. But though he left behind him scarcely any memorial of his scientific studies and researches, he rendered very important services both to the university of Moscow, and the academy of St. Petersburg, of which last he was made honorary member in 1778. He died at St. Petersburg, November 5th, 1780. Adadurov instructed the grand duchess, afterwards Catherine II., in the Russian language. (Evgenii, *Rusk. Pisatelei*.) W. H. L.

ADÆUS, or ADDÆUS (Ἀδδαῖος), a Greek poet, who lived, according to the most probable opinion, about the year B.C. 320. He was a native of Macedonia. Among the five epigrams in the "Greek Anthology" which bear the name of Addæus, there is only one (vi. 228.) which is expressly assigned to Addæus the Macedonian; three others are simply ascribed to Addæus; and the fifth bears the name of Addæus the Mitylenæan. This last Addæus, was also the author of two prose works (περὶ διαθέσεως, and περὶ ἀγαλματοποιῶν). Jacobs ascribes all the epigrams, with the exception of the one bearing the name of the Mitylenæan, to the Macedonian Addæus; Reiske thinks that both are the same person. (*Antholog. Græc.* vi. 228. vii. 51. 238. 305. x. 20.; comp. Jacobs, xiii. 831.; Brunck, *Anal.* ii. 224, &c.; Athenæus, xi. 471. xiii. 606.) L. S.

ADAIR, JAMES, who describes himself as "a trader with the Indians, and a resident in their country forty years," is the author of a work entitled "History of the American

Indians, particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia;" 4to. Boston; and reprinted, London, 1775. The main object of this work, and that to which the first 220 pages are expressly devoted, is to establish the probability that the Indians of North America are descended from the Jews; but, even if this theory should be rejected, the author claims the attention of his readers to what he has written for the sake of the many new particulars he has stated respecting the languages, manners, laws, and customs of the Creeks and Cherokees, and the other tribes inhabiting the same region. Volney, however, observes, (*Tableau du Climat et du Sol des Etats Unis d'Amérique*, p. 433.) that he has seen his facts so much through the falsifying or perverting medium of his system, that his account is very nearly worthless. G. L. C.

ADAIR, JAMES MAKITTRICK, M.D., a native of Scotland, was born in the year 1728. He practised medicine during some years in Antigua, and during part of the time of his residence there he superintended an estate in the island, and was distinguished for the kindness and liberality with which he treated his slaves. He formed opinions, however, unfavourable to the abolition of the slave trade, which he embodied in a pamphlet published after his return to England.

After revisiting England, and taking the degree of M.D. at Edinburgh, in 1766, he returned to Antigua, and was appointed physician to the commander-in-chief and to the forces, and also one of the assistant judges of the courts of King's Bench and Common Pleas.

He left Antigua in 1783, and having assumed the name of Adair, commenced practice in Bath, to the hospital of which city he was chosen physician. He appears to have been a man of considerable talent, well versed in his profession, gifted with a ready wit, and a fluent writer. He devoted the profits of most of his works to the benefit of the Bath Hospital. A somewhat overweening estimate of his own abilities, and an irritable temper, involved him in frequent quarrels with his contemporaries, and especially with Dr. Thicknesse, a person no less querulous than himself. He died at Harrowgate, in 1802. Most of his writings are popular essays on subjects connected with medicine, and though written with talent, cannot be regarded as having promoted the progress of science. The principal are—

"Commentaries on the Principles and Practice of Physic, by J. Makittrick, M.D." 8vo. London, 1772. This book was published before he had assumed the name of Adair. It is a manual of general pathology and therapeutics, founded on the "Institutiones Pathologiæ" of Gaubius, with an arrange-

ment of diseases, principally taken from Sauvages; and is the most strictly medical of his works.

"Medical Cautions for the consideration of Invalids, those especially who resort to Bath; containing Essays on fashionable Diseases, the dangerous Effects of hot and crowded Rooms, Regimen of Diet, &c." 8vo. Bath, 1786. Some of these essays were afterwards published separately.

"An Essay on Quacks, Quack Medicines, and Lady Doctors; and an Appendix, containing a Table of the relative Digestibility of Foods." 8vo. Bath, 1786. The table of the digestibility of foods is not of any value; the arrangement is unscientific in the extreme, and the facts stated are erroneous.

"A Philosophical and Medical Sketch of the Natural History of the Human Body and Mind." 8vo. Bath, 1787; a well-written, but very superficial manual of popular physiology.

"Unanswerable Arguments against the Abolition of the Slave Trade." 8vo. Bath, 1789.

"An Essay on a nondescript or newly invented Disease." 8vo. 1790.

"Anecdotes of a Physician metaphorically defunct; by P. Paragraph and B. Goosequill." (Chalmers' *Biographical Dictionary*; and Watt's *Bibliotheca Britannica*.) C. W.

ADAIR, JOHN, F.R.S., is the name of an eminent Scottish hydrographer, who lived in the latter part of the seventeenth and early part of the eighteenth century, but of whose personal history scarcely anything appears to be recorded. He is mentioned with high commendation by Bishop Nicholson, in his "Scottish Historical Library" (first published in 1702) in more places than one. "And here," says Nicholson (edit. of 1736, pp. 8, 9.), "I ought not to forget the particular service of Mr. John Adair, who well deserves the title of Hydrographer Royal of the Kingdom of Scotland, as will be abundantly shown by his 'Description of the Sea-coasts and Islands of Scotland, with large and exact Maps for the use of the Seamen.' The former part of this accurate and useful work is already finished, giving draughts and descriptions of the whole eastern coast from the borders northward to Buchuaness. . . . In the second part he designs us an instructive journal of a voyage which he made to the North and West Islands in the year 1698, together with an historical and mathematical account of their famous northern wall. Several of the maps intended for this are now ready for engraving, and the rest in a good forwardness." Again (p. 10.) the bishop writes: "Of late, Sir Robert Sibbald has been at the charge of cutting several new maps for the service of those who shall have the perusal and benefit of the many works which he has now in readiness for the press; and eight or ten of these are done by Mr. Adair, an artist who can never be too often mentioned." Sir Robert Sibbald, here referred to, in the pre-

face, or epistle to the reader, prefixed to his "History of Fife and Kinross" (1710), having begun by stating that it was not his blame that the book was not accompanied with maps of the two shires, "but theirs who ought to have seen that done," afterwards says, "In later times I got John Adair to make a new survey of Fife, most part of which he did very exactly; but how it came to pass I know not, he extended the coast and the south part of the inner country no further than Dysart and the house of Lesley, so the map wants part of the district of the presbytery of Kirkaldy, and the whole district of the presbytery of Dunfermline, and all the south coast to the west of the town of Dysart." The work of Adair's mentioned by Nicholson is minutely described by Gough in his *British Topography* (1780), ii. 576, 577. It consists of two parts, containing six charts or sea maps, and twenty-eight pages of letter-press. "This book," says Gough, "with some of the original draughts and maps, is in the Advocate's library at Edinburgh. . . . But no more was ever printed of this or any other work by Adair. What other sketches, surveys, or charts he left behind him, remain in his daughter Mrs. Douglas's hands." He adds, on the authority of the minutes of the Society of Antiquaries, that Mr Bryan exhibited to the Society in 1724 "two drawings of the whole coast of Scotland upon the Frith of Forth as high as Stirling, and of the Cluyd to Glasgow, and of the Solway Frith to Carlisle, actually and carefully surveyed by the late John Adair." And afterwards (p. 584.) having stated that "Sir Robert Sibbald had several new maps engraved for his works, many of them by Adair, who was commissioned by parliament to make surveys of the counties," he adds—"One cannot help wishing that Bishop Nicholson had enumerated every map which was engraved for Sir Robert's works, or what were done from John Adair's surveys, as it is difficult to meet with any of them, or obtain a list of such." Among those that he has met with, or heard of, Gough mentions a small map of Scotland, drawn by Adair, "cum nominibus regionum, insularum, fluminum, urbium, &c. ut a G. Buchanano Latine redditis," which was engraved by J. Clark for J. Paton's edition of Buchanan's History, 8vo. Edinburgh, 1727; a miniature map of Scotland, done by James (John?) Adair, not exceeding two or three inches, which was once in the possession of J. Campbell, Esq., secretary to the Royal Bank of Scotland, but which had been lost; (p. 594.) "East Lothian, with the coast of Forth, from Walyford near Musselburgh to Dunclas, by Adair" (19½ inches by 22½); (p. 595.) "West Lothian, by John Adair" (12½ inches by 20); (p. 660.) an accurate and particular survey of Clackmannanshire, by Adair, as a specimen of his intended county maps, said to be given in Sibbald's

Scotia Illustrata, but not found in any copy that Gough had seen ; (p. 662.) " a new and exact map of the river Clyde, done by Mr. John Adair, Hydrographer and F.R.S., and published for the good of the public by George Scott ;" (p. 684.) " a new and correct map of the Three Lothians, from Mr. Adair's observations, by John Elphinstone, 1744, in one sheet ;" (p. 710.) " Strathern, Stormont, and Carse of Gowrie, with the rivers Tay and Erne, surveyed and designed by J. Adair, F.R.S.," engraved by James Moxon on a sheet of imperial paper, very scarce. In a tract entitled " An Explanation of a new Map of North Britain &c., by J. Cowley," published in " The True Interest of Great Britain, Ireland, and our Plantations, by Sir Alexander Murray, of Stanhope, Bart." fol. Lond. 1740, it is said (at p. 17.), " For what relates to surveys of the coasts, there are no other maps of that kind extant than what were made and published some time ago by Mr. Adair, late geographer for Scotland, and F.R.S. ; and those comprehending only so small a tract of the Eastern coast as from Sunderland Point in England to Aberdeen, but withal a very exact description of the Firths of Forth and of Tay, and as far up the country as Cardross, Monteith Loch, the Kirk of Callendar, Perth, and Scone, with the places intervening." Cowley speaks of this coasting map of Adair's as having been constructed from an actual survey. The tract is illustrated by a map on a large scale, entitled " A Display of the coasting Lines of Six several Maps of North Britain (from lat. 54° 30') showing the Disagreements among Geographers, &c. ; by J. Cowley, Lond. 1734." The six maps are those of Adair, Mole, Gordon of Straloch, Senex, Inselin of Paris, and Sanson. Cowley (p. 19.) gives his reasons for considering the coasting map made in James Fifth's voyage round Scotland in 1538, and published by Adair in 1688, to be " the exactest of any in the observations of latitude." This is one of the maps contained in Adair's unfinished publication described by Nicholson and Gough. " The ground of a modern map of this country and of the isles adjacent to it," says Sir Robert Sibbald, in his " Account of the Writers which treat of the Description of North Britain," fol. Edin. 1710, p. 18., " was first laid, that I know, by what was observed by King James V., and Lindesay, his pilot, in their navigation about Scotland anno 1538, which was formed into a map and hydrographical description of the sea-coast and isles of Scotland at Paris by Nicholay Daulphinois, Sieur de Arfeville et de Bellair, Chief Cosmographer to the king, anno 1583. And the account of this voyage was printed with it in French, which account Fournier in his ' Hydrographie ' reprinted." Adair's republication of this chart is entitled " A true and exact Hydrographical Description of the

Sea-coast and Isles of Scotland, made in a Voyage round the same by that great and mighty Prince, James V. ; published at Paris, 1583, by Nicholay Daulphinois, and at Edinburgh, by John Adair, Fellow of the Royal Society, 1688." An English translation of D'Arfeville's (or D'Arville's) account of the voyage of James V. is given in a little volume entitled " Miscellanea Antiqua," 8vo. Lond. 1710. In the list of the Fellows of the Royal Society given in Dr. Thomas Thomson's history of that body (4to. 1812) — Adair, Esq. (no doubt the Scottish hydrographer) is mentioned as having been elected November 30. 1688. If Adair ever became " Geographer" for Scotland, as he is called by Cowley, it was probably after the death of Sir Robert Sibbald, who was appointed to that office 30th September, 1682. See his patent prefixed to his " Nuncius Scoto-Britannus," fol. Edin. 1683. Sibbald died in 1712. G. L. C.

ADALARD is the author of a short Latin discourse on the life of his contemporary and friend St. Dunstan, a manuscript of which is in the Cottonian collection (Nero, C vii. pp. 72—77., in double columns). It is addressed to Ælfegus (or Elphegus), archbishop of Canterbury, and the writer at the beginning describes himself as a monk of Blandinberch (in Flanders): " Domino vere sancto Ælfego, sancte Dorobrensis ecclesie archiepiscopo, Adalardus, Sancti Blandiniensis cœnobii exiguus famulus," &c. The tract is referred to as a Life of Dunstan, by Wharton (*Aug. Sac.* i. 105.), and also by Tanner in his article on Athelardus Bathoniensis (who lived in the twelfth century). Tanner seems to state that there is another manuscript of the tract in the library at Lambeth (No. 159.) ; but there is nothing, he adds, in Adalard, which is not given at much greater length by Osbern of Canterbury. Bishop Nicholson is mistaken in saying that the Life of Dunstan by Adalard is printed in the Antwerp " Acta Sanctorum." The editors state (tom. iv. mensis Maii, p. 344.) that they had found a copy of the work in the monastery of Bec in Normandy, but did not think it worth publishing, as being all contained in Osbern. G. L. C.

ADALARD. [ADALHARD.]

ADALBERO, archbishop of Rheims, under Lothaire, Louis V., and Hugues Capet, kings of France, was son of Godfrey I., count of Ardennes. The date of his birth is unknown. He was educated in the monastery of Gorz. In 969 he was consecrated archbishop of Rheims, and retained the see till his death, in 988. The most authentic accounts of this period of his life are to be found in the letters of Gerbert, afterwards Pope Sylvester II., whose services he engaged with a view to improve the schools of Rheims, in 970, and whom he employed as his secretary, and in many important negotiations from that time to the year of his death. Adalbero exerted himself to

introduce stricter discipline among the canons of his cathedral, and to substitute throughout his diocese monks in the place of irregular canons. In 974 Lothaire was present, at his request, at the solemnity of transferring the body of St. Theodoric to a new and more splendid tomb. Notwithstanding this sign of royal favour, it is apparent, from the letters of Gerbert, that Adalbero had even at this early period formed an intimate alliance with Hugues Capet. In the contest between Lothaire and the German emperors, for the possession of Lorraine, the archbishop of Rheims favoured the imperial claims, although his efforts were principally directed to the prevention of war between the two sovereigns. Suspicions of his attachment to the German interest were entertained by Lothaire, with whom, however, he succeeded in exculpating himself: with Louis V. he was less successful, for that prince would have accused him in the great council of treason, had not death prevented him. Adalbero officiated at the coronation of Hugues Capet, at Rheims, on the 3rd of July, 987; and by that act incurred the enmity of Charles, duke of Lower Lorraine, who, notwithstanding the archbishop's representations, that the election of Hugues Capet to be king was the act of all the French, not of any private individual, invaded the province of Rheims. Adalbero led his vassals to assist the new king in the siege of Laon, which Charles had occupied. He was attacked by a fever before the siege was terminated, and obliged to retire to Rheims, where he died, on the 21st of January, 988. It is not easy to see in how far the busy part he took in the feuds and intrigues of his time and country was spontaneous; or in how far he was urged on to it by his able and ambitious secretary. Some of Gerbert's letters to Adalbero leave the impression that he possessed a taste for literature. In one written in 972 Gerbert defers the account of the business on which he had been sent to Mantua till their meeting; but takes care to inform him that he has obtained a loan of the history of Julius Cæsar for the purpose of having it copied, and eight volumes of Boethius on astronomy illustrated by diagrams. One chronicler represents Adalbero as soothing himself in the hours of his last illness by the perusal of Boethius. He exerted himself by patronising schools and enforcing ecclesiastical discipline to promote both learning and morality. On the other hand he kept a watchful eye on the temporalities of his diocese; and was no ways slow to have recourse to arms when anything was to be gained by it. (*Gallia Christiana*, tom ix. c. 57—59.; *Historiens de la France*, ix. 271—360.) W. W.

ADALBERO, bishop of Laon, was for some time secretary to King Lothaire, father of Louis, the last of the Carolingian race who filled the throne of France, and by the favour of that king was elected bishop of

Laon, while yet very young, and consecrated by Adalbero, archbishop of Rheims, in 977. In 986, he was accused of an adulterous intercourse with Emma, widow of Lothaire. His accusers dispossessed him for the time of his benefice; but he never appears to have been deposed. He was imprisoned by Charles duke of Lower Lorraine; and is said to have been the means of putting Hugues Capet in possession of that prince's city of Laon, in 991. This service naturally gained for him the confidence of the new dynasty; and we find his signature attached to a charter granted by Robert, son and successor of Hugues Capet, to the monks of St. Dionysius, in the second year of his reign. (998.) He dedicated to that prince a satirical Latin poem, which was published in 1660, with notes by Adrian Valesius, and reprinted in the tenth volume of the "*Historiens de la France*." Many of the allusions are to us at least obscure, but it contains some instructive illustrations of the manners of the age. His influence in the reign of Robert was so great, that to him was attributed the promotion of Ebalus to the archiepiscopal see of Rheims, in 1021. He is accused of having attempted to destroy the character of Harduin, bishop of Soissons, by producing in a provincial council forged letters of excommunication, which he represented as directed by the pope against that bishop. He is said to have died on the 25th of February, 1030. His poem leads us to suspect that he was acquainted with Horace, being apparently an attempt to adapt the form of that poet's "*Sermones*" to the controversies of his own age; and the dedication to him, by Dudo, dean of St. Quentin, of his three books, "*De Rebus Normannorum*," at least implies that he affected the character of a patron of literature. His success in ingratiating himself both with Lothaire and Hugues Capet, presents him in the light of a dexterous courtier. The accusations urged against him in the case of Queen Emma and Bishop Harduin, may have been the calumnies of enemies, as that of having betrayed Charles of Lorraine, who was his open enemy, undoubtedly was; but it is an unfavourable circumstance that he seems to have been the object of suspicion to so many. Altogether, the incidents narrated in the meagre accounts of his life which have come down to us, leave the impression of a plausible, clever, bold, and unscrupulous prelate. (*Gallia Christiana*, ix. 521—523.; *Historiens de la France*, xi. 287—289.) W. W.

ADALBERT, a French bishop, (Boniface, who calls the district "the province of the Franks," says that he was "of Gallic race,") convicted of heresy, at a council held at Soissons, in 744. The only contemporary account we have of him is contained in the correspondence between Pope Zachary and Boniface, archbishop of Mainz, from 743 to 747. In the first of these years Boniface complained

to the pope that Adalbert had seduced many both of the clergy and laity by his false prophecies and heretical doctrines, and that his influence over the minds of his followers was so great that it was dangerous to oppose him. In 744 the provincial council convened at Soissons, by Pepin, the mayor of the household, condemned the heresy of Adalbert; ordered the crosses which he had erected in different parts of the diocese to be burned; and ordained that no bishop or presbyter from foreign parts should be allowed to minister in any church unless previously authorised by the bishop of the diocese. In 745 Boniface sent one of his clergy to Rome to inform the pope more fully regarding the tenets and proceedings of Adalbert. The envoy carried with him a letter from the archbishop, containing an account of Adalbert's conduct; a biographical sketch of Adalbert, composed either by himself or some of his disciples; and a prayer, composed by him. The statement in Boniface's letter was to this effect: "that Adalbert had begun his career of popular deception by affirming that an angel in the figure of a man had brought to him from the remotest parts of the earth relics of wonderful virtue; that he was followed at first by numbers of weak women and rude peasants, who called him a man of apostolic sanctity, and a worker of signs and miracles; that he gained so far upon some illiterate bishops, that they granted him ordination; and that ultimately he had been so puffed up with his popularity as to claim equality with the apostles. The archbishop further stated, that Adalbert had erected crosses and oratories in the fields, and beside fountains, directing divine service to be performed in them, in preference to the churches; that he had dedicated a church to his own name; that he had given his own hair and nail-parings to be preserved as relics by his devotees; and that he had said to his disciples, when they came to confession, 'I know all your sins, because all hidden things are known to me. There is, therefore, no need of confession; your past sins are forgiven; secure of absolution, return to your homes in peace.'" The narrative of his life commenced by stating that he was born of poor parents; and that his mother while pregnant with him had dreamed that a calf issued from her right side, which was a sign of the grace which he had received from the angel before he issued from the womb. The prayer contained among other passages the following: "I pray to you, and address my supplications to you, angel Uriel, angel Ragull, angel Tubuell, angel Michael, angel Inias, angel Tubuas, angel Sabacæ, angel Simiel." The pope and his councillors decided that Adalbert ought to be deposed from the sacerdotal office; that if he continued impenitent, he should be excommunicated; and that the prayer, and narrative of his life, should be preserved in the papal archives as a permanent testimony

against him. A letter addressed by Zachary to Boniface, in 747, shows that Adalbert was still alive, and his fate undecided. The pope gives directions for bringing Adalbert and two more heretics before a council of the Frank bishops, convened for some other purpose; if repentant, the clergy and governor of the province are to deal with him in conformity to the canons; if he remain contumacious, he is to be sent to Rome, in order that the pope may thoroughly investigate his case, and decide finally what was to be done with him. The only notice of the subsequent fate of Adalbert is contained in an anonymous supplement to Willebald's life of Boniface, apparently compiled at a much more recent period, by some priest in Mainz. According to this authority, Adalbert was, after his deposition, kept for some time a close prisoner in the Abbey on the Fulda; and that having made his escape, he was killed by some swineherds on the banks of that river. This account of Adalbert is taken from the correspondence of his accusers, and must therefore be received with a certain degree of scepticism. On the other hand, the record of the investigations by the pope and his council, in 775, of which a copy was transmitted to Boniface by a dignitary of the papal court, is quite regular in point of form, and shows that writings of Adalbert and his followers were produced in evidence, and ordered to be preserved. The character too of Boniface must be taken into account: he was narrow-minded and a strict disciplinarian, but too high-minded to make a false charge intentionally. The account of the doctrines of Adalbert may be to some extent distorted, as received through the medium of ignorant disciples; but there seems no reasonable ground to doubt that he sanctioned the worship of angels, and laid claim to inspiration. (*Epistolæ Sancti Bonifacii, Archiepiscopi Magontini et Martyris, ordine dispositæ, Notis et variantibus illustratæ, à Stephano Alexandro Würdtwein, Episcopo Heliopolensi, Suffraganeo Wormatiensi, &c.*" Magontiaci, 1789.) W. W.

ADALBERT, bishop of Prague, towards the close of the tenth century, was the son of a Christian Slavonian prince, whose territories lay on the east side of the Upper Elbe. He was baptized by the name of Woyteg. His parents, terrified by some infantile attack of illness, vowed if he should recover to consecrate him to the service of the church, and his early education was regulated in conformity to this vow. About the year 972 he was sent, still a mere boy, to the archiepiscopal school of Magdeburg, at that time flourishing under the direction of a master named Ohtric. Adalbert, who had been consecrated the first archbishop of Magdeburg a few years before, formed an attachment to the young Slavonian, and, when he admitted him to the rite of confirmation, bestowed his own name upon him. At the

school of Magdeburg, Woyteg, or, as he was from that time called, Adalbert, distinguished himself by application. The archbishop Adalbert died in 982; about the same time Ohtric received an appointment in the imperial court; and young Adalbert returned to his native country, carrying with him a reputation for learning, and what was then considered a large collection of books. He soon after received sub-deacon's orders from the bishop of Prague, and that prelate dying early in 1783, he was by the unanimous voice of the inhabitants of the diocese fixed upon to supply his place. The election was confirmed by Otho II., and Adalbert was consecrated by the archbishop of Mainz. He was assiduous in the discharge of his episcopal duties, and rivalled the monks in his ascetic mode of life. Finding it impossible to reclaim his only half-converted flock from polygamy among the laity, and the marriage of priests, and, above all, from the practice of buying and selling slaves, he withdrew from his diocese, and took the vows in the monastery of St. Alexius, at Rome, in 990. By the intervention of the archbishop of Mainz, he was remanded to his diocese in the course of that or the succeeding year. He experienced a friendly reception; but this good feeling did not long continue. An adulteress of high rank, whose relations were preparing, according to the law of the land, to have her put to death, took refuge with the archbishop. He placed her in the church of a convent, with the intention of saving her life, and that of her paramour (a priest), if he could bring them to repentance; if not, of having them sentenced to death with more of decorous form than characterised the wild justice of the Bohemians. The lady's relations hearing where she had taken refuge, assembled in arms to reclaim her. The archbishop went out to meet the rioters, who told him that they saw he sought the glory of martyrdom, but that they would not gratify his pious zeal by committing sacrilege: if he persisted in withholding the fugitive, they would take their revenge on his relations. A party of the insurgents found means, while this colloquy was carrying on, to enter and drag the culprit from the church, and put her to death. The bishop, mortified at this contempt of his authority, again sought refuge in his convent at Rome. In 994 the Bohemians surprised Lubic, the chief seat of his family, and put his five brothers, with their families, to death. In 996 the archbishop of Mainz renewed his entreaties to the pope to oblige Adalbert to return to his diocese. The request being complied with, Adalbert reluctantly crossed the Alps, but remained at the emperor's court till he should ascertain whether the Bohemians really wished him to return. During this time he was admitted to great familiarity by Otho III., who was much pleased with his erudition and gentle manners.

It having been ascertained that the Bohemians, apprehending that he would take vengeance for the murder of his brothers, deprecated his return, he was left at liberty to follow his own inclinations, and resolved upon a missionary expedition into Prussia, with the avowed wish that he might there receive the crown of martyrdom. He repaired to Boleslaus, king of Poland, who furnished him with a boat and a guard of soldiers. Thus attended, he sailed down the Oder to Danzig, and after a short stay in that town proceeded by sea to the Prussian territories. Landing there, he sent back the boat and his armed guard, retaining only two monks in his company. For six days they wandered from village to village, sometimes received with hospitality, sometimes with blows and insults. About noon of the 21st of April, 997, they were surrounded by a hostile crowd led by Siggo, the chief priest of the tribe or district. The priest gave Adalbert the first wound, and then the whole crowd fell upon him. His body was dismembered, and his head stuck upon a pole: his companions were spared to carry the intelligence back to Germany. His remains were subsequently interred at Gnesen, where the first Polish bishopric was founded. The history of Adalbert has been written by Cosmas, dean of the cathedral church at Prague, who in 1105 was in his eightieth year. The book has a considerable tinge of superstition, but on the whole leaves the impression that it contains a faithful likeness both of Adalbert and the society in which he lived. It is the portrait of an amiable but weak enthusiast, seeking refuge in the cloister from the annoyances of duties which he wanted skill and energy to discharge, and when forced back into the world, rushing upon martyrdom, rather than again grapple with the toils of his office. (*Cosmæ Pragensis Ecclesiæ Decani Chronica Boemorum libri tres*: item *S. Adalberti, Episcopi Pragensis Vita et Martyrium ab eodem Cosma descripta*. Hanoviæ, 1607, fol.) W. W.

ADALBERT, archbishop of Bremen, a descendant, by the female line, of Otho II. emperor of Germany, and the Greek princess Theophania, was born in Thuringen, in what year is uncertain. Little more is known of him previous to his being elected archbishop of Bremen, than that his first promotion was to be abbot of Halberstadt. When he was ordained at Aachen, in 1044, twelve bishops took part in the ceremony, and hence he was accustomed to say, when any one invoked evil on him, as was often enough the case, that it was impossible to curse one who had been blessed by so many fathers of the church.

At this time the archbishopric of Hamburg and Bremen was an advanced post of the Christian church, and the centre of the missionary efforts of the north-east of Europe. As

spiritual head of the province, the archbishop had to control the bishoprics, in which many heathen practices still lingered among the nominally Christian inhabitants, to watch over the infant churches in Denmark, Sweden, and Norway, and to foster the missionary efforts among the Slavonic tribes north and east of the Elbe. He threw himself with fervour into this wide field of exertion. With Godeschalk, a Christian Slavonian prince, who protected and assisted the missionaries, he held frequent interviews, at Hamburg, for the purpose of encouraging him to persevere in his friendly offices. The King of Sweden he subdued to his purposes by diplomatic skill; the King of Norway, by bringing to his aid the authority of the pope; and the King of Denmark, by alternately threatening to excommunicate him, and playing the part of a boon companion. While thus engaged he repaired monasteries in many parts of his province, and pulled down the unfinished cathedral commenced at Bremen by his predecessor, on the plan of that at Cologne, in order to build one on the plan of that at Benevento. It was his favourite boast that he had devoted his own wealth, and the wealth of all his family, to the aggrandisement of his church, and that he would leave it totally exempt from secular jurisdiction, and raised to the rank of a patriarchate. His restless and imaginative disposition, always aiming at something uncommon, led him to introduce innovations into the ritual: a mixture of the forms of the Greek and Roman churches, with additional smoke of frankincense, flashing of lights, and thunder of voices, in imitation of the glory of the Lord on Mount Sinai.

The active and ambitious spirit of Adalbert would under any circumstances have been calculated to give umbrage to the secular nobility of Saxony; but in addition to this they received him with suspicion, as coming from another province, and being distantly connected with the imperial house. Their ill-concealed jealousy irritated the proud prelate; and in order to obtain power to counterbalance theirs, he endeavoured to make himself indispensable to the emperor. He accompanied Henry III. to Rome, in 1046, when that emperor deposed at once three rival popes; he took an active part in the proceedings of the Synod held at Aachen, in 1051; he arranged an interview between Henry and the King of Denmark, the secret purpose of which was suspected to be an alliance for subjecting the Saxon nobles; and he was sent by the emperor on a mission to Flanders. While Henry was building Goslar, Adalbert was fortifying a castle at Hamburg.

At the death of Henry III. in 1056, his son and successor Henry IV., only six years old, was left under the care of his mother, who guided herself exclusively by the advice of the bishop of Augsburg. The powerful

nobles despised the government of a woman and a boy, and acted in their provinces as independent sovereigns. The ducal family of Saxony embraced the opportunity to make Adalbert feel their resentment. Count Ordulf ravaged the property of the see in Friesland, and laughed at the archbishop's complaints to the "boy king." Adalbert allied himself with Hanno, archbishop of Cologne, and by a stratagem of the latter they succeeded in getting possession of the person of the young emperor, in 1061. Both prelates were equally intent upon diminishing the power of the secular nobility, but this was their only point of agreement. Hanno was a stern man of business, Adalbert an insinuating courtier; Hanno carried his nepotism to a disgraceful extent; Adalbert, enthusiastically bent upon aggrandising his church, neglected his family. Adalbert, became the favourite of the emperor; and by the arrangement that he should accompany him upon his progress through Hungary, in 1064, while Hanno proceeded to Italy to settle some disputes which had arisen there, the Archbishop of Bremen succeeded in drawing to himself the undivided control of the public counsels. He spared no expense to purchase from the emperor grants of territorial jurisdiction to his archbishopric; and he shocked the prejudices of the people by causing golden crucifixes and other church ornaments to be melted in order to provide money. He subdued his enemies among the nobility by bringing against them the authority and forces of the emperor. But it was easy to combine the great vassals against the favourite who had broken with his only original ally, the Archbishop of Cologne. A general convention of the nobles and dignified clergy, held at Tibur, in 1066, forced the emperor to banish him from court.

The next three years of Adalbert's life were spent in his diocese. The loss of court favour and influence was not the only misfortune that befell him. The Duke of Saxony and his brother took forcible possession of two-thirds of the territory belonging to the archiepiscopal see. The unconverted Slavonians ravaged the diocese of Hamburg with fire and sword. A total change seemed to come over the temper of Adalbert under these trials. He became testy and passionate, not ashamed to bandy terms of reproach with, and even to strike his attendants. Money was extorted from the peasantry and citizens by the most shameless means, not only to supply his own wants, but to purchase permission to return to court. His principal associates were soothsayers, who foretold that he should again become sole minister, succeed in erecting his diocese into a patriarchate, and occupy the seat fifty years. His fiery passions wasted his bodily strength, and he made matters worse by entrusting himself to the care of quacks.

In 1069 he was recalled to court. Taught by experience, he conciliated his powerful rivals, and thus remained minister until his death. But Adam of Bremen states that though his eloquence and plausibility remained, his mind was gone. He was carried in a litter wherever the emperor went; and when illness obliged him to seclude himself from the world, the emperor continued to visit him daily. He died at Goslar, on the 14th of March, 1072: his attendants, thinking him in no immediate danger, left him alone, about mid-day, and on returning found him dead.

The incidents of his life illustrate his character. In refined taste he was far in advance of his age and country. He prided himself on his Grecian ancestry; was moderate in eating and drinking; banished from his court the lascivious pantomimists, then so much in vogue; and sought for recreation in hearing history and the sayings of philosophers read to him in his hours of leisure. Until his mind was unsettled by his disgrace at court, he affected to be condescending to the humble, and haughty to the proud and powerful. (M. Adami *Historia Ecclesiastica Bremensis*, Lugd. Batav. 1595, 4to.; Heinrich, *Teutsche Reichs-Geschichte*, vol. ii. Leipzig, 1787.) W. W.

ADALBERT, archbishop of Mainz, descended of a noble family: his brother was count of Saarbrück. Adalbert makes his first appearance in history as chancellor to Henry king elect of the Romans, about the time when that prince took part with the pope against his father, Henry IV. emperor of Germany. It was by the advice of Adalbert and Burkhard, bishop of Münster, that Henry V. after his father's death, took in 1111 the bold step of seizing Paschal II. in Rome, and sending him a prisoner to Trevi, until he acknowledged the right of the emperor to instal bishops by the delivery of the ring and crozier previous to their consecration. The first use which the emperor made of the concession was to appoint his chancellor archbishop of Mainz, on the 15th of August of the same year. Adalbert became as zealous an asserter of the power claimed by the church, after his consecration, as he had disregarded its censure, in order to pave his way to promotion. In 1112 he was one of the first to fall off from Henry, when excommunicated by the papal legate, at the synod of Vienne. He was immediately arrested by the order of the emperor, and thrown into prison, where it is said that he suffered severely by hunger and torture. He owed his liberation to a popular tumult: when Henry visited Mainz, on the 1st of November, 1115, to hold an imperial diet, the citizens stormed the palace, and would have buried the emperor and all his attendants under the ruins, had not hostages been given them for the liberation of their archbishop. Adalbert was no sooner at

liberty than he prepared to take revenge for his sufferings. Before the end of December he had convened an assembly of fourteen bishops, at which the Duke of Saxony and several other secular princes were present, to devise means for giving greater publicity to the excommunication of the emperor in Germany; and his intrigues brought almost the whole of the nobility into arms against the emperor in the course of the next year. In 1119 Adalbert had himself appointed papal legate in Germany, in order to lend greater authority to his fulminations against the emperor. All parties were, however, becoming tired of a contest which had disturbed Italy and Germany for upwards of a century; and in 1122 the archbishop of Mainz found it necessary to listen to overtures for a peace, which was concluded on the 23rd of October. He showed, however, after the death of the emperor, in 1125, that the hatred to him and his race was unabated. The electors were divided between three princes, candidates for the imperial throne: Frederick, duke of Suabia; Lothar, duke of Saxony; and Leopold, mark-graf of Austria. The first was understood to be the favourite of the electors, at the same time that both the others were anxious to decline the honour. But Frederick of Suabia was a nephew of the late emperor, and Adalbert earnestly opposed his election. On the day when the three princes were put in nomination, he contrived by invidious questions to make Frederick show himself in an unfavourable light to the electors: and next day, in the absence of the Duke of Suabia and his father-in-law, the Duke of Bavaria, some of the secular nobility, at the instigation of Adalbert, proceeded in a tumultuous manner to declare Lothar of Saxony emperor. The friends of the Duke of Suabia protested against this irregular proceeding, and were about to leave the assembly, but the archbishop of Mainz ordered the doors to be shut, and contrived before they separated to procure a unanimous election of a prince who did not wish to be chosen. Before the end of the year, the new emperor declared the Duke of Suabia an outlaw and enemy of the empire, and in the war that ensued Adalbert had frequent occasion to display his military talents. In 1129 Frederick of Suabia married a niece of the archbishop of Mainz; and in 1132 Lothar found reason to suspect the fidelity of the man who was the means of raising him to the throne; but no open rupture with the emperor, or reconciliation with the duke, took place. Adalbert died in the beginning of 1137, a few months before Lothar. (Heinrich, *Teutsche Reichs-Geschichte*, vols. ii. & iii. Jena, 1787-89.) W. W.

ADALBERT I., son of Boniface, count of Lucca, lived in the second half of the ninth century. His family is said to have been of

Longobard descent. Adalbert assumed the title of Marquis of Tuscany, as appears by a document quoted by Rena, in his "*Serie degli antichi Duchi e Marchesi di Toscana*," which is an act of donation made at Lucca by the same Adalbert, A. D. 884, of several lands and hamlets to the abbey of Aulla, in the country of Luna. In this document he styles himself "Comes et Marchio," and "son of the late Count Boniface;" and his son, also called Adalbert, styles himself count in his signature as a witness to the deed. We know little of Adalbert I., who has been often confounded with his son Adalbert II., whose life is better known. He had another son, Boniface, styled count, who was ancestor of the famous Countess Matilda. Adalbert I. supported the claims of Carloman, son of Louis the German, to the crown of Italy; and as Pope John VIII. seemed to favour the pretensions of Boson, duke of Provence, Adalbert joined with Lambert, duke of Spoleto, whose sister Rothilda he had married. He entered Rome with a body of armed men, put the pope under arrest, and caused the optimates, or leading men of Rome, to swear fidelity to Carloman as king of Italy. After the departure of Adalbert and Lambert, Pope John excommunicated them and their partisans, among whom was Formosus, bishop of Porto, and then went to France, where he crowned Louis the Stammerer king of that country. The precise time of Adalbert I.'s death is not known. The "*Annales Fuldenses*," and the letters of John VIII., record the above dissensions between Adalbert and the pope. (Sigonius, *De Regno Italiae*; Pignotti, *Storia della Toscana*.) A. V.

ADALBERT II., surnamed "the Rich," succeeded his father in the great fief of Tuscany, with the titles of duke and marquis. He married Bertha, daughter of Lotharius, king of Lotharingia, or Lorraine, and widow of Lotharius, count of Arles, by whom she had Hugo, who was afterwards king of Italy. After the deposition and death of the Emperor Charles the Fat, A. D. 888, the crown of Italy was disputed between Berengarius, duke of Friuli, and Guy, duke of Spoleto. Guy was Adalbert's uncle, being brother of his mother, Rothilda. Guy, having defeated Berengarius, was crowned at Rome, as emperor and king of Italy, A. D. 891. But Arnulfus, son of Carloman, and king of Germany, being invited by a party, came to Italy, and Guy being dead, Arnulfus was crowned king of Italy, at Milan, A. D. 894, and afterwards emperor at Rome, in 896. After his return to Germany most of the Italian feudatories acknowledged for their king Lambert, son of Guy. Amidst this confusion, Bertha, Adalbert's wife, an ambitious woman, stimulated him to aspire to the crown; and she is said, by Luitprand, to have boasted that she would make of her husband either a king or an ass. Adalbert rose in arms against Lam-

bert, but was defeated by him, near Piacenza, and taken prisoner, A. D. 898. Soon after, however, Lambert was killed, and Berengarius took possession of the kingdom of Italy. He immediately liberated Adalbert, and restored him to his fief of Tuscany. A new claimant to the crown of Italy appeared in the field in the person of Ludovic, son of Boson, duke of Provence; but he was defeated by Berengarius, assisted by the Marquis Adalbert, and was obliged to capitulate to Berengarius, who granted him liberty under a solemn promise never to return to Italy. The pope, however, and several barons, again invited Ludovic, and Adalbert himself was one of them: with their assistance Ludovic came to Italy, A. D. 900, and defeated Berengarius, who fled into Germany. Ludovic, after being crowned king at Pavia, and emperor at Rome, visited the Marquis Adalbert at his residence at Lucca, and was entertained with so much luxury and splendour, that he remarked that Adalbert appeared to be a king rather than a marquis. The expression being repeated to Adalbert, he began to mistrust Ludovic, and to conspire against him in favour of Berengarius, who returned from Germany with troops, surprised Ludovic, put out his eyes, and sent him back to Provence, A. D. 904. From that time Adalbert remained till his death liege vassal of Berengarius, who when on his way to Rome to be crowned emperor, in 915, visited the Marquis at Lucca, as is recorded in an old document quoted by Rena. Adalbert died about 917, and was succeeded by his son Wido, who married the notorious Marozia, widow of Alberico, count of Tusculum. Bertha, widow of Adalbert, after intriguing again against Berengarius, for which she was imprisoned for a time with her son, the Marquis Wido, died at Lucca, in 925, and was buried in the cathedral, where a highly laudatory epitaph to her memory was placed. The Adalberts of Tuscany are reckoned by genealogists among the ancestors of the houses of Este and of Brunswick. (Rena, *Serie dei Duchi e Marchesi di Toscana*; Sigonius, *De Regno Italiae*.) A. V.

ADALGISUS. [ADELGISUS.]

ADALHARD, eldest son of a Count Bernhard, who is said to have been related to the family of Charles Martel, appears to have been born about the year 753. At an early age he was introduced at court, and stood high in the favour of his cousin Charlemagne. A naturally strong prepossession for a monastic life, heightened by disapprobation of Charlemagne's causeless divorce of his first wife, a step which he was resolved not to approve, and knew he could not prevent, led him to enter the abbey of Corbie in his twentieth year. After a year's probation he took the vows, and was in a short time, by the favour of the monks, or the interest of his friends, entrusted with the charge of the convent

garden, in which he took great pleasure. His excited imagination now suggested to him that the words addressed to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house," were figuratively addressed to all Christians; that he had so far been obedient to the injunction as to separate himself from secular concerns; but that inasmuch as he enjoyed indulgences on account of the rank and power of his family, and was frequently visited by his relations, he had not yet sufficiently withdrawn himself from worldly connections. Under this impression he fled from his convent, and sought an asylum, without revealing his name or rank, in the monastery of Monte Casino. He was soon discovered; and messengers being despatched to bring him back, he was forced to return to Corbie, where in a short time he was, by the intervention of Charlemagne, chosen successor to the abbot. He enjoyed a great reputation for learning, and was esteemed as a popular and effective preacher. Charlemagne's opinion of his worldly prudence was so great that he repeatedly employed him on important missions. When Pepin was sent in 806 to take possession of the kingdom of Italy, Adalhard was sent to exercise the control of a guardian over him. In 809, when a council was held at Rome to settle the controversy regarding the procession of the Holy Ghost, the bishop Bernharius and abbot Adalhard were appointed to represent the Frankish churches. As Pepin's prime minister he laboured not altogether without success to check the arbitrary conduct of the nobles, and enforce the observance of law. The confidence entertained in his love of peace and justice was so great, that by his friendly councils and mediation a protracted feud between the citizens of Spoleto and Benevento was finally adjusted. Pope Leo entertained a warm friendship for him, and once addressed him playfully,—"Take heed that you be really what I believe you to be; for if I am deceived in you, I will never again put trust in a Frank." Adalhard's exertions to make the law superior to the nobles, seem to have furnished occasion to his enemies to represent him to Louis le Debonnaire, when that prince succeeded his father, in 814, as an ambitious demagogue. Adalhard was in consequence banished to the island Hero (now Noir-moutier) for seven years. On his return from exile, in 821, he was re-installed in his abbacy at Corbie, and soon after called to court, and employed in attempts then making to improve ecclesiastical discipline. He promoted the foundation of the filial monastery, also called Corbie, (in German, Corvey,) in the valley of the Weser, which had been begun during his banishment by one of his monks, also called Adalhard, and obtained for it a grant of land from Louis. He died on the 2nd of January, 826, aged somewhere about seventy-

two years. He compiled "An Account of the Imperial Court" ("Libellus de Ordine Palatii"), which has been lost; but Hincmar has given an abstract of it in a treatise which bears the same title. His "Regulations for the Community of Corbie" ("Statuta Corbeiensis Ecclesiæ") have been printed by D'Achéry, but very incorrectly. Mabillon promised to publish fifty-two of his sermons, but gave only the titles of them (Capitula Admonitionum in Congregatione). Mabillon's "Musæum Italicum" contains a judgment which Adalhard is said to have pronounced at Spoleto; and the life of Adalhard, by his pupil Radbert, who was also at a later period abbot of Corbie, contains an extract from a letter which he addressed to King Louis, and reports of some of his conversational remarks. These materials are too scanty and fragmentary to enable us to form a just estimate of the merits of Adalhard. The confidence reposed in him by such a judge of men as Charlemagne, after being opposed by him on so delicate a point as his divorce from one wife and marriage with another, affords, however, a strong presumption in his favour. His life by Radbert, although terribly diffuse, and disfigured by a forced allegorical strain of moralising, conveys on the whole a pleasing idea of him. It leaves the impression of a man the business of whose life was to bring himself by incessant devotional exercises into an intimate connection with the Deity; all whose actions, regulated by the temper this effort generated, were characterised by benevolence; who, notwithstanding his tendency to mysticism, exhibited much shrewdness and discrimination in worldly business; and who, partly by exercising his reason, and partly by cherishing a naturally hopeful disposition, preserved an equable cheerfulness amid all the trials of life. (*Vita S. Adalhardi Abbatis Corbeiensis, autore Paschasio Radberto* (it occupies cols. 1637—1686 of the folio edition of the works of Radbertus, published at Paris in 1617); *Historiens de la France*, tom. v.)

W. W.

ADALOALDUS, king of the Lombards, son of Agilulfus and Theudelinda, was born at Modena, in the end of A.D. 602, or beginning of 603. Agilulfus induced the Lombards to acknowledge his son as king at Milan before he had completed his third year; and about the same time the child was contracted to the infant daughter of Theodebert, king of the Franks. Agilulfus died in 616, and for the next ten years Adaloaldus exercised the regal functions along with his mother. That princess appears to have died about the year 626; and soon after a perceptible change for the worse took place in the conduct of Adaloaldus. Warnefrid says simply that he became insane; Fredegar, that he put to death, without cause, twelve of the Lombard nobles, and thus excited in the rest apprehensions for their own

safety. This tyranny is attributed by Fredegar to the effects of an ointment which an emissary of the Greek court had induced him to use in the bath. The story of the ointment is probably nothing more than an attempt to explain the unaccountable influence exercised over Adaloaldus by the Greek. Warnefrid and Fredegar agree in stating that he was deposed in consequence of his insane conduct, and Arioaldus, duke of Turin, who had married his sister, elected king in his stead. Warnefrid adds that Adaloaldus was put to death by poison. (Paulus Diaconus, *De Gestis Longobardorum*, in the first volume of Muratori's *Rerum Italicarum Scriptores*.) W. W.

ADALPERT (Adalpertus), a painter of Regensburg, of the tenth century. [BERENGARIUS.]

ADAM (in Heb. אָדָם, *man*; in the LXX. and N. T. Ἀδάμ; in Josephus, Ἀδάμος; in the Vulg. Adam), the first man. The formation of Adam, and his wife Eve (in Heb. חַוָּה, *life*; so explained in the LXX., *Gen.* iii. 20.; but elsewhere represented in that version, and in the N. T., by Εὐα; in the Vulg. Heva), who was made from one of Adam's ribs, taken from him as he slept, was the last step in the creation. The newly formed pair were placed in a garden, or beautiful and fruitful district, specially prepared for them by God in the land of Eden; and the full use of all the produce of the garden was allowed to them, except of one tree, called, perhaps from its use as a test of their obedience, "the tree of the knowledge of good and evil." (*Gen.* ii. 17.) The site of the garden has been the subject of much dispute: the geographical data furnished in the book of Genesis are not sufficient to determine the question. On the whole, we incline to fix it in Armenia; though, perhaps, the more general opinion has been that which places it at the confluence of the Euphrates and Tigris, near the Persian Gulf.

The prohibition from eating of the fruit of the forbidden tree had been accompanied by a threat, that death would follow disobedience; but Eve, beguiled by the artifice of the serpent, broke through the prohibition, and induced her husband to follow her example. Their expulsion from the garden followed; and the sentence of toil and mortality was pronounced upon Adam, and, as the event showed, upon all the human race as descended from him. The woman also, and the serpent, each received sentence of punishment. No data are given in Genesis by which we may determine the time of the Fall, as this event is usually termed, except that it occurred before the birth of Cain and Abel. It probably took place not long after the creation.

We have no further account of Adam and Eve in Scripture, except the notice of the birth of their children, Cain, Abel, Seth, and others, both "sons and daughters." The birth of Seth took place, according to the

Hebrew text of the Scriptures, when Adam was 130 years, or, according to the Septuagint version, 230 years of age. The Vulgate agrees with the Hebrew text, but Josephus agrees with the Septuagint. All make Adam's whole life 930 years. We have no account of the place or manner of his death, nor any notice of Eve's death. (*Genesis*, i.—v.)

The account of Adam in the book of Genesis is here considered as historical, and it cannot, consistently with any sound principles of interpretation, be otherwise regarded. To resolve it, as some commentators propose to do, into allegory, is altogether at variance with the character of the Mosaic history. The narrative is throughout treated in the Bible as historical (*Matt.* xix. 4. seq.; *Rom.* v. 12. seq.; *1 Cor.* xv. 21. 22.; *2 Cor.* xi. 3.; *1 Tim.* ii. 13—15.), and is so considered by Josephus. (*Jewish Antiq.* i. i. ii. iii.)

The word Adam does not appear to have been commonly used as a proper name in the Mosaic record. It means "man," and commonly has the article prefixed; so that it might have been rendered "the man," much more frequently than our translators have so rendered it. The Septuagint and Vulgate have, however, rendered it as a proper name more frequently than the authors of our version.

The fables of the rabbis and orientals respecting Adam have been innumerable. The invention of the Hebrew characters, and the composition of many works, (among which is Psalm xci.) are absurdly ascribed to him. Some of the fables are given in the dictionaries of Bayle and Calmet. J. C. M.

ADAM, ALEXANDER, LL.D., was born 24th June, 1741, at a hamlet called Coats of Burgie, in the parish of Rufford, not far from Forres, Morayshire, where his father, John Adam, was a small farmer, with a numerous family, and very poor. Alexander was one of the youngest children, and, having early shown a love of books, was sent to learn Latin at the parish school, as the commencement of an education for the church. But, although he had already made himself remarkable by the diligence for which he was distinguished throughout his life, he failed in his attempt to obtain one of the bursaries, or small exhibitions, at King's College, Aberdeen, when he presented himself at the annual competition in October, 1756; and, having no other means of support, he was obliged to return home, instead of spending the winter at the university. Next year, however, he determined to proceed to Edinburgh, on the advice, it is said, of one of the clergyman there, the Rev. Mr. Watson, of Canongate, who was a relation of his mother (her name was Christian Watson), and to endeavour to maintain himself, during his attendance at the university, by private teaching. Mr. Watson is said to have procured him admission to the classes without the pay-

ment of fees. It was apparently in his second session at college that he had for a pupil Mr. Maconochie (afterwards Lord Meadowbank, one of the lords of session). "For his services," says his biographer, on the information of Lord Meadowbank, "he received only one guinea in three months; yet, as he had no other method of aiding his income, he contrived to subsist upon this sum, and in a manner which will now appear incredible. He lodged in a small room at Restalrig, in the eastern suburbs, and about two miles from the university; and for this accommodation he paid four-pence per week. All his meals, except dinner, uniformly consisted of oatmeal made into porridge, together with small beer, of which he only allowed himself half a bottle at a time. When he wished to dine, he purchased a penny loaf at the nearest baker's shop; and, if the day was fine, he would despatch his meal in a walk to the Meadows, or Hope Park, which is adjoining to the southern part of the city; but, if the weather was foul, he had recourse to some long and lonely stair, which he would climb, eating his dinner at every step. By this means, all expense for cooking was avoided, and he wasted neither coal nor candle; for, when he was chill, he used to run till his blood begun to glow, and his evening studies were always prosecuted under the roof of some one or other of his companions." Struggling on through these rigorous circumstances, he nevertheless made himself known as a superior scholar: his first public appointment was as one of the classical assistants, or ushers, in Watson's Hospital; after serving for a short time in which capacity, he was elected to the office of master, in 1761. In 1764 he resigned this situation on becoming private tutor to the son of Mr. Kincaid, afterwards Lord Provost of Edinburgh; and this connection led to his being engaged the following year to officiate as substitute for Mr. Matheson, the rector, or head master of the High School; on whose final retirement, in consequence of ill health, in June 1768, Adam was appointed to the office of rector. In this situation he remained till his death, fulfilling its duties with distinguished ability, and sustaining the reputation of the school at a point far beyond what had been reached for a long period by any similar seminary in Scotland.

In the autumn of 1771, Adam, in company with a friend, the Rev. Mr. Townshend, an English clergyman, paid a visit to Paris; and this trip, his only adventure in the way of foreign travel, had probably considerable influence upon his opinions and conduct throughout the rest of his life. Viewing the manners of the luxurious capital of France with the feelings and habits of mind acquired from the severe discipline of his own early life, and with a head full of the notions of republican simplicity and liberty which he had derived

from his classical studies, he brought away with him the darkest impression of the state of society in that country. These prepossessions prepared him, when the revolution came, to hail the overthrow of the ancient regime as an unmixed good; and he did not at first refrain from proclaiming his passionate hostility to the part taken by the English government in the great struggle. But in these sentiments he soon found himself so much opposed to the prevailing tide, that he took refuge for many years in an obdurate silence upon political subjects, only broken on a few rare occasions, if the common rumour may be trusted, by an indignant remark or sarcastic inuendo among his boys in the school. It is understood, however, that his zeal, thus suppressed, did not become more acrimonious, but rather cooled and softened with time. He continued to associate with persons holding and expressing the most opposite opinions to his own; sometimes, in the case of strangers, without any discovery being made, or suspicion excited, of his political heterodoxy; and, at last, after the breaking out of the Spanish insurrection, his views of the war underwent a considerable change, so that he actually attended at a public dinner which was given in Edinburgh, in the year 1808, in celebration of some of the national victories. His known opinions, however, probably contributed somewhat to embroil Adam with the city authorities in an affair which formed a subject of contention between them for a number of years — the attempt he made to introduce a new Latin grammar into the school, in place of that of Ruddiman, which had been the authorised manual for many years, and the eventually successful resistance with which it was met. Adam published his "Principles of Latin and English Grammar," in 1772, with the professed design of making classical studies serve as an aid, instead of operating as a hindrance, to other studies; but all the other masters rebelled against the abolition of their old acquaintance Ruddiman. The town council, or magistracy of the city, took the part of the defunct grammarian and his Latin hexameter rules, in which they had all themselves been drilled, so that they could hardly conceive it possible for the Latin declensions and conjugations to be fixed in the heads of youth by any other contrivance; and the consequence was, that after a world of controversy, both about legal rights and natural reason, reports by committees, appeals to the university, and other proceedings, the matter was settled by an edict, issued 29th Nov. 1786, in which "the council, as patrons of the High School, ordered and directed the rector and other masters of the High School to teach and instruct their scholars by Ruddiman's Rudiments and Grammar, and prohibited and discharged any other rudiments or grammar to be taught or made use of by the rector or

other masters in any of the classes of the said school ; with certification to those who shall disobey or counteract this injunction, that they will do so at their peril, and incur the displeasure of their patrons." Adam, however, although thus prohibited from using his own grammar in his own class, pursued the plan of improving the method of classical education, of which that work was intended as the commencement, in several additional publications. In 1780, the university of Edinburgh had conferred upon him the degree of LL.D., on the recommendation of the principal, Dr. Robertson, now his friend and cordial supporter, although eight years before, when an unsuccessful attempt was made by the professors of the university to prevent Adam from continuing the innovation of teaching the elements of the Greek language in his class, Robertson had taken part with his academic brethren, and had even drawn up the representation on the subject which they addressed to the town-council. In 1791 Adam published his "Roman Antiquities ; or, an Account of the Manners and Customs of the Romans, designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases from the Rites and Customs to which they refer." This is, of all Adam's works, that which does him the greatest credit. It is unequally executed : in some departments it is more defective than it ought to have been, even at that day ; and in other respects it is now much behind the present state of archæological knowledge. The sections on the Roman year, and on the difficult, and still in some respects imperfectly understood, subject of the money of the Romans, have been particularly pointed out as unsatisfactory, and as disfigured by some erroneous views ; and it has been justly remarked that a pervading defect of the work is an inattention to the effects of time in changing the Roman customs and institutions, which is sometimes carried to such an extent as to lead to entirely mistaken conclusions. (*Penny Cyclopædia*, i. 108, 109.) It may be added, that the valuable illustration which some parts of the subject might have received from the remains of ancient art, both in statuary and in architecture, has been very sparingly introduced. But, in general, the contents of the book are drawn from the original writers, and the information is both exact and well arranged ; so that when it was published, and for a considerable period afterwards, it was the best elementary compendium of Roman antiquities in the English, or, perhaps, in any other language. It is evidently the result of a careful study of the Latin authors, and it immediately established the reputation of the author as a sound scholar. Adam received 600*l.* for the copyright of this work ; and it was probably an excellent bargain to the publishers. A new edition was called for in about a year ; and it

has been very often reprinted, but many of the late reprints are disfigured by typographical errors. It is universally used in the grammar schools of Scotland ; and it has been translated into German, French, and Italian. Dr. Adam's next publication was his "Summary of Geography and History, both ancient and modern," which appeared in a thick 8vo. volume, in 1794. It was designed chiefly, as stated on the title-page, "to connect the study of classical learning with that of general knowledge ;" and it takes a very extensive range, including not only geography, ancient and modern, with history, both authentic and fabulous, but also a survey of the progress of astronomy, and a view of the principles of the Newtonian philosophy in all its departments, as also of the leading doctrines of geometry, chemistry, mineralogy, &c. Of course, in an attempt so ill suited to the limits within which it is confined, much is very unsatisfactorily performed ; but the book contains a great variety of useful matter. This was also a very successful publication : a fifth edition of it appeared in 1816, which is probably not the latest. It contains a pretty full index of ancient geography, with numerous references to the classical authorities ; and it was followed in 1800 by a smaller volume, entitled "Classical Biography," compiled upon the same plan as to references, but on a less extensive scale. Dr. Adam's last work was his "Lexicon Linguae Latinae Compendiarium," which appeared in 1805, and is an abridgment of a much larger work, upon which he had been long engaged. "Being discouraged from executing his design," he says in his preface, "by the high price of paper and printing, he resolved in the meantime to publish an abridgment for the use of learners." As he proceeded in preparing the work, however, which he appears to have done while it was passing through the press (from 1801), he gradually extended the scale of his explanations ; and many of the articles in the latter part of the alphabet are of considerable length. The work was reproduced in 1814 (after the author's death) in a modified form, on the principle of reducing it to greater uniformity, and with the addition of an English-Latin part, under the title of "A Compendious Latin Dictionary, for the use of Schools." The editor, A. D. (Dickenson), states in his advertisement that it was "intended to put to press, as soon as possible, the *The-saurus*, the result of the etymological labours of the author, in 2 vols. 4to. ;" but that work has never appeared. It has since been stated, indeed, that it had only been brought down to the word "Comburo" at the author's death. Dr. Adam died on the 18th of December, 1809, of a fit of apoplexy, by which he had been attacked in his class-room, five days before. He was twice married, and left children by both wives. (*Account of*

the Life of Dr. Adam, (understood to be by Alexander Henderson, Esq.), 8vo. Edin. 1810.; article (signed H.) in *Encyclopædia Britannica*; Chalmers's *Life of Ruddiman*, pp. 91—96. and 390—403.) G. L. C.

ADAM OF BREMEN, a minor canon of the cathedral of Bremen, and author of a history of that see. He states, in the dedication of his work, that he was not a native of Bremen, and is generally understood to have come from Upper Germany. He came to Bremen in the year 1067, and was appointed minor canon during the incumbency of archbishop Adalbert: he visited Denmark, and was admitted to confidential intercourse by Suein, who died in 1077; he completed his history and dedicated it to Liemar, who succeeded Adalbert as archbishop of Bremen, after the death of Suein, and from the tenor of his dedication, apparently before the archbishop's journey to Rome in 1081. His biography previous to his arrival, and subsequent to the completion of his history, is a blank. In the verses addressed to Archbishop Liemar, printed at the end of his work, he intimates that he was still young, by imploring that prelate to judge leniently of a young man's work (*parce juvenilibus annis*). The title generally given to the book is, "Master Adam's Ecclesiastical History, containing the Efforts made to spread Christianity, from the time of Charlemagne to that of Henry IV., in the united Diocese of Hamburg and Bremen, and adjoining Regions to the North." To this the author has added an outline of the geography of Germany and the surrounding countries. Adam's style, though not classical, is nervous and precise. His history might almost be called the life and times of Bishop Adalbert, with a preliminary sketch of the church of Bremen from its foundation. The account of the period, which is treated in detail, contains a comprehensive view of the politics and religious controversies of those northern regions to which Bremen was at that time the centre of civilisation, and in a great measure of commercial activity. On the whole the author displays great candour and discrimination of character. The geographical sketch throws considerable light upon the early history of the Normans. Adam takes care to cite his authorities, and appears to have consulted what letters and compacts between the kings and lay and clerical dignitaries of whom he treats he could obtain possession of, in addition to the oral information he obtained from Suein, king of Denmark, Archbishop Adalbert, and others. He was aware of the obliquity of the ecliptic, and mentions it as the explanation of the long arctic day in the most distant parts of Norway. Adam of Bremen's history has been frequently printed. Andreas Severinus Villogus published an edition, in 4to. at Copenhagen, in 1579; Erpold Lindenbruch published one also, in 4to., at Leyden, in 1595; Fabri-

cus, at Hamburg, in 1706, and Mader, at Helmstädt, in 1670, included it in their collections of northern historians: a translation of it into Swedish was published by Johann Frederick Peringskiöld, at Stockholm, in 1719, in 4to. The geographical sketch is printed at the end of the history, in the editions of Lindenbruch and Mader. It has also been published separately in 8vo., at Stockholm, in 1615, and in 12mo., at Leyden, in 1629. Valuable illustrations of the geography of Adam of Bremen were published by John Philipp Murray, in the "Transactions of the Royal Scientific Society of Göttingen," 1771-6. (M. Adami, *Historia Ecclesiastica, continens religionis propagatæ gesta, quæ à temporibus Karoli Magni usque ad Henricum IV. acciderunt in Ecclesia non tam Hamburgensi quam Bremensi, vicinisque locis Septentrionalibus, ad MS. exemplar multis in locis aucta; ejusdem auctoris libellus de situ Daniæ et reliquarum quæ trans Daniam sunt regionum natura deque gentium istarum istis temporibus, moribus, religionibusque nunc primum in lucem editus, cura et labore Erpoldi Lindenbruch, Lugduni Batavorum, 1595; Novi Commentarii Societatis Regiæ Scientiæ Gottingensis, tomus i. pars ii. p. 129; Ersch & Gruber's Real Encyclopædie.*) W. W.

ADAM, CASPAR BALTHASAR, the younger brother of Lambert and Nicolas Adam, was born at Nancy, in 1710. He worked with his brothers at Rome, and was a good sculptor. Through an imposition of his eldest brother Lambert, Caspar received the appointment of court sculptor to Frederick the Great of Prussia. Frederick had sent an emissary to Paris to invite the younger Adam, Nicolas Sebastien, to Berlin; but Lambert, to whom the agent of the king applied, introduced (as is said, out of jealousy,) his brother Caspar as the younger Adam, who thus, unknown to Nicolas, received the appointment and salary which had been designed for his brother. Nicolas however, when made aware of the imposition, is said to have treated the matter with perfect indifference. Caspar visited Paris at the death of his brother Lambert, and died there himself two years afterwards, in 1761. Caspar's best works are said to be a Mars, and a statue of Schwerin, in the gardens of Sans-souci, which he left unfinished. They are said to have been completed by a Sigisbert Michael Adam, in 1764, who was also court sculptor to the king. (D'Argenville, *Vies des fameux Architectes et Sculpteurs*; Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

ADAM OF FRANKFORT. [ELZHEIMER.]

ADAM, GEORG, a German landscape painter and etcher. He first studied engraving and etching under A. W. Küffner in Nürnberg, but afterwards took to the study of landscape painting in Munich, where through friendly intercourse with the best

landscape painters he soon became a tolerable proficient in the art. He made many views of scenery and villages in the Tyrol, which he afterwards etched and published in various forms, as views, drawing-books, &c. He painted in that species of distemper which the Italians term *guazzo*; that is, in water colours prepared with gums: his colouring was rather opaque and dry. He died in Nürnberg in 1823, aged about forty. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ADAM DE LE HALE, a French poet of the thirteenth century. Paulin Paris states that Charles of Anjou, king of Naples, retained him about his person. Sire Jehan Bretel addresses one of his "*jeux partis*" (moot questions in matters of gallantry put into rhyme) to him; and an allusion to the crusade against Manfred in Apulia shows that Bretel must have written some of his songs about the year 1264. This is the only means we have of fixing approximately the time of Adam de le Hale. Fauchet mentions that he was a native of Arras, and called by his contemporaries the Hunchback (*le Bossu*). Le Grand d'Aussy says that Adam in one of his poems denies that there was any reason for attaching the nick-name to him. Le Grand also states that he was accused by Raoul de Houdane of cheating at hazard. But the name of the person of whom Raoul insinuated that he was a haunter of taverns, and never lost at dice, was Jehan le Bossu, not Adam; it is surely not impossible that the province of Artois may have given birth to two hunchbacks; more especially as Jehan was the contemporary of a poet who died before 1226, and Adam the intimate friend of a poet who wrote in 1264. The best known works of Adam de le Hale are — "*Le Jeu du Berger et de la Bergere*;" and "*Le Jeu d'Adam ou le Mariage*." The former is a dramatic piece of very simple construction. Le Grand d'Aussy, who has given an abstract of it, with a translation of part of the dialogue into modern French prose, says that he took it from the MS. No. 76,044. of the king's library at Paris; and attributes it to Adam on the authority of a manuscript belonging to the Duc de Vallière. It is curious as being, perhaps, the earliest specimen we possess of the modern drama. The dramatis personæ are — Aubert, a chevalier; Marion or Marotte, mistress of Robin; Perette, friend of Marotte; Robin, lover of Marotte; Baudouin and Gautier, shepherds, relations of Robin. The piece opens with a song by Marotte, in praise of her lover. The chevalier passes with his falcon on his wrist, enters into conversation with her, asks if she could not love him, and, receiving a pretty peremptory negative, departs. Marotte resumes her song; Robin is heard taking up the last notes in the distance. When he enters she tells him of her adventure; he

storms, but is soothed by her, and they sit down to dine. Robin goes in search of Baudouin and Gautier. Marotte tells him to bring Perette also. No sooner is he gone, than the chevalier returns, under pretext of seeking for his hawk. He resumes his suit to Marotte; Robin re-enters, playing on his flageolet; the chevalier picks a quarrel with him, and beats him; and after an unsuccessful attempt to carry off Marotte, departs. While she is caressing her discomfited lover, their friends arrive: they set themselves to play at forfeits, and questions and commands, and a good deal of kissing ensues. One of Marotte's lambs is carried off by a wolf, and Robin rescues it. Gautier and Baudouin produce some simple dainties; Robin, under pretext of bringing his share, goes out, and returns with the minstrels. Gautier begins a song, but Marotte stops it, as being too free. The conclusion is wanting, both in the MS. in the king's library and in the MS. belonging to the Duc de la Vallière. It is impossible to form an estimate of the merits of this pastoral from the prosaic sketch of Le Grand d'Aussy; and though Paris, in his preface to "*Berthe aus grans piés*," mentions that the original both of this piece and "*Le Jeu d'Adam*" have been published, we have not been able to procure a copy. "*Le Jeu du Berger et de la Bergere*" has neither plot nor striking incident; yet it presents a succession of pleasing rural pictures, and the mixture of music and songs with the dialogue would relieve the monotony. The piece is the legitimate parent of the modern vaudeville, that composition in which none but Frenchmen have ever succeeded. "*Le Jeu d'Adam ou le Mariage*" appears from the extract given by Le Grand d'Aussy to be an ironical satire in the form of a dialogue; though Paris calls it "*our earliest drama*." According to the brief account and the extract (translated into modern French prose), given by d'Aussy, it seems to be a dialogue between the poet and a townsman. The poet begins by explaining why he, who had a wife, had assumed the clerical habit. Paris offers greater attractions than his native town, and he is hastening to enjoy them. His friend remonstrates that no native of Arras has any chance of succeeding in Paris; but Adam replies that God has given him talents, and he wishes to profit by them. "But what is to become of his wife Marie?" She is to be left with her father. "Does he believe she will not follow him? and has he the heart to separate what the church has united?" By way of reply the poet opens his heart in confidence to his friend, and, premising that he is convinced he was guilty of folly when he married, proceeds to expatiate upon the way in which he fell into the snare, and the annoyance of being chained to a woman after her charms have begun to fade. Fauchet and Le Grand d'Aussy have assumed that this is a trustworthy piece

of autobiography ; it has more the appearance of a piece of playful irony. (*Recueil de l'Origine de Langue et Poësie Française Ryme et Romans, plus les Noms et Sommaire des Œuvres de 127 Poëtes Français vivans avant l'an 1300*, par Claude Fauchet, Paris, 1581-4; *Tableaux en Contes du XII. et XIII. Siècle, Traduits au Extraits d'après divers Manuscrits du Temps, avec des Notes historiques et critiques*, par P. J. B. Le Grand d'Aussy, à Paris, 1779, 8vo.; *Romans des douze Pairs de France*, No. I. par M. P. Paris, à Paris, 1832.) W. W.

ADAM, JACOB, a German engraver who lived at Vienna during the latter part of the last, and the early part of the present, century; he executed the plates for the Vienna pictorial Bible or Bilder-Bibel, which gained him considerable credit. Amongst his best works are accounted a portrait of the Empress Maria Louisa, engraved in 1791, after a picture by Grassi; and some small portraits for the house of Artaria and Co. at Vienna; one of the Grand Duke Leopold of Tuscany, one of Maximilian I. of Bavaria, and one of Mengs the painter, and some others; he engraved also a print of the marriage ceremony of the Archduke Francis of Austria with the Princess Elizabeth of Würtemberg. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ADAM, JACQUES, a French writer, born at Vendôme, A. D. 1663, of parents of middling station. He was the youngest of eight children, and being destined for the church was placed under the tuition of the Fathers of the Oratory in his native place. Under them he made rapid progress in learning, and at the age of fourteen was sent to Paris with a recommendation from them to Rollin, by whom he was introduced to the Abbé Fleury, as an assistant in preparing his great work, "Histoire Ecclésiastique." He appears to have been introduced by means of Fleury to the princes of the house of Bourbon Conti, and was concerned in the education of two of them (father and son), who successively bore the title of Prince of Conti; but the notices of him do not enable us to determine which of these princes were his pupils; probably they were Louis Armand (born 1695, died 1727), and his son Louis François (born 1717, died 1776), the latter of whom he accompanied in 1734 to the campaign of Philipsbourg. Here he contracted an illness, of which he died the next year, 1735, aged 72.

Jacques Adam was a man of learning, well versed in Greek, and in most of the modern European languages, and of respectable character. His son has recorded an incident honourable to his integrity. When the first of the princes of Conti, in whose education he had assisted, but in a subordinate capacity, wished to entrust his son to his charge, some difficulty arose from Adam not being

of the rank of a gentleman; and the prince, in order to overcome the difficulty, proposed to him to enter the church, for as an ecclesiastic there would have been no bar to his appointment. Adam, however, refused to take orders as a mere cover, when he did not feel himself called to do so by higher motives; and ultimately the objection to his want of rank was waved, and he was appointed. He was elected a member of the Académie Française, in the place of his friend, the Abbé Fleury, A. D. 1723.

Adam translated into French the memoirs of Montecuculi: the translation was published at Paris in 1712. He also translated from the same language the narrative of Cardinal Tournon, given in "Les Anecdotes sur l'Etat de la Religion dans la Chine;" 7 vols. 12mo. Paris, 1733; and took part in the translation from the Latin of De Thou's "History of his own Time," ("J. A. Thuani "Historia sui Temporis,") 16 vols. 4to. Londres, (Paris,) 1734. He left a rough draft of a translation of the Deipnosophists of Athenæus. The first two books only had been revised, and these underwent a laborious correction from M. Lefebvre de Villebrune, who incorporated them in his own translation of Athenæus, 5 vols. 4to. Paris, 1789-91. The rest of Adam's translation Lefebvre found to be useless, without a more laborious revision than it was worth. Adam's failure arose not from ignorance of the Greek, but principally from want of acquaintance with other things. A good deal was said of his revision of the Greek text, and he had himself spoken of his numerous corrections; but so far as can be judged by his translation, his alterations were mere conjectures, and not often happy ones. (*Eloge de Jacques Adam*, in vol. iv. of D' Alembert's *Histoire des Membres de l'Académie Française*, Amsterdam, 1787; Preface to Lefebvre's *Banquet des Savans par Athenée; Biographie Universelle*.) J. C. M.

ADAM, JEAN, a Jesuit, born in the province of Limousin. He was preacher before the French court, in Lent, 1656, and became head of the professed Jesuits' house at Bordeaux. He died A. D. 1684. His works are—1. "Response à la Lettre de M. Daillé, Ministre de Charenton," &c. 8vo. Poitiers, 1660. 2. "Le Triomphe de la très sainte Eucharistie." 12mo. Sedan, 1671. This is a treatise in support of the doctrine of the real presence of Christ in the sacrament, and was intended as a reply to Claude. A second edition, in 8vo. was printed at Bordeaux, 1672. 3. "Octave de Controverse sur le très saint Sacrement de l'Autel." 8vo. Bordeaux, 1675. 4. "Sermons pour un Avent." Bordeaux, 1685. (*Biographie Universelle; Catalogue des Livres Imprimés de la Bibliothèque du Roi. Théologie*, 2 partie, Paris, 1742.) J. C. M.

ADAM, LAMBERT SIGISBERT, a celebrated French sculptor, born at Nancy, in 1700, the eldest son of Jacob Sigisbert Adam,

also a sculptor, and from whom he acquired the first rudiments of his art. He went young to Paris, and entered the academy, where, in 1723, he obtained the first prize, and was sent accordingly as royal pensioner to Rome, where he remained ten years, applied himself constantly to the study of the antique, and acquired a great reputation. He sent in a design, in competition with sixteen other sculptors, for the fountain of Trevi, which was preferred by Pope Clement XII.; but through a want of interest he was not ordered to carry it into execution. The Cardinal Polignac, then French ambassador at the papal court, purchased, and employed Adam to restore, the mutilated statues which were dug up from the ruins of the supposed villa of Marius, about five miles from Rome, and which, when restored, he baptized in the name of "the family of Lycomedes," or Achilles detected by Ulysses. This group is now at Berlin, and was supposed by Professor Levegow to represent Apollo Musagetes and the Muses. It was purchased by the King of Prussia after the death of the cardinal, and was removed from Paris to Berlin in 1742. Adam restored many other ancient statues, and executed also several original works, whilst in Rome. In 1732 he was elected a member of the Academy of St. Luke. In 1733 he returned to Paris, by the king's desire, and on his way visited Bologna, where he was elected a member of the Academy of St. Clement. His first great work in Paris was the colossal group, in stone, over the cascade of St. Cloud, representing the Seine and the Marne. He made several other works for the royal gardens: at Versailles, the Triumph of Neptune and Amphitrite, in which he was assisted by his brother Nicolas Sebastien; and for Choisy, two groups in marble, one of hunting, the other of fishing; the former consisting of three, the latter of two figures, with appropriate accessories. They were remarkable for their extreme finish, and raised Adam's reputation, in the popular opinion, above all his contemporaries. They were presented by Louis XV. to Frederick the Great of Prussia, and are now in the gardens of Sans-souci, near Potsdam. The figure of St. Jerome, at the Invalides, is considered also one of his best works. In 1744 Adam was appointed professor in the Royal Academy of Paris; and in 1754 he published at Paris a work in folio, entitled "Recueil de Sculptures Antiques, Grecques et Romaines," engraved after his own designs. He died in 1759. Adam excelled in working marble, but he devoted more attention to the execution than to the conception of his works; and later connoisseurs have pronounced his style vulgar and affected; it is something in the manner of Bernini. [ADAM, C. B.] R. N. W.

ADAM, LUDWIG, teacher of the piano-forte, was born at Mietterholz, on the Lower Rhine, about 1760. His taste was formed

and his knowledge derived from the writings of J. S. Bach and his son Emanuel, Clementi and Mozart. At the age of seventeen he went to Paris, where he performed some of his own compositions at the Concert Spirituel with such success, that he fixed his residence there, and devoted himself chiefly to instruction. In 1797 he was elected one of the masters in the Conservatorium, and the success of many of his pupils is the best evidence of his ability as an instructor. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ADAM, MAÎTRE. [BILLAUT.]

ADAM, MELCHIOR, born at Grotkau in Silesia, lived about the end of the sixteenth and the beginning of the seventeenth century. He studied at the Gymnasium of Brieg, at the expense of a Silesian nobleman of the name of Joachim von Berg; and here he imbibed that partiality for the Protestant religion with which Roman Catholic writers have often charged him. After he had been a pupil of this institution for eight years he visited several German universities, and went in 1598 to Heidelberg, where in 1601 he became magister philosophiæ and poet-laureate. He was soon after appointed teacher to the Gymnasium of Heidelberg. In 1606 he was conrector of the same school, and according to some accounts, he became rector of the gymnasium and professor in the university, while others state that he was appointed preacher at Heppenheim on the Bergstrasse. He died in 1622.

Although he was of a weakly constitution, Adam reduced his time for sleep to five or six hours; and during the remaining part of the day he occupied himself, with scarcely any interruption, with collecting materials for his biographical works. He spared neither time, nor trouble, nor money to obtain authentic information, both in print and in MS. The materials which he got together were so extensive that he could not have worked them up if he had lived fifty years longer. The lives which he wrote were those of learned men of all classes who had lived during the period from 1500 to 1618. They were published in several collections, in the following succession: "Vitæ Germanorum Philosophorum, qui superiori Sæculo clari fuerunt." Frankfurt, 1615, 8vo. "Decades Duæ continentes Vitas Theologorum exterorum;" Frankf. 1618, 8vo.; which contain the lives of twenty divines who were not Germans. "Vitæ Germanorum Theologorum," &c. Heidelberg, 1620, 8vo. "Vitæ Medicorum." Heidelb. 1620, 8vo. "Vitæ Germanorum Jurisconsultorum." Heidelb. 1620, 8vo. Several of these books were reprinted at Frankfurt, and in 1705, all were published together, in one vol. fol., at Frankfurt, which is very incorrectly printed. Respecting the merits of these lives various opinions have been entertained. The partiality for Protestants, with which he is

charged by some, is denied by others; and at any rate the charge only applies to his lives of theologians. The greatest historians of modern times have acknowledged their obligations to the indefatigable zeal of M. Adam. Besides these biographical works, Adam also wrote — “*Dissertatio de Virtute Morali.*” Heidelberg, 1602, 4to. “*Erasmi Roterdami Dialogus cui titulus Ciceronianus,*” &c., ed. M. Adamo, Spire, 1617, 8vo. “*Apo-graphum Monumentorum Heidelbergensium.*” Heidelb. 1602, 4to. “*Parodiæ et Metaphrases Horatianæ.*” Frankfurt, 1616, 8vo. “*Notæ in Orationem Scaligeri pro Cicerone,*” Heidelb. 1615, 8vo.; and others. (Saxius, *Onom. Lit.* iv. 146.; Jöcher, *Allgem. Gelehrt. Lex.* 84., with Adelung’s Supplem. 192.; F. Moller in Ersch & Gruber’s *Allgem. Encyclop.* 65.; comp. J. G. Krause, *Umständliche Bücherhistorie*, i. 87. &c.) L. S.

ADAM, NICOLAS SEBASTIEN, a younger brother of Lambert Adam, whom he greatly surpassed in all the higher qualities of art, was born at Nancy in 1705. He went to Paris when very young, and soon evinced great talents; in his nineteenth year he was employed to adorn the four façades of a mansion at Montpellier, at the conclusion of which undertaking he set out for Rome, where he joined his brother Lambert Sigisbert, in 1726. In 1728 he obtained the first prize awarded by the Academy of St. Luke, and attracted the notice of Benedict XIII. He also restored some ancient mutilated statues. After a nine years’ stay at Rome, he returned to Paris in 1734, with the reputation of one of the best sculptors of his age. One of the first and best works which he executed in Paris was a basso-relievo in bronze, for the royal chapel of Versailles, representing the martyrdom of St. Victoria. He assisted his brother in the triumph of Neptune and Amphitrite, and executed other works in the royal gardens; he furnished also various pieces for several religious bodies, and others for public edifices. His best statue is accounted his Prometheus chained, executed in 1763; but his greatest work is the monument of the Queen of Poland, executed by the orders of King Stanislaus Leczinski, her husband, and placed in the church of Bon-Secours, near Nancy. Nicolas Adam was also appointed professor of sculpture in the academy of Paris. He occasionally occupied himself with painting. He died in 1778, aged 74. (D’Argenville, *Vies des fameux Architectes et Sculpteurs*; Cicognara, *Storia della Scultura.*) R. N. W.

ADAM DE ORLTON was a native of the city of Hereford, and a doctor of law in the university of Oxford. He was consecrated bishop of Hereford in 1317; translated to Worcester in 1327; and to Winchester in 1333. He was much engaged in the political transactions of the times in which he lived, being occasionally employed in embassies by Edward II., whom however he

offended, and became one of his bitterest enemies. Attaching himself to the party of Queen Isabel, when she returned to England and appeared in arms against her husband, he preached furiously against the king from a pulpit at Oxford. He was the chief commissioner to receive from the king the surrender of his crown; and when the king was in Berkeley Castle, a prisoner, Adam is said to have addressed a letter to his keepers, in which was the equivocal expression, “*Edwardum occidere nolite timere bonum est;*” which, according as it is pointed, is a command to put the king to death, or the contrary. This, however, though often related of him, is a somewhat doubtful fact; it being certain that words of the same import and structure had been used respecting another person a century before. A month after the king’s death, he was translated to Worcester. His removal to the see of Winchester is said to have been at the special request of the King of France. He became blind some years before his death, which took place on July 18. 1345. (De la Moor; *The Fœdera*; Godwin, *De Præsulibus.*) J. H.

ADAM, ROBERT, an architect, was born at Edinburgh in 1728. He was the son of William Adam of Maryburgh, near Kinross, who designed the wings of Hopetown House, the mansion itself being the work of Sir William Bruce; the town house of Dundee, the Royal Infirmary at Edinburgh, Dumfries House, Kinnoul and Gray Houses, and many of the first gentlemen’s houses in Scotland. He was master mason to the king in Scotland, and in that character he commenced the building of Fort George, which was finished by his eldest son John, who succeeded him in his office; he married Mary Robertson, aunt to Dr. Robertson the historian.

After completing his education at the university of Edinburgh, Robert Adam visited Italy, where he remained for about eight years, from 1754 to 1762; during which time he kept a journal, containing remarks upon the buildings which he visited, a portion of which has been printed in the “*Library of the Fine Arts.*” Much of his time was devoted to exploring and making drawings of the ruins of Diocletian’s palace at Spalatro in Dalmatia, in company with Clerisseau, an eminent French architect and draftsman. On his return to England, Adam published his well-known delineations of that structure in a folio volume, 1764. This work (certainly valuable as a contribution to the history of art, and which was the foundation of his celebrity) introduced him at once to the patrons of learning and art. To the subject itself, and to the study bestowed upon it, may be ascribed that defective taste which marks more or less all his numerous designs and buildings. About the time of its appearance, Adam was appointed architect to the king, and immediately obtained more employment than any other architect of

the day. The style which he introduced was strikingly novel, and in such direct opposition to that of the preceding period, as to err as much on the side of trivial decoration, as the preceding one had on that of formal heaviness. Setting aside, however, his vitiated taste in embellishment, he has the merit of having effected very great improvements in domestic architecture generally, as regards internal accommodation, convenience, and comfort. Neither did he confine himself to architecture, but endeavoured to extend his reforms in taste to furniture and the fitting-up of rooms; but here also he abandoned one faulty extreme for another, by pushing lightness to fragility, and indulging in a profusion of ornament, intended to combine delicacy with richness, but partaking of frippery and flagree-work.

During five and twenty years the practice of the Messrs. Adams—for Robert had associated with himself his brother James as his professional partner, although the latter seems to have taken only a very subordinate share in making their designs—was very extensive, and they not only erected a number of noblemen's mansions and public edifices in all parts of England, but, unfortunately for themselves, they engaged in various extensive building speculations in the metropolis, such as the Adelphi, Portland Place, Stratford Place, Grafton Street, and Fitzroy Square (east and south sides), which all turned out bad speculations. Fitzroy Square and Stratford Place are the best in point of architectural character. The others have nothing to recommend them externally, except their regularity as ranges of uniform houses. The Adelphi, indeed, was greatly praised in its day, not only as a novelty but a wonder in architecture, and as majestic and magnificent. But Cumberland has justly described it as

“That fraternal pile on Thames' banks,
Which draws its title, not its taste, from Greece.”

Although better, the façade of the Society of Arts in John Street, Adelphi, does not deserve the praise bestowed upon it by Malton: taken by themselves the columns are in good taste, and their capitals exhibit a pleasing modification of the Grecian Ionic, then hardly come into fashion, but the rest is not in keeping with them. Even the entablature does not accord with the columns, being exceedingly meagre, as is almost invariably the case in all the works of Adam, who was in the habit of omitting the architrave, and reducing the cornice to a mere shelf, at the same time that he endeavoured to produce richness by covering his friezes with small ornaments and pateræ. The house which he built for Lord Mansfield at Caen Wood, near London, is the most striking specimen of his mannerism and bad taste. The lodges and screen which form the entrance to Sion Park are another example of the same kind.

Notwithstanding the apparent variety and fertility of invention displayed in them, Adam's designs will be found on examination to betray both poverty of ideas and neglect of study; precisely the same features and the same faults are repeated: nor out of all the opportunities afforded him, and they were certainly unusually numerous, did he produce a single carefully finished work, uniform in all its parts. Indeed, of unity in composition he seems to have had hardly any notion, for whatever there is good in his designs, is introduced into them only piecemeal, and their value consists chiefly in the hints which may be derived from them here and there.

In 1773 Robert and James Adam commenced a folio publication containing many of their principal designs both for building and furniture, executed by the ablest architectural engravers of the day, and continued at intervals till 1778; a supplementary part or volume to which was afterwards brought out so late as 1822. Among the subjects are the alterations at Sion House (the chief of which, the grand rotunda intended to be erected within the inner court, was not carried into execution); Caen Wood; Luton House (since altered by Sir R. Smirke); the screen to the Admiralty; the Register Office (his least exceptionable work), Edinburgh; Earl of Derby's, Grosvenor Square; Bute House, afterwards Shelburne and now Lansdowne House, Berkeley Square; Mistley Church, Essex (a design in very bad taste); and the new buildings of the University at Edinburgh. These, however, form only a small portion of the numerous works upon which the Adams were engaged, and among which may here be mentioned St. George's Church, Edinburgh, altered from the original design by the city architect; Infirmary, Glasgow; and Gossford House, East Lothian; which last has more elegance and fewer defects than usual in the work of the Adams. But by far his best and greatest work is Kedleston Hall, Lord Scarsdale's, near Derby.

Robert Adam, who sat some time in parliament for the county of Kinross, for which he took his seat in 1768, died in March, 1792, in his 64th year, in consequence of breaking a blood-vessel, and was buried in Westminster Abbey, where there is a tablet to his memory. Relative to James, who survived him about two years, dying in 1794, very little is known, and he is now remembered at all only in consequence of his name being associated with that of his brother. (*Adam's Architectural Works*, MS. communication.) W. H. L.

ADAM DE ST. VICTOIRE, a regular canon of the order of St. Augustine in the abbey of St. Victoire at Paris. He died on the 8th of July, 1177. With one exception none of his writings have been printed. Their number, however, and their dispersion

through so many libraries, seem to indicate that he enjoyed some reputation in his own age as a theological writer. According to Montfaucon, the library of the monastery of St. Audoin at Rouen contained in 1739 the MS. of a logical commentary by this author, "Adamus a St. Victore in quatuor Libros Sententiarum." The same authority mentions that a catalogue of the library of the monastery of St. Victor, preserved in the king's library, enumerated many commentaries on different books of Scripture by Adam, "Adami de S. Victore multa, maxime in Scripturam sacram;" and that the Vatican library contained a hymn by him, and a devotional work apparently in prose: "Hymnus de Laudibus B. Mariæ Virginis," and "Soliloquium de Instructione Animæ." Adelung mentions a dialogue for the instruction of novices, by Adam, as preserved in the library of the abbey of St. Victor: "Dialogus de Instructione Novitiorum." (Adelung, *Supplement to Jöcher's Lexicon; Bibliotheca Bibliothecarum Manuscriptorum Nova*, Autore R. P. D. Bernardo de Montfaucon.) W. W.

ADAM, REV. THOMAS, was born 25th February, 1701, at Leeds, where his father, Mr. Henry Adam, was an attorney and town clerk to the corporation: his mother was Elizabeth, daughter of Jasper Blightman, Recorder of Leeds, and of Elizabeth, one of the twenty children of Sir John Stanhope, whom he and his wife had, besides two others that were still-born, before either of them was forty years of age. Thomas Adam, who was his father's third and youngest son, was educated at the grammar schools of Leeds and Wakefield, and was sent at the usual age to Christ's College, Cambridge, whence, after two years' residence, he was removed to Magdalen Hall (then called Hart Hall), Oxford. Upon leaving the university in 1724, he obtained, through the interest of an uncle, the living of Wintringham, in Lincolnshire, then worth not quite 200*l.* a year; and he remained rector of this parish for the rest of his life, always declining to accept any farther preferment. From the first he gave himself up with scrupulous conscientiousness to his pastoral duties; but it was not till about the year 1745, that he began to adopt those peculiar views of religion which are found in his published works. His mind was first turned in this direction by the study of the writings of William Law, and of some of his followers; but of these he subsequently ceased to think so highly as he had done, a new impulse having been given to him by the perusal of some treatises by Luther, which he met with about the year 1748. He eventually rested in a species of what is commonly called evangelical Christianity; though he continued to the last, it is stated, to understand certain doctrines in a way of his own, so that while many Calvinists looked upon him as inclined to Ar-

minianism, the Arminians were wont to speak of him as holding Antinomian opinions. He also remained all his life a declared friend of the Established Church, and an enemy to separation, which he regarded as schism even in the degree in which it was practised by the Methodists of that day. It appears further, that this humble-minded and excellent clergyman gave offence to some of his pious friends by occasionally indulging in a game at cards; but this practice he relinquished some years before his death, on its alleged impropriety being pointed out to him. Mr. Adam, who for a great part of his long life was one of the central figures of what is called the religious world, died on the 31st of March, 1784. In August, 1730, he had married Susannah, eldest daughter of the Reverend Mr. Coke, vicar of the neighbouring parish of Roxby; but by her, whom he lost in July 1761, he had only one child, a daughter, who died in infancy. Mr. Adam's publications were—"Practical Lectures on the Church Catechism," 12mo. Lincoln, 1753; "A Paraphrase and Annotations on the first eleven Chapters of St. Paul's Epistle to the Romans," 8vo. 1771; and a volume of "Evangelical Sermons," 8vo. 1781. After his death were published at York, in 3 vols. 8vo., in 1786, his "Posthumous Works," containing his "Private Thoughts on Religion and other Subjects connected with it"—"Lectures on St. Matthew's Gospel"—and "Sermons," together with a sketch of his life, abridged by the editors, the Rev. Joseph Milner of Hull, and the Rev. William Richardson of York, from a longer account drawn up by the Rev. James Stillingfleet, rector of Hotham in Yorkshire. A new edition of the "Lectures on St. Matthew" appeared in 2 vols. 8vo. in 1805; and the "Private Thoughts on Religion" have been frequently reprinted. Finally, "An Exposition of the Four Gospels" by Adam (including the Lectures on St. Matthew), was published at London in 1837, in 2 vols. 8vo. under the care of the Reverend A. Westbody, M. A., curate of Stagsden, Beds., &c.; with a very detailed memoir of the author by the editor, from which the above facts are taken. G. L. C.

ADAM, RIGHT HON. WILLIAM, was born 2d August, 1751, and was the son of John Adam, Esq., of Maryburgh, in the county of Kinross, who was the elder brother of the architects, Robert and James Adam, and was himself king's master mason for Scotland. He died at Edinburgh in 1792. William Adam entered early into public life, having been returned for Gatton to the parliament which met in November, 1774. He had passed advocate at the Scottish bar in 1773, but never practised in Scotland. The first occasion on which he is recorded to have spoken in the House, was against an opposition amendment to an address to the king on the American disturbances, in the debate of the

6th of February, 1775 — one of the days which Gibbon, then a member, has, in a letter to his friend Lord Sheffield, commemorated as having been distinguished by “an inundation of speeches, young speeches in every sense of the word.” Adam is stated to have avowed himself a whig, but to have maintained that, according to the constitution, the American resistance was altogether illegal. With this feeling upon the great question of the day, his natural inclination, notwithstanding his whiggism (which Lord North himself indeed was accustomed to profess) was toward the ministry; and for some time their policy usually had his support. But he soon began to object that they did not go far enough. When on the 20th of this same month Lord North proposed his first conciliatory resolution for accommodating the differences with America, Adam objected to it, “on the ground of its waving, if it did not give up, the supremacy;” and in the debate on the address at the opening of the next session, 26th October, 1775, after attacking the factious conduct of the opposition, he inveighed both against the conciliatory resolution, and against the general want of vigour in the policy of the administration, telling Lord North to his face, while he lauded his ability and public virtue, that he was nevertheless chargeable with the great fault of indolence, the greatest of which a minister could be guilty at so critical a juncture. North received the admonition with his usual good nature. He thanked Adam “for the ability, candour, and manliness with which he had attacked him; said he was always ready to listen to any stricture upon his conduct, even when it came from malice; but when it flowed from so pure a motive, so sincere a love for his country, as he was sure that honourable gentleman possessed, it could not fail of having the strongest effect. He pledged himself to the House that he would proceed with vigour and activity. He confessed that indolence of temper which the hon. gentleman had noticed, and that dislike to business, but declared that he was forced into the post that he now held.” But Adam resisted this attempt of the minister at personal conciliation as much as he had done that to conciliate America; and for the following two or three years his remonstrances against the want of vigour and decision displayed in the conduct of the war continued to wax more vehement. In the debate on the address at the opening of the session in November, 1778, he concluded a speech of some length by declaring that he thought the conduct of the existing members of the government had been so wavering, so ineffectual, and so irresolute, that it would be better to cast lots for ministers than to retain them in office. Yet, although he had by this time come to vote most frequently with the opposition, and had even

taken his seat on their side of the House, he was not considered to have joined that party, whose views and reasonings he frequently opposed, even while voting with them against the ministers. On some occasions he attempted a middle course; and in the debate on the address at the opening of the session in November, 1779, he both spoke and voted with ministers against an amendment praying for their dismissal. What he said upon this occasion will explain the position in which he stood. He declared that, being unconnected with any party, he had come down to the House totally unacquainted with the measures that were to be proposed from either side. “The speech, the address, the amendment, he protested, he had never heard till they were read in the customary mode of parliamentary proceeding; and, being neither listed under the banner of government or opposition, he was at liberty to speak the genuine sentiments of his heart.” He then went on to explain that a considerable change in his opinions had been produced by the inquiry into the conduct of the war which had been instituted by the House in the preceding session; and that he was now convinced that the fluctuating, divided state of the cabinet had at least not been the sole cause of the miscarriages which had happened in America. He added, that “he had another very cogent reason for not concurring in the amendment; . . . for, amongst those gentlemen who stood candidates for office, he could not single out one by whom the state was likely to be better served than by their present rulers. The former had already betrayed their intentions by the abject concessions they would have made to our revolted subjects in America; . . . and he was afraid, should they be called into office, instead of carrying on the war with spirit and activity, they would terminate it with a dishonourable and humiliating peace.” This completely proves that up to this time Adam had never been admitted into the confidence of the opposition, or regarded by them as one of themselves. What he had said, however, was in the course of the debate commented upon by Fox with great severity; and the consequence was, that five days after, on the morning of the 30th of November, a hostile meeting took place between them in Hyde Park, when Fox was slightly wounded. On the 26th of September, 1780, a few months after the close of this session, Adam was appointed to the office of treasurer of the ordnance; and he was returned to the new parliament, which met in the end of October, for the Wigton district of burghs. Of course he regularly supported ministers while he held this office, which he did till the dissolution of the North administration, in the end of March, 1782. He was excluded from the short administration of the Marquis of Rockingham, which succeeded, and also

from that of the Earl of Shelburne and Mr. Pitt, which remained in power from the beginning of July, 1782, to the beginning of April, 1783; but on the establishment of the coalition ministry he was restored to his former place, which he retained till Fox and North were turned out in December following by Pitt. A short time before this Mr. Adam's increasing family, and some great pecuniary family losses, arising from his father having lent his name to assist his brothers in their speculations in London, determined him to adopt the law as a profession. He was called to the English bar in Easter term 1782. For the remainder of his political life, Adam may be regarded as having been a decided adherent of the whig party; although he never adopted an extreme course, and indeed is probably as little chargeable with anything that can be fairly called inconsistency as any public man of his time. He always professed to regard Lord North as more especially his political chief. To the next parliament, which met in May, 1784, he was returned for the Elgin burghs. He was one of the committee appointed by the House on the 3d of April, 1787, to prepare the articles of impeachment against Warren Hastings; and he was also one of the managers appointed in the next session to conduct the impeachment on the part of the Commons. But for some time before this he had taken little share in the ordinary discussions of parliament, having apparently been withdrawn by the labours of his profession, in which he had now risen to extensive practice. He delivered a long speech, however, in the great debate of December, 17 to 23, 1790, on the question of the abatement of impeachments by a dissolution of parliament. To this parliament, which had assembled in the preceding November, he had been returned for the shire of Ross (not Kinross, as stated in the "Gentleman's Magazine"). It appears to have been about this time that he became auditor to the Duke of Bedford, an office which he continued to hold for many years, and in which he was succeeded by one of his sons. His professional business continuing to increase, he withdrew from parliament, by accepting the Chiltern Hundreds, in March, 1794. In 1796 he was made king's counsel, and in 1802 counsel to the East India Company, which office he retained until he left the bar. Soon after he had retired from parliament the Prince of Wales, whom he had known from early life, appointed him his solicitor general in 1802, his attorney-general in 1805, his chancellor and keeper of the great seal for the duchy of Cornwall in February, 1806, on the elevation of Lord Erskine to the woolsack, and one of his state counsellors for the kingdom of Scotland in April of the same year. He now resumed his seat in the House of Commons, having been re-

turned to the parliament which met in December, 1806, for the county of Kincardine. In the next parliament, which lasted from June, 1807, to September, 1812, he again sat as member for Kincardineshire, having also, however, been returned for the county of Kinross. In this parliament, during the memorable inquiry into the charges brought forward by Colonel Wardle, Adam took an active part in the defence of the Duke of York, and he was indeed throughout the affair, one of the confidential advisers of his royal highness. In 1811 fresh pecuniary difficulties determined him to vacate his seat, and again apply himself sedulously to his profession. In 1814 he was made one of the barons of exchequer in Scotland. On the 17th of March, 1815, he was sworn of the privy council; and on the 22d of January, 1816, he took his seat as lord chief commissioner of the Jury Court for the trial of civil causes, then for the first time established in Scotland; and over this court he presided till his death, although in 1831 its constitution was somewhat changed by its incorporation with the Court of Session. He died at Edinburgh, on the 17th of February, 1839. Sir Walter Scott, who was one of Adam's most attached friends in the latter part of his life, notwithstanding the opposition of their party politics and connections, says of him in his diary, in the year 1825, "He has gained and lost two fortunes by the same good luck and the same rash confidence of which one raised and the other threatens my peculium." By his wife, the Hon. Eleonora Elphinston, second daughter of Charles tenth Lord Elphinston, whom he married in 1776, and who died 4th February, 1800, Lord Chief Commissioner Adam had a numerous family, of whom John, the eldest, after having been for a short time Governor-General of India, died on his voyage home from Calcutta, 4th June, 1820, and the youngest died in the West Indies, also before his father; William George, Q. C., accountant-general of the court of Chancery, and auditor to the Duke of Bedford, survived his father only about three months; another is the present Admiral Sir Charles Adam; and a fourth is Lieutenant-General the Right Hon. Sir Frederick Adam, K. C. B., formerly lord high commissioner of the Ionian Islands. Mr. Adam's publications are the following:— "Speech in the House of Commons on moving an Address to the King in behalf of Thomas Muir, Esq., and the Rev. Robert Fyshe Palmer," 8vo. London, 1794; "The Correspondence between Mr. Adam and Mr. Bowles, respecting the Attack of the latter on the late Duke of Bedford," 4to. London, 1803; "Speech in the House of Commons on the St. James's Poor Bill," 8vo. London, 1803; "Speech in the House of Commons, 24th June, 1808, on the Scottish Judicature Bill," 8vo. London, 1808; "Speech in the House of

Commons on the Question of Privilege, in the Case of Sir Francis Burdett," 8vo. London, 1810; and a work on Jury Trials, as applicable to the Courts of Scotland, 1836. He also printed privately a "Description and Representation of the Mural Monument in Calcutta Cathedral to the Memory of John Adam, designed and executed by Richard Westmacott, R. A.," 4to. Edin. 1827; "Remarks on the Blair-Adam Estate, with an Introduction and Appendix; preceded by an Introductory Letter to his Son, Rear-Admiral Charles Adam, M. P.," 6 pamphlets, 8vo. Edin. 1834; and (in conjunction with Sir Samuel Shepherd) "The Ragman's Rolls," 4to. Edin. 1834, for the Bannatyne Club. (Memoir in *Gentleman's Magazine*, for May, 1839, pp. 540, 541., which however contains several errors in dates and other particulars; Lockhart's *Life of Scott*, i. 391.; vi. 194, 258—266.; viii. 201. edit. of 1839; *Parliamentary History and Debates; Annual Register*, and other political records of the time; MS. communication.) G. L. C.

ADAMÆUS, THEODORIC. Respecting his life nothing is known, except that according to Adelung he was a native of Schwalenberg, in the county of Lippe, and not, as Jöcher supposed, in the duchy of Gelders. He lived during the first half of the sixteenth century, and died in 1540. He wrote "Annotationes in Procopium de Ædificiis Justiniani Imperatoris," which were published at Paris in 1547, 4to. In the year of his death he published, at Paris, "Constantini Harmenopuli Epitome Juris Civilis. Græce, 1540, 4to." Besides these two works he also wrote a dissertation, "De Rhodo Insula," and another, "De Christianorum Concordia." (Jöcher, *Allgem. Gelehrt. Lex.* 85., with Adelung's Supplem. 193.) L. S.

ADAMANNUS. [ADOMNAN.]

ADAMANTIUS (Ἀδαμάντιος), the author of a Greek treatise on physiognomy, which is still extant. He was by birth a Jew, but embraced Christianity, and settled at Alexandria. He probably lived at the beginning of the fifth century, and his work is dedicated to Constantius, who is supposed by Fabricius to be the person who married Placidia, the sister of Honorius, and who reigned for a few months, A. D. 421; he is also quoted by Oribasius (*Synops. ad Eustach. lib. iii. p. 39, 40.*, ed. H. Steph. in *Med. Art. Princ.*), who lived about the same time, and by Aëtius (*Tetrab. i. Serm. 3. cap. 163.*, ii. 4. 27, 31.), who is supposed to have lived about the end of that century. His book on physiognomy, *Φυσιогνωμονικά*, consists of two books, and is (as he himself tells us) chiefly taken from that by Polemo on the same subject. It was first published in Greek together with Polemo and some other writers at Rome, 1545, 4to. It is inserted by Franzius in his edition of the "Scriptores Physiognomiae Veteres," Greek and Latin, Altenb. 1780, 8vo.

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Fabricius mentions a French translation by Jean Bon, Paris, 1556, 8vo.; and another by a boy of twelve years old, Henri de Boyvin du Vavrouy, dedicated to the Cardinal Richelieu, Paris, 1656, 8vo. A work by Adamantius on the winds, *Περὶ Ἀνέμων*, is said to be still in manuscript in the king's library at Paris. (Fabricius, *Biblioth. Græc.*, ii. 171. and xiii. 34. ed. vet.; Franzius's Preface.)

W. A. G.

ADA'MI, ADAM, was born in 1610, at Mühlheim, on the Rhine. He probably studied at Cologne, where he prepared himself for the church. In his eighteenth year he entered the order of the Benedictines in the abbey of Brauweiler, near Cologne. In 1633 he received the priestly ordination, and the year after he was appointed rector of the seminary of the Benedictine convent at Cologne. Soon after this he was made a doctor of divinity, and in 1637 prior of the convent of Benedictines on the St. Jacobsberg, near Mainz. He was afterwards transferred, in the same capacity, to the abbey of Murhart in Swabia. In the year 1643, when the negotiations for peace were opened at Osnabrück and Münster in Westphalia, by which the thirty years' war was brought to a close, Adami was deputed by the prelates and convents of Würtemberg to represent them at the congress. Afterwards, when these prelates and convents were no longer represented, he acted as deputy for the prince abbot of Corvey. Two years after the conclusion of the peace, Adami was sent to Rome, to bring back with him the pallium for the archbishop of Cologne. On this occasion the pope first honoured him with the title of Bishop of Hierapolis, and afterwards appointed him suffragan bishop over the diocese of Hildesheim, where he spent the remainder of his life, and died on the 1st of March, 1663. In the various and important offices that Adami held, he always acted as a wise and honest statesman. In the difficult transactions at Osnabrück and Münster he discharged his duties with ability and the strictest integrity.

Adami was also distinguished as an historian. His great and only work appeared first at Frankfort, in 1698, 4to, under the title, "Arcana Pacis Westphalicæ," &c. The work did not sell, which the publisher attributed to the title; upon which it was published with the following title: "Relatio Historica eorum, quæ in Pacificatione Osnabrugo-Monasteriensi ex Arcana Ratione Status inter paciscentes Gesta fuere." Frankfort, 1707, 4to. A new edition was published at Leipzig in 1737, 4to., by J. G. Von Meiern, who for his edition examined the MS. of the author, which then existed at Hildesheim in four vols. folio. Meiern was accused of having mutilated the work; but he refuted the charge, and stated that he had omitted only a single unimportant passage. This history of the peace

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of Westphalia will perpetuate the author's name: it is written with the greatest impartiality, with a thorough knowledge of the state of affairs, in which he himself took an active part, and with sound judgment. It is an indispensable book for those who wish to study that important period of modern history.

A life of the author is given by Von Meiern in the preface to his edition, and the same is abridged in Ziegelbauer's "Historia Litterar. Ordinis St. Benedict," iii. 389. (Jöcher, *Allgem. Gelehrt.-Lex.* 85., with Adelung's Supplement, 194.; Ersch & Gruber, *Allgem. Encyclopæd.* i. 366.) L. S.

ADA'MI, ANDREA, Maestro di Capella of the pontifical chapel at Rome, is chiefly known as the author of a work whence musical historians have gleaned a good deal of information, entitled "Osservazioni per ben regolare il Coro dei Cantori della Cappella Pontificia, tanto nelle Funzioni ordinarie, che straordinarie. Roma, 1711." The preface to this work contains a history of the college of singers, together with the testimony of the fathers in favour of church music. The different functions, ordinary as well as extraordinary, of the Roman Catholic church are minutely described, and the several compositions of celebrity appointed to be sung are noticed; among them the celebrated motet of Morales, published in Taylor's "Vocal Schools of Italy," is thus mentioned with just commendation: "In our archives, the celebrated motet 'Lamentabatur Jacob' is preserved, which every year is sung in the fourth Sunday in Lent. It is, in truth, a wonder of art." The rest of the work gives a brief account of the principal singers in the Pope's chapel, including Palestrina, Morales, Nanino, Luca Marenzio, Giovanelli, and other scarcely less illustrious contemporaries of these truly eminent men. (*Osservazioni, &c.*; Preface to Taylor's *Vocal Schools of Italy.*) E. T.

ADA'MI, LIONARDO, nephew of Andrea, was born at Bolsena on the 12th of August, 1690. While yet a mere child he was taken to Rome, to be brought up by his uncle. He was admitted in his 11th year (1700) into the Seminario Romano, by the influence of his uncle's patron, Cardinal Ottoni, and was regarded as a diligent and promising scholar; but having been implicated in some boyish disturbance, he ran away from his teachers, and entered himself on board a French privateer at Leghorn in 1703. He continued in this vessel during a cruise off the coast of Barbary, and was present in an action in which an English vessel was carried into Toulon. Tired of the sea, he found his way to Paris, and having formed acquaintance with some countrymen who were proceeding to join the regiment Magalotti at that time serving in Flanders, he accompanied them and enlisted. He was taken prisoner by the Dutch, and on making

his escape was sent into garrison at Valenciennes, where he had a dangerous illness which lasted six months. Two years of this unsettled and dangerous life had made him wish for home; in 1705 he informed his uncle of his adventures, and Cardinal Ottoni procured his discharge. On his return to Rome he began to study law, but soon turned his attention to the languages, and made considerable progress in Greek, Hebrew, Syriac, and Arabic. In 1716, he published at Rome, in quarto, the first volume of a work entitled "Leonardi Adami Volsiniensis, τοῦ ἐν Ἀρκάδιον Philoclis Epei Volumen Primum;" which constitutes a history of Arcadia, from the earliest historical period to the 28th Olympiad. The second volume was to have brought the narrative down to the author's own times. Jacopo Facciolati said, alluding to the immense number of quotations in this work, that it resembled a city in which the foreigners outnumbered the natives. Adami was in 1717, appointed librarian to the Cardinal Imperiali, and died of consumption on the 19th of January, 1719. (Mazzuchelli, *Scrittori d'Italia*; *Storia di Volsena Antica Metropoli della Toscana*, Dall' Abbate Andrea Adami. Roma, 1734-37. vol. ii. pp. 108-110.) W. W.

ADA'MI, SALOMON, a clever Danish miniature painter, of the latter half of the eighteenth century. (Weinwich, *Kunsthistorie i Danmark.*) R. N. W.

ADA'MI, TOBIAS, born at Werdau in Saxony, on the 30th of August, 1581. He accompanied Rudolph of Büna, a young nobleman of Meissen, on a tour through Greece and Asia Minor to Palestine. On their return they visited Naples, where they formed an acquaintance with Thomas Campanella, and protracted their stay for eight months, in order to acquire a more perfect knowledge of his views. Campanella entrusted Adami with several MSS. for the purpose of having them published in Germany. This appears to have been in the years 1610-11. In Campanella's account of his own writings ("De Libris propriis et recta Ratione studendi Syntagma") he mentions having given the MSS. to Adami, who, he adds, picked up at Padua in 1611, apparently on his way back to Germany, a compendium of physiology dictated several years earlier by Campanella to some pupils at Rome. Adami took measures for the publication of the works entrusted to his care immediately after his arrival at home. The compendium of physiology mentioned above appeared at Frankfort on the Main in 1617, under the title "Prodromus Philosophiæ instaurandæ," with a letter from Adami to the German philosophers prefixed. In this letter he enumerated the works of Campanella which he proposed to publish, and the order of their appearance. An accident (to which he alludes in his dedication of the treatise "De

Sensu Rerum," to Rudolph of Bünau and his brother Henry, under the vague epithet "fatali casu") occasioned some delay: but the "De Sensu Rerum" came out in 1620; the apology for Galileo, in 1622; and the great work upon natural philosophy, morals, politics, and economics, entitled "Realis Philosophiæ Epilogisticæ Partes IV.," in 1623—all at Frankfort. Campanella also mentions in the tract already alluded to, that a selection of his poems had been published by Adami, under the name of "Squilla Septimontanus." The letter to the German philosophers prefixed to the "Prodromus" is little more than an enthusiastic eulogium by an admiring disciple; and with the exception of the translation of the sketch of an ideal republic, entitled "Civitas Solis," introduced as an appendix to the third book of Campanella's "Realis Philosophiæ Epilogisticæ Partes IV.," from Italian into Latin, Adami appears to have done nothing more than superintend the printing of that author's compositions. His merit is simply that of having been the means of giving publicity to the speculations of Campanella. Adami died at Weimar on the 29th of November, 1643, with the title of counsellor to the courts of Weimar and Eisenach. Some of his notes upon the writings of Salvianus of Marseille were appended to the quarto edition of them published at Bremen in 1688. (*Bibliothèque Curieuse Historique et Critique ou Catalogue raisonné des Livres difficiles à trouver*, par David Clement. Leipzig, 1750—1759, 4to. vol. i. voce Campanella; Thomæ Campanellæ *De Libris propriis et Ratione studendi Syntagma*. 8vo. Parisiis, 1642; Campanellæ *Prodromus Philosophiæ instaurandæ, cum Præfatione ad Philosophos Germaniæ*. Frankfort, 1617, 4to.; F. Thomæ Campanellæ *De Sensu Rerum et Magia Libri IV.* Tobias Adami recensuit et nunc primum evulgavit. Frankfort, 1620, 4to.) W. W.

ADAMINO, one of the early sculptors of Italy. The only account we have of this artist is derived from an inscription upon the capital of a column in the crypt of the campanile, or tower, of the Basilica of St. Zeno at Verona. It states simply "ADAMINUS . DE . SANCTO . GIORGIO . ME . FECIT." According to Maffei in his "Verona Illustrata," the campanile was commenced in the year 1045. R. W. Jun.

ADAMNAN. [ADOMNAN.]

ADAMS, ABIGAIL, was born at Weymouth (U.S.), on the 11th of November, 1744. (O.S.) Her father, the Rev. William Smith, was minister of the congregational church in that town. In one of her letters she says, "I never was sent to any school. Female education, in the best families, went no farther than writing and arithmetic, and, in some few and rare instances, music and dancing." It appears, however, incidentally, from one of her husband's letters, that she had been taught enough of French to be able to

read it. From the memoir prefixed to her published letters, by her grandson, we learn that she was a busy correspondent in her youth, and that her epistles and those of her young friends bear traces of a tolerably intimate acquaintance with the "Spectator," and the English poets of that age. Her father seems to have been a staunch Calvinist, with a strong vein of humour; such a man, in short, as was frequently to be found among the orthodox dissenters of England, and the high churchmen of Scotland, in the last century. Abigail Smith was married on the 25th of October, 1764, to John Adams, afterwards president of the United States, at that time a lawyer in good practice, but deemed by her father's congregation, as the son of a small farmer, scarcely good enough to match with the minister's daughter. The first ten years of her married life were spent in uneventful happiness. In 1774 her husband was elected a delegate to Congress, and from that time till the year 1784 she saw him only for brief periods at long intervals. During this time she was indefatigable in her care of their family, and in her attention to the management of her husband's small property. As her biographer justly remarks, "it is not giving her too much credit to affirm, that by her prudence, through the years of the revolution, and indeed during the whole period when the attention of her husband was engrossed by public affairs, she saved him from the mortification, in his last days, which some of those who have been, like him, elevated to the highest situations in the country, have, for want of such care, not altogether escaped." In 1784 she joined her husband in Europe, and remained with him, in Paris and London, till his return to America, in 1788. During the eight years that Mr. Adams was vice-president she had an opportunity of mixing freely in the society of New York and Philadelphia, which were each for a time the head quarters of the new government. When, in 1797, he was elected president, her health, never robust, began to give way, and the wish to enjoy the bracing air of her native climate, as well as to keep together the private property of her husband, which she had from the first foreseen must be their support in old age, induced her to reside principally at Quincy, in Massachusetts. From the year 1801, till her death on the 28th of October 1818, she seems never to have quitted it. The publication entitled "Letters of Mrs. Adams" is merely a selection, and not a good one. It would be unreasonable to expect, in the letters of the daughter of a country clergyman, and the wife of a provincial lawyer, who was never twenty miles from her native village till she had entered her fortieth year, and had few opportunities of conversing with persons whose manners had been formed by society, the point and elegance of a Sévigné or Montague. The peculiar grace of their letters is in part, no

doubt, owing to their own genius, but in great degree also to the school of highly cultivated conversational talent in which they were formed. The letters of Mrs. Adams are marked by the stiff and circumlocutory phraseology of a self-taught and not very practised writer. Perhaps there is something of her father's sermons about them at times — emphatic enunciations of moral commonplaces. But through all this awkwardness is apparent a sagacious mind, and elevated, energetic character. A spice of romance, despite her Puritan training, breaks out in more instances than the "Diana," which is the signature of some of her earlier, and the "Portia," which is the signature of many of her later letters. Her husband's desire that she would not put her own name, lest the letters should fall into the hands of the enemy, accounts for a fabulous signature; but it was a lingering spark of the romance-reading of youth that suggested the name she selected. There is a vein of playfulness in the two or three letters to her future husband, given in the printed collection, and in one written at an advanced period of life, which only required cultivation. The incidental pictures of the state of the province, in the letters addressed to Mr. Adams, when in Congress, are sometimes striking and pathetic in the extreme. The accounts of her voyage to England, and of the impression made upon her by Parisian and London society, although marked by not a little of the narrow-mindedness of one emerging for the first time into society at a somewhat advanced age, evince much shrewdness and great power of graphic description. The letters to Jefferson bespeak a person with what is called "a temper of her own," and a power of argument rather annoying to the party assailed when his case is not altogether above suspicion. Altogether her published letters are valuable for the hints they contain of the manners of her country during the latter half of the last century, and from the picture they give of a shrewd, high-spirited, imperfectly developed, but admirable feminine character. (*Letters of Mrs. Adams, the Wife of John Adams, with an introductory Memoir by her Grandson, Charles Francis Adams. Boston, 1840.*)

W. W.

ADAMS, REV. AMOS, describes himself as "A. M., pastor of the first church of Roxbury," (near Boston), on the title-page of a work of which he is the author, called "A concise Historical View of the Difficulties, Hardships, and Perils which attended the planting and progressive Improvements of New England, with a particular Account of its long and destructive Wars, expensive Expeditions, &c." Boston, printed; London, re-printed, 1770, 8vo. pp. 68. G. L. C.

ADAMS, CHARLES, an artist, who, according to Heineken, engraved a portrait of Charles Stuart, king of England, on horseback; whether Charles the First, or the

Second, is not specified. Strutt supposes this to be the only print remaining of this master, as he is otherwise unknown. (Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers.*) R. N. W.

ADAMS, GEORGE. A father and son of this name were successively mathematical instrument makers to George III. The father died March 5. 1786; the son was born in 1750, and died August 14. 1795. The father had a European reputation for the goodness of his celestial and terrestrial globes, which descended to the son, who is said to have been an accomplished man. The father published a work on the microscope, "Micrographia Illustrata," 1747 and 1787; treatises on the construction of globes, 1769 and 1785; a treatise on the use of the globes, 1766. The son published "Essays on Vision," 1789; on Electricity, 1792; "Astronomical and Geometrical Essays," 1795; "Lectures on Natural Philosophy," 1794; and a well-known work on the use of mathematical instruments, which was reprinted in 1813, and has been very useful to many. We cannot be very sure of our dates, which are taken from various sources: all the works were published in London. A. De M.

ADAMS, REV. JAMES, F.R.S. Edinburgh, was a native of England, and became professor of languages in the college of St. Omer, which situation, however, he left on the breaking out of the French revolution, and retired to Edinburgh, where he published, in 1799, a thin octavo volume, entitled "The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice; with an Appendix on the Dialects of Human Speech in all Countries, and an Analytical Discussion and Vindication of the Dialect of Scotland." It is full of oddity and absurdity, but not without a few remarks that are true and sensible, as well as original and ingenious. In his preface he says, "This is an extract of a former attempt I presented in Latin and French three years past, now reduced to a more regular plan, divested of foreign matter and the display of satirical fancy, &c. My attempt found circulation within the narrow limits of literary friends." This, we suppose, alludes to his "Euphologia Linguae Anglicanae," 8vo. 1794, which the "Biographical Dictionary of Living Authors" characterises as "a whimsical though ingenious treatise." At the close of his preface to the first-mentioned publication he says, "Should the present attempt please the literati, the author has in hand the second part of English grammar, the accidents, syntax, &c., equally original and instructive, for future call." Adams was known or supposed to be alive in 1816. G. L. C.

ADAMS, JOHN, an astrologer who lived in the reign of Charles II., and was celebrated for his horoscopes, though all that is now left is an engraving of him, mentioned

by Granger, inscribed to Jackus Cunninghamissimus. A. De M.

ADAMS, JOHN, D.D., an English divine and celebrated preacher, was born in London about 1662, where his father was a Lisbon merchant. He was educated at Eton, from whence he passed to King's College, Cambridge, where he was admitted February 8. 1678-9. When he had taken his degree in arts, he went abroad, visiting many of the courts of Europe, and returned with the habits of an accomplished gentleman and scholar, by which he was distinguished through life.

Having entered holy orders, he had first a small living in Lincolnshire, which he soon relinquished, on being presented by Eton College, in 1694, to the rectory of St. Albans, Wood-street, in London. He was chaplain to King William and Queen Anne, by whom he was much esteemed, and in 1702 was installed a prebendary in the church of Canterbury. This stall he resigned in 1708, in exchange for a stall in the royal chapel at Windsor. He was also lecturer of the parish of St. Clement Danes. He gave up the living of St. Albans on being presented by Queen Anne to the rectory of St. Bartholomew near the Exchange. He had also the living of Hornsey, on the presentation of the Bishop of London. He preached the Boyle Lecture, and it is remarked that his were the only lectures that had not been printed.

In April, 1712, he became provost of King's College, and in the same year vice-chancellor. He died of an apoplectic attack, on January 29. 1719-20, and was buried in a vault under the church of St. Anne's, Soho.

Besides single sermons preached on special occasions, it does not appear that he has left any printed evidence of the reputation which he enjoyed among his contemporaries, with the exception of a treatise, which has been greatly admired, on self-murder. (Cole's MSS. vol. xvi. p. 57.) J. H.

ADAMS, JOHN, who describes himself, in the title-page of his "Index Villaris," "of the Inner Temple, London," is the author of a work so entitled, of which there are three editions, in 1680, 1690, and 1700. It is "An Alphabetical Table of all the Cities, Market Towns, Parishes, Villages, and Private Seats in England and Wales." It is a book not without its use, and the best of its kind; but there is great room for improvement, or rather for a new work of the kind, which would guide at once to the geographical position of the obscurer places in the topography of England. The other appendages to the work are of small value.

Lowndes attributes to him a Latin poem, translated into English by W. F. of Gray's Inn, and printed in 1677, with the title, "The renowned City of London surveyed and illustrated;" which is reprinted in the "Harleian Miscellany," vol. x. But this appears to be a mistake; the author of this poem

describing himself "Johannem Adamum Transylvanum," and the translation being dedicated "to the patrons of strangers, learning, and ingenuity." Lowndes also says, erroneously, that this poem was not known to Gough. The original was printed in 1670. Further researches may, however, identify the Transylvanian with the compiler of the "Index Villaris," of whom very little is to be found. (Gough's *British Topography*, i. 51. 724.; Lowndes, *Bibliographer's Manual*.)

J. H.

ADAMS, JOHN, the second president of the United States of North America, was born at Braintree, Massachusetts, on the 19th of October, 1735. He was descended from one of the original settlers of the colony, and all his predecessors had possessed a small landed property, which they cultivated with their own hands.

John Adams manifested at an early age a love for books, that induced his father to give him a college education. With this view he was placed for some time under the charge of Mr. March, and subsequently sent to Cambridge University, Massachusetts. In 1755 he took the degree of bachelor of arts, and began to study law in the office of Colonel Putnam, at Worcester. During the three years of his apprenticeship with that gentleman he supported himself by giving private lessons in Greek and Latin. In 1758 he took the degree of M.A., and exchanged the office of Colonel Putnam for that of Jeremiah Gridley, at that time the attorney-general of the province. In 1759 he was admitted a member of the Suffolk bar, being strongly recommended by Gridley, who had formed a high opinion of his talents.

He began to practise at Quincy; but first succeeded in attracting public notice by his defence of a prisoner at Plymouth. Once fairly entered, he soon obtained a lucrative business. In 1761 he was admitted barrister at law, and in a short time succeeded to a small landed property by the death of his father. He married, in 1764, Abigail Smith, second daughter of the Rev. William Smith, and grand-daughter of Colonel Quincy, of Wollaston, and by this means became connected with some of the wealthiest and most respected families in the colony. He transferred his residence to Boston in 1765, where his professional employment continued to increase.

As early as 1761 Adams had received a deep and lasting impression from the eloquence with which Otis (also a pupil of Gridley) had pleaded the cause of the merchants of Boston against the practice of issuing "writs of assistance," equivalent to search-warrants: to the latest period of his life he was accustomed to declare, "American independence was born that day." In 1765 he appears for the first time to have taken part in the controversy, by the publication of some letters in the "Boston Gazette," which have

since been collected, and several times published, under the inappropriate title of "A Dissertation on the Canon and Feudal Laws." He was employed the same year, along with Gridley and Otis, to support, before the governor and council, a petition from the town of Boston, praying to have the courts re-opened, which had been closed on account of the opposition offered by the townsmen to the enforcement of the stamp act. He had now become of sufficient importance to attract the notice of government; and in 1767 the office of advocate-general in the court of Admiralty, the most lucrative appointment in the gift of the governor, was offered to him, but promptly, though civilly, declined. In 1769 he acted as chairman of the committee nominated by the town of Boston to draw up instructions to their representatives to resist the encroachments of the British government. In April, 1770, he was retained to defend Captain Preston and the soldiers tried upon a charge of murder, for shooting two citizens of Boston; and notwithstanding his successful defence, and the exasperated state of the public mind, he was elected in May of the same year, by the town of Boston, one of its representatives in the state legislature. Henceforward his whole time was engrossed by public business. He was a prominent member of all the most important committees both of the town and the legislature: among others, he was a member of that which prepared a protest against the removal of the general court from Boston to Cambridge. He published, in the "Boston Gazette," in 1773, a series of letters, to which he attached his name, against the ministerial measure for the payment of the judges of the colony, by which they were rendered entirely dependent on the crown. In May, 1773, and again in May, 1774, he was nominated by the assembly to a seat in the council; but on both occasions his election was negatived; the first time by Governor Hutchinson, the second time by Governor Gage. In the same year Adams acted upon the committee of the town of Boston which prepared the resolutions on the Boston Port bill; and defended the course adopted by the colonies, in a series of letters which appeared in the "Boston Gazette" under the signature of "Novanglus."

In 1774 the assembly of Massachusetts was dissolved by Gage; but before the members separated they appointed a committee of five of their number to meet at Philadelphia, with similar committees from the other colonies, to concert measures for promoting their common interest. Adams was one of the five. These committees, which constituted the first continental Congress, met at Philadelphia, on the 5th of September, 1774. Its deliberations led to no immediate change of the course hitherto pursued by the colonists. Already however it was surmised that some of its members had made up

their minds to effect a separation of the provinces from the British empire, and that John Adams was one of the number. This impression caused his company to be shunned by many, and he was pointed out in the streets as a dangerous man. When Congress met again, in 1775, circumstances had undergone a material change. The affairs of Lexington and Concord had taken place, and soon after the British forces in Boston were besieged by the provincial troops. It was resolved that a continental army should be raised, towards the equipment and support of which all the colonies should contribute according to their means. In the course of the month of July, John Adams moved that the army then besieging the British troops in Boston should be adopted by Congress as a continental army. He intimated at the same time his intention, as soon as this motion had been formally passed, to propose a gentleman from Virginia for the office of commander-in-chief. But although the discrimination of Adams had discerned the merits of Washington, his colleagues from Massachusetts were bent upon having the command bestowed upon Ward. After a fruitless effort to alter their determination in a private conference, Adams left them, declaring that Washington should be put in nomination next day. The motion was made by Thomas Johnson of Maryland; and a ballot being taken, it was found that no one ventured to vote against Washington. Even after this decisive step had been taken, it was judged inexpedient to press upon Congress immediately a declaration of independence. When Adams returned to Massachusetts, after the separation of Congress, he was offered the post of chief justice, but preferred continuing in the political service of his country.

When the Congress re-assembled however in 1776, the natural effects of the military combination of the colonies were felt. Jefferson too had been substituted for Henry, as one of the delegates from Virginia. The party attached to independence hesitated no longer. On the 6th of May, 1776, John Adams moved "to adopt such a government as would, in the opinion of the representatives of the people, best conduce to the happiness and safety of their constituents, and of America;" and the resolution was adopted, after a strong opposition, on the 15th of the same month. On the 7th of June, Richard Henry Lee moved, seconded by John Adams, "That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the state of Great Britain is, and of right ought to be, totally destroyed." The debates on this motion lasted till the 2d of July. "The great pillar of support (said Jefferson, long afterwards,)

to the declaration of independence, and its ablest advocate and champion on the floor of the house, was John Adams." He was also appointed one of a committee for drawing up a declaration of independence: the task devolved upon him and Jefferson, and he left it entirely to the latter. On the 2d of July, Lee's resolution was carried; and on the 4th, Jefferson's draft of the declaration of independence, with some alterations, was adopted.

Events forced the members of Congress to exercise the functions of government before a government could be organised. Committees were from the day of its first meeting appointed from time to time to transact specific pieces of business. As the peculiar talents of the members became known, certain committees were kept up, and any business for which the members of one of them were considered most fit was referred to them. Thus grew up insensibly the secret committee of foreign correspondence, afterwards called the Committee of Correspondence, subsequently merged in the office of the secretary of state. The important and decisive part taken by John Adams in promoting the appointment of Washington to the post of commander-in-chief, has been mentioned above. This was not his only contribution towards the formation of an army and a military department of government. Entries are made, in the "Secret Journal of Congress," of various committees appointed in 1775 for procuring military stores, fortifying posts, and surveying and reporting on harbours fit to be fortified. All these ultimately merged in the committee mentioned in the "Secret Journal," May 13. 1777, under the name of the Board of War. John Adams was a member of many of the previous committees, and in particular of that which, on the 5th of October, 1775, gave directions to Washington to take measures for intercepting two vessels despatched from England with stores for Quebec, which has by some been considered the first step towards the formation of an American navy. He was appointed chairman of the board of war on the 13th of June, 1776; and continued to discharge the duties of that appointment till the 20th of November, 1777.

He was at the same time member of many other committees. He was one of the delegates sent to Staten Island, at the request of Lord Howe; and was appointed, in November, 1777, one of the commissioners of Congress at the court of Versailles, a mission on which he sailed from Boston in February, 1778. The treaties of commerce and alliance with France were signed before his arrival. Adams continued at Paris till he received intimation of the appointment of Dr. Franklin minister plenipotentiary, by which step he was restored to the character of a private citizen. He returned to America in the autumn of 1778. His letters to the secret committee of correspondence, during this

brief residence at Paris, were of essential service, from the suggestions they contained regarding the best means of organising the diplomatic service of the young republic economically and efficiently. One which he addressed to the president of Congress, from Braintree, after his return, bears evidence how indefatigable he must have been to acquire information respecting the political relations of the different states of Europe. His judicious conduct with respect to quarrels between his colleagues, and the claims of that dashing but equivocal character Paul Jones, was such as to establish high claims upon public confidence. On his return to Boston he was elected a member of the convention delegated to prepare a constitution for Massachusetts. "The general frame of the constitution," says a writer in the 'Encyclopædia Americana,' "particularly the manner of dividing and distributing power, and the clause respecting the duty incumbent upon government with regard to the patronage of literature, the arts and sciences, were the work of his pen." He was not allowed to remain long a spectator only of public events.

On the 27th of September he was again chosen by Congress to represent his country abroad as minister plenipotentiary for negotiating a treaty of peace with Great Britain, as soon as that country should incline to recognise the independence of the United States, and enter into amicable relations with them. After a severe and perilous winter voyage and journey, he arrived at Paris on the 9th of February, 1780. He had been instructed to consult the French ministry on all his movements towards effecting a treaty with England. He found, however, the opinions of the Count de Vergennes at variance with his own; and their correspondence excited in him a suspicion that the French ministry was seeking to make the United States a mere instrument for the attainment of French objects. The disagreeable position which he thus found himself occupying in France, and the remote prospect of a more pacific temper growing up in Great Britain, induced him to visit Holland in August, leaving Mr. Dana, his secretary, at Paris. Four weeks after he left that city, a commission from Congress authorising him to negotiate a loan of ten millions abroad, reached it, and was immediately conveyed by Mr. Dana to Holland. Congress, on receiving intelligence of the capture of Mr. Laurens, who had been nominated to negotiate a treaty of amity and commerce with Holland, by a British frigate, resolved to transfer his appointment to another person; and on the 29th of December Mr. Adams received the commission, along with separate letters of credence to the States General and the Prince of Orange.

At the time of his first arrival in Holland the English interest was apparently all-powerful; and he is said to have found it necessary to get himself admitted a burgher

of Amsterdam in order to insure his personal safety. In October he supplied D. Calkoens, an eminent Dutch civilian, with materials for an essay on the American revolution, which was read to a literary society in Amsterdam. The vindications published by Howe and Burgoyne were procured by him, and translated and published in Holland. On the 10th of November the British minister, Sir Joseph Yorke, presented a violent memorial to the States General, which strengthened the hands of the party opposed to England. In April, 1781, Adams, deeming the public mind sufficiently prepared, presented a memorial to the States General, explaining the position of the United States, and intimating his appointment as their minister in Holland. The memorial was taken *ad referendum*, and, thus encouraged, Adams and his friends continued their agitation by means of the public press. The regencies of the several States and the assembly of the States General were plied with petitions from all sides. The haughty tone of the English envoy contributed to stimulate the public mind. Holland joined the armed neutrality. On the 9th of January, 1782, Adams waited on the President of the Council of State and demanded a categorical answer to his memorial; and on the 19th of April he was received as minister plenipotentiary from the United States of America. On the 8th of October a treaty of commerce between the two governments, and a convention concerning recaptures, was concluded at the Hague. In the course of these negotiations Adams was materially assisted by the good sense and experience of Dumas; but he was, on the other hand, thwarted by the cavils and intrigues of the French minister in Holland. His conduct throughout was dignified, judicious, and fearless.

The alliance between Holland and America promoted the pacific dispositions beginning to spring up in England. No sooner was the Dutch treaty signed, than Adams was summoned to Paris to join the commissioners for negotiating a peace with Great Britain. He arrived there before the end of October; and from that time till the preliminary articles were signed, November the 30th, he applied himself unremittingly with his colleagues to the details of the negotiation. They had been instructed to do nothing without the consent and approbation of the French government; but its crooked policy forced them to take the responsibility of disregarding this part of their instructions. The definitive ratification of the treaty took place on the 14th of January, 1784. Adams was appointed the first minister sent by the United States to the court of St. James's in 1785. He remained in London till he obtained, in October, 1787, permission to return to America. During this residence he published a "Defence of the Constitutions of the American States," in reply to a letter addressed by Turgot to

Dr. Price. After an absence of nine years, he landed at Boston on the 17th of June, 1788; and Congress honoured him with a resolution of thanks for his able and faithful discharge of various important commissions.

In 1789 he was elected, under the new federal constitution, Vice President of the United States; and re-elected in 1793. The office does not afford much scope for a man of an active disposition; and this Adams seems to have felt keenly. On the 19th of December, 1793, he wrote to Mrs. Adams—"My country has in its wisdom contrived for me the most insignificant office that ever the invention of man contrived, or his imagination conceived." He enjoyed, however, the confidence of Washington, with whose political views his own were in exact accordance. The federalist and democratic parties were so nearly balanced in the senate, of which he was *ex officio* president, that he was more than once called upon to decide, by his casting vote, questions which excited the bitterest party feelings.

The federal party was still sufficiently strong to carry Adams as president, on the retirement of Washington, in opposition to Jefferson, the candidate of the democratic party. At the next election, however, the balance was found to have turned; and, at the close of Adams' first term of four years, Jefferson was elected by a narrow majority. A strong feeling had been excited against Adams when in 1784 he by his casting vote negatived a non-intercourse act, levelled at Great Britain; and he raised the flame still higher when as president he persuaded Congress to authorise him to raise an army of 10,000 men, in expectation of a war against France. One lasting benefit he conferred upon his country, while chief magistrate, by organising the navy department.

His subsequent life was principally devoted to agricultural pursuits, and literary and political speculation. He was once nominated to be governor of Massachusetts, but declined to accept the office. During the disputes with England which occurred under the presidency of Jefferson, he defended the policy of the administration in a series of letters, published in the "Boston Gazette." In 1820 he was elected member of a convention for revising the constitution of the State. It was proposed to make him president of this convention, but he declined it on the plea of advanced age; continuing however to take part in its business. The friendship between him and Jefferson, which commenced in 1776, experienced a brief interruption during the presidential competition and for some time after; but was renewed in 1812 in a manner honourable to both, and continued till the close of their lives. In 1818 he lost his wife, who was preceded to the grave by their two daughters and one of their two sons. John Adams died on the 4th of July, 1826.

the same day on which Jefferson died, leaving one surviving son, John Quincy, who held for one term the office of president of the United States. The following account of the ex-president's last moments has been frequently reprinted, and never contradicted :— "He was roused in the morning by the ringing of bells and firing of cannon ; and when asked if he knew what day it was, replied, 'Oh yes ! the glorious 4th of July.' In the forenoon he was visited by the orator of the day, the minister of the parish, who found him seated in an arm-chair, and asked him for a sentiment to be given at the public table. 'I will give you,' said the patriarch, 'Independence for ever.' Towards the close of the day he exclaimed, 'Jefferson survives !' but it was not so—for, strange to say, Jefferson had already expired at one o'clock of the same day on which Mr. Adams expired at six in the evening."

It is as a man of action that Adams will be remembered. He had a taste for literature, but the busy scenes of his early life and manhood did not afford him leisure to cultivate those powers of reflection and condensed expression which are required to make a distinguished writer. His publications were all occasional. They are— "Defence of the Constitutions of Government of the United States." 8vo. 3 vols., London, 1787. [Republished, London, 1794.] "Twenty-six Letters upon interesting Subjects respecting the Revolution of America, written in Holland, in the year 1780, by His Excellency John Adams, while he was Minister Plenipotentiary from the United States of America for negotiating a Peace and Treaty of Commerce with Great Britain." New York, 1789. "Dissertation on the Canon and Feudal Law, by John Adams." London, 1768, 8vo. [Reprinted there in 1782, with some papers illustrative of his negotiations in Holland.] His biographer in the "Encyclopædia Americana" mentions that he published, in the "Boston Gazette," a "History of the Disputes with America, from their commencement, in 1754 ;" a series of letters, in the same paper, in defence of Jefferson's administration, in regard to the disputes with Great Britain ; and some remarks upon Davila ; none of which we have seen. Mr. Charles Francis Adams published, in 1840, the letters of his grandmother ; and, in 1841, his grandfather's letters to her. When Adams has "a case to state," his composition is succinct and clear : on all other occasions it is languid and diffuse. Apart from literary considerations, John Adams ranks high both as a public and private character. In both, the basis of his character was benevolence and rectitude. He was desirous of public applause ; but not to such a degree as the unreflecting frankness with which he gave vent to his feelings has led many to imagine : at all events, it never seduced him into an un-

worthy action. From the beginning of the struggle with Great Britain he saw clearly the only possible termination, and laboured to bring it about, unappalled by the magnitude of the undertaking. In his selection of Washington, and in his negotiations at Versailles and in Holland, he displayed a discriminating knowledge of men, and a judicious selection of means whereby to work out his ends. Both in the diplomatic and military departments of state he showed experimentally that he could organise as well as act. There are few statesmen whose objects and actions can stand so severe a scrutiny. His one weakness, his excessive love of applause, may sometimes provoke a smile ; but even that was kept in subjection by his high moral principle. (*Letters of Mrs. Adams, the Wife of John Adams, with an introductory Memoir by her Grandson, Charles Francis Adams, Boston, 1840 ; Letters of John Adams, addressed to his Wife, edited by the same, Boston, 1841 ; The Diplomatic Correspondence of the American Revolution, edited by Jared Sparks, vols. iv. v. vi. and x., Boston, 1829, et seq. ; The Life of George Washington, by Jared Sparks, London, Henry Colburn, 1839 ; Memoirs, Correspondence, and private Papers of Thomas Jefferson, London, 1829 ; Tucker's Life of Jefferson, London, 1837 ; Secret Journals of the Acts and Proceedings of Congress, Boston, 1821 ; Memoir of John Adams, in the Bibliotheca Americana ; Writings of John Adams, mentioned above.*)

W. W.

ADAMS, REV. JOHN, was a native of Aberdeen, where he was born about 1750. After the necessary attendance at the university there, he was licensed to preach, and, coming to London, was eventually chosen minister of the Scotch church in Hatton Garden. But his name was principally known to the public in connection with an academy which he established at Putney, and by numerous books of elementary instruction of which he was the author or compiler. Many of these were very successful ; and among them may be mentioned his "Flowers of Ancient History," 8vo. 1787 ; "Flowers of Modern History," 8vo. 1788 ; "Flowers of Modern Travels," 2 vols. 8vo. 1788 ; a collection of anecdotes, in 2 vols. ; a universal history, in 2 vols. &c. He is also the author of a volume of sermons. He died in 1814. (Notice, founded on private communication, in appendix to Gorton's *Biog. Dict.* ; Reuss's *Register of Living Authors of Great Britain.*)

G. L. C.

ADAMS, JOHN, sometimes called "the Patriarch of Pitcairn's Island." When H. M. S. Bounty was seized by a part of her crew, in April, 1789, John Adams was one of the mutineers. He had not been previously aware of the intentions of the ringleader, Christian, and was in his hammock when the mutiny broke out, where he remained until

the distribution of arms among the men, when he joined the rest, and assisted in keeping watch over the officers on deck, while Captain Bligh was secured below. [BLIGH.] After Bligh and those who adhered to him had been set adrift in an open boat, the cry was raised "Huzza for Otaheite!" and the *Bounty* shaped her course accordingly. Provisions having been obtained there, the mutineers sailed for the island of Toobooai, on which they intended to settle; but the hostility of the natives preventing this, they returned to Otaheite. Most of the men resolved to remain at that place, but Christian foreseeing the danger, in case Bligh should reach Europe, persevered in the plan of founding a colony in some of the numerous islands of the South Seas, out of the usual track of voyagers. Eight of his companions, among whom was Adams, joined with him, and the rest offering no objection to their taking the vessel, they set sail in the *Bounty*, carrying with them six male and ten female natives of Otaheite. Arriving at Pitcairn's Island, which is in $25^{\circ} 3' 37''$ N. lat., and $130^{\circ} 8' 9''$ W. long, they found a fruitful soil, plenty of wood and water, and mountain fastnesses capable of defence against any numbers; and here they resolved to fix their abode. They landed their stores, and on the 23d January, 1790, set fire to the *Bounty*, and thus cut off all communication with the world: a village was built, and the whole land of the island was distributed among the white men; the Otaheitans were treated as slaves. Dissension soon broke out among them, which commenced in consequence of the wife of one of the Otaheitans being seized by a white man, whose own wife had died. This led to a plot among the Otaheitans for the destruction of their masters, which was discovered and foiled, and two of the Otaheitans were killed. The oppression of the whites continued to be so galling, that a second attempt to destroy them was made, which resulted in the death of Christian, and four of his companions. On this occasion Adams was shot through the body, and otherwise desperately wounded, but he escaped to the mountains, and only returned upon a promise of the Otaheitans to spare his life. He soon recovered of his wounds. The men of the two races were now equal in number, but the whites, by taking advantage of quarrels among the Otaheitans, and by treachery, succeeded at length in killing the Otaheitans, the last two being butchered in cold blood by Adams and another white man, on the 3d October, 1793. Even after this, the death of the white men was repeatedly plotted by the Otaheitan women, but without effect. During 1798, one of the men discovered a method of distilling spirit from a root, which gave rise to continual drunkenness, and to his own death, by falling over a cliff while intoxicated.

Shortly after, one of the three remaining original settlers having attempted the lives of the other two, they put him to death.

The two survivors, Adams and Young, disgusted at the scenes which they had witnessed, and reflecting deeply on their situation, resolved to effect a thorough change. During Christian's lifetime Divine service had been performed only once; they now determined to introduce daily morning and evening prayers, with Divine service every Sunday, and to train up the children in habits of piety and virtue. Young, who had been an officer on board the *Bounty*, was very useful in the execution of this scheme, but he died one year after the plan was commenced. John Adams felt the death of his companion deeply, but it only confirmed him in his resolution. There were now nineteen children on the island, many of them between eight and nine years of age. His exertions were attended with great success; the Otaheitan women displayed an unexpected docility in receiving the doctrines of Christianity, and the children were so ardent in the pursuit of Scriptural knowledge, that he had soon no further trouble than to answer their questions. They grew up in habits of the strictest morality, and became, under the guidance of Adams, a model of a well-regulated society.

In 1808, the American whale-ship *Topaz* accidentally touched at Pitcairn's Island; but the account which the captain, Folgier, gave of this community attracted little attention, until in 1814 the British frigates, *Briton* and *Tagus*, also visited the island. In an interview with the captains, Adams expressed a wish to be taken to England, in order, as he expressed it, to see his native land once more, although he felt convinced he should be hanged for his share in the mutiny; and it was only on seeing the pain which his determination caused, especially to his daughter, that he gave up the design. In December, 1825, Captain Beechey, in the *Blossom*, anchored at Pitcairn's Island, where he remained sixteen days, most of which he passed on shore with Adams. The account of Adams and his colony in the narrative of Beechey's Voyage is the most complete that we possess. A long grace was said before and after every meal by John Buffet, a seafaring man, who had recently settled on the island, and the utmost care was taken that not even a bit of bread should be eaten without prayer. On Sunday, Divine service was performed five times, the prayers on each occasion being exceedingly long, and the exhortation and hymns in proportion. At this time Buffet acted as a sort of chaplain, and when Captain Beechey attended, read the sermon three times over, to be certain of making an impression; but Adams himself read prayers, which were selected from the English Ritual, and included all the occasional prayers, whether appropriate or not. Captain Beechey

describes the attention of the congregation as most exemplary ; and says that even the smallest children showed the greatest seriousness. At sunset every evening service was also performed, and hymns sung, and again at a later hour. Marriage was strictly regulated ; the ceremony was performed by Adams, who had with one ring united all the couples then on the island. His own conscience was so troubled on this point, that he requested Captain Beechey to read the service to him and the Otaheitan woman with whom he lived, and who was now old and bedridden ; which was done to his great satisfaction, and the marriage duly registered by Buffet.

The islanders were exceedingly tall, strong, and muscular ; the women scarcely less so than the men, though feminine in appearance, and with considerable pretensions to beauty. They were fully occupied in attending to their crops of yams and taro-root, on which they chiefly subsisted, in fishing, repairing their houses, nets, &c., and in their religious duties. Adams spent several days on board the Blossom, the wind not serving for his return to land ; and among his countrymen he displayed his cheerfulness without restraint, joining with great spirit in all the songs and dances of the fore-castle. He still retained the habits of a man-of-war's man, stroking down his bald forehead whenever addressed by an officer, and showing much embarrassment when spoken to familiarly by those whom he had of old been accustomed to consider so much above him.

On leaving the island, presents of useful articles were made to all the inhabitants, and Captain Beechey became the bearer of a request from Adams to the British government to give its aid in removing them to some larger island, as the population, then amounting to sixty-six, had already begun to press on the means of subsistence. The proposition was favourably considered, but before any determination could be come to, John Adams died, in March, 1829, at the age of sixty-nine. He left no successor, although on his death-bed he earnestly exhorted the islanders to choose one from among their number ; and since his death, partly by an injudicious removal to Otaheite, which led to disastrous results, both physical and moral, and partly perhaps for want of an efficient leader, the colony, although its members have returned to Pitcairn's Island, is said to have almost ceased to exist.

There is a characteristic portrait of Adams in Beechey's Voyage, with a fac-simile of his hand-writing, as attached to his own narrative of the mutiny and its consequences. The name John Adams, by which he is universally known, was an assumed one ; his real name being Alexander Smith. The change was made after Captain Folgier had touched at the island, in order probably to avoid recognition, although he seems never to have con-

cealed his share in the mutiny. The incidents of his life have been frequently made the subject of dramatic representation. (Shillibeer, *The Briton's Voyage to Pitcairn's Island*, p. 81—97. ; *History of the Mutiny of H. M. S. Bounty*, by Sir John Barrow, pp. 282. 322. 331, &c. ; Beechey, *Voyage to the Pacific and Behring's Strait*, Part I. p. 49—100.)

J. W.

ADAMS, JOSEPH, M. D., was born in the year 1756. He practised his profession during some years at Madeira ; but returned to London in 1805, when he was chosen to succeed Dr. Woodville as physician to the Small-pox Hospital. From the time of his settling in London until his death, which took place on June 20. 1818, in consequence of an accident, he continued indefatigably engaged in the cultivation of medical science. In the year 1809 he was admitted by the College of Physicians a licentiate to town practice, without the usual academic forms, on the recommendation of Sir Lucas Pepys. The numerous works which he published brought him considerable reputation. He was for several years the editor of the " Medical and Physical Journal."

Dr. Adams was a most enthusiastic admirer of John Hunter, and one of his most indefatigable pupils. In his work on morbid poisons he has shown considerable talent and much careful observation ; but he was over hasty in forming an opinion, and, though his own notions often varied, he attacked those who differed from him with an asperity which made him many enemies.

The most important of his publications are —

1. "Observations on Morbid Poisons, chronic and acute." London, 1796, 8vo. A second edition, in 4to., with plates, was published in 1807. By the term morbid poisons are meant such as are produced by diseased processes in the body, as contradistinguished from others, as the poison of the viper, which are natural secretions. It is on this work that the fame of Dr. Adams principally rests.

2. "Observations on the Cancerous Breast." London, 1801, 8vo. In this work Dr. Adams proposes the hypothesis that carcinoma is produced by animated hydatid vesicles. Though this theory is somewhat analogous to what recent microscopic observation has shown to be the mode of development of cancerous structures, yet this coincidence is entirely accidental, and the notions as propounded by Dr. Adams are altogether erroneous.

3. "A Guide to the Island of Madeira, with an Account of Funchal." London, 1801, 8vo.

4. "Answers to all the Objections hitherto made against the Cow-pox." London, 1805, 12mo. This work is written in a sensible manner ; it dwells chiefly on the occasional occurrence of natural small-pox twice in the same individual, as a proof that no argument

can be raised against vaccination from the fact that the small-pox does sometimes attack persons who have been vaccinated.

5. "A Popular View of Vaccination." London, 1807, 12mo.

6. "An Inquiry into the Laws of different Epidemic Diseases, with a view to determine the Means of preserving Individuals and Communities from each, and also to ascertain the Probability of exterminating the Small-pox." London, 1809, 8vo. It contains some sensible suggestions for diminishing the fatality of fever from an infectious atmosphere, and on different points of hygiene in epidemic diseases. The author opposes the prohibition of inoculation, and speaks somewhat slightly of vaccination, on the merits of which he seems often to have varied his opinions. The appendix contains a proposal for the registration of deaths, and also suggestions for the establishment of savings banks.

7. "Mr. Hunter's Treatise on the Venereal Disease, with Commentaries." London, 1810, 8vo. In the recent edition of Mr. Hunter's works, by Mr. Palmer (i. 193.), this is stated to be "a pretty correct reprint from the second edition." Dr. Adams, however, was too enthusiastic an admirer of Hunter to see any defects: his notes rarely apply to real difficulties or defects, but rather show a determination to uphold his friend at all events.

8. "Memoirs of the Life and Doctrines of the late John Hunter, Esq.;" London, 1817, 8vo.; which is indiscriminately eulogistical. (Watt's *Bibliotheca Britannica*; *London Medical and Physical Journal*, xii. 575. xxii. 87. and xl. 85.) C. W.

ADAMS, RICHARD, a non-conforming English presbyterian divine, author of various sermons and other writings in divinity, was the grandson of Richard Adams, the rector of Woodchurch, in the part of Cheshire which is called the hundred of Wirral, and son of Charles Adams, who, with his brother Randal, was brought up to the church, and became the father of four Adams — Richard, Peter, Thomas, and Charles, who were all clergymen. The time of Richard's birth was about the year 1630, being admitted to Brazen Nose College, Oxford, March 24. 1646, where he became fellow, and took his master's degree in 1651. In 1655 he was settled in the church of St. Mildred, Bread-street, London, where he was a very useful preacher, and was regarded as an ornament to his function. Being unable to comply with the terms of ministerial conformity settled on the restoration of Charles II., he resigned the living, but continued to reside in London, where, when the times allowed of non-conforming services being publicly conducted, he became pastor of a small congregation of presbyterian dissenters, whose place of worship was situated in Parish-street, in the Borough. In this situation he remained till

his death, February 7. 1698. A sermon preached on occasion of his death, by John Howe, an eminent non-conforming preacher, was printed, and contains a strong testimony to his harmless, useful, and holy life.

He was the author of the exposition of the Epistles to the Philippians and Colossians in the supplement to Poole's "Annotations," and of various printed sermons. He joined Mr. Veal, another non-conforming minister, in writing prefaces to several of the treatises of Stephen Charnock.

He published also two works of his brother Thomas Adams; namely, "Protestant Union," and "The Main Principles of the Christian Religion," 8vo. 1675. (Calamy's *Ejected Ministers, Account*, p. 44., and *Continuation*, p. 63.; Wood's *Athenæ*, ii. 1023.; and Wilson's *Dissenting Churches*, iv. 275.)

J. H.

ADAMS, RICHARD, a nonconformist divine, of the Baptist denomination, is not mentioned till the restoration, when he had the living of Humberstone, in Leicestershire, from which he was ejected by the act of uniformity, in 1662. He now married, and commenced a meeting for worship in his own house at Mountsorrel, which he continued for fourteen years. For this a neighbouring magistrate, named Babington, imposed on Adams a fine of twelve pence a day, to obtain which a distress was laid upon him. Towards the end of Charles's reign he removed to London, and became minister of a general Baptist congregation at Shad Thames, Bermondsey, from which he removed, in 1689, to the Baptist church in Devonshire-square, London. He died in the year 1716. (Wilson's *Dissenting Churches*.) P. S.

ADAMS, ROBERT, an architect and surveyor of buildings to Queen Elizabeth, was also an engraver. His works in architecture are not known; but some of his plans and engravings are still extant: one, a large plan of Middleburgh, dated 1588; another, of the same date, a small parchment roll, drawn with the pen, entitled "Thamesis Descriptio," showing by lines drawn across the river the various ranges of guns at different points, from Tilbury Fort to London. He also drew and engraved representations of the several actions while the Spanish Armada was on the British coasts, which were published by Augustine Ryther in 1589. Adams died in 1595, and was buried in the church at Greenwich, where the following inscription was placed to his memory:—

"Egregio viro Roberto Adams, operum regiorum supervisor, architecturæ peritissimo. Ob. 1595. Simon Basil, operationum regiarum contrarotulator, hoc posuit monumentum 1601." (Walpole, *Anecdotes of Painting in England*, &c.) R. N. W.

ADAMS, SAMUEL, was born in Boston, the 27th September, 1722. He was educated at Harvard College, where he took his degree

of B. A. in 1740. In 1743 he took the degree of M. A. His thesis on that occasion, in which he maintained the doctrine that resistance to the chief magistrate is justifiable on great emergencies, has been remembered as indicative of his future career.

He is said, when he left college, to have intended to devote himself to the clerical profession; but this intention, if ever seriously entertained, was soon abandoned. The taste for political speculation evinced in his selection of a college theme engaged him in the public discussions of the colony, to the exclusion of any other regular pursuit. The controversies which then agitated men's minds in the British settlements in North America were of a nature to lead men to form decided opinions on the great questions which some years later led to the separation of the United States from the mother country; and the part taken by the colonists in the wars with France was calculated to give them confidence in their own strength. The forwardness of Adams on all public occasions made him a person of consequence in the eyes both of the popular party and the government. Pownall, who courted popularity, made him his friend; and Hutchinson wrote to a friend, "such is the obstinacy and inflexible disposition of the man, that he never can be conciliated by any office or gift whatever."

In the year 1766, the same year in which the House of Representatives in Massachusetts ordered that their debates should be in public, and a gallery erected "for the accommodation of such as shall be inclined to attend them," Samuel Adams was elected a member of that body. He was immediately chosen clerk to the house, it being then the custom to appoint one of the members to that office; and he remained in the legislature and retained the appointment till 1774. His office gave an opportunity of influencing the policy of the representatives. "He soon obtained," says one of his biographers, "the same kind of influence, and exercised the same indefatigable activity in the affairs of the legislature that he did in those of the house. He was upon every committee, had a hand in writing or revising every report, a share in the management of every meeting, public or private."

In 1774 he was one of the five members of the House of Representatives who were appointed a committee to meet and deliberate with similar committees from the other colonies. He was re-elected to the Continental Congress of 1775, but was nearly surprised and taken by the detachment of British troops sent against Lexington, an affray which was the commencement of hostilities. He was one of the signers of the declaration of independence. John Adams attributes to him (*Diplomatic Correspondence of the American Revolution*, iv. 383.) the institution of the Committee of Correspondence, which was

the first germ of the Department of State for Foreign Affairs. Samuel Adams was excepted, along with John Hancock, in General Gage's proclamation, issued on the 12th of June, which offered pardon to all who would lay down their arms.

Previous to his appointment as a delegate to the Congress of 1774, Samuel Adams had been chosen secretary of the state of Massachusetts. The duties of this office he probably discharged by deputy during the occasions on which he was a member of Congress; for he retained it till he was elected a senator. In 1779 he was an active member of the convention which framed the constitution of that state; was chosen a member of the senate at the first election, and was several years its president. In 1789 he was elected lieutenant-governor of the state, and held the office till 1794, when, on the death of Hancock, he was made governor, and annually re-elected till his retirement from public life, in 1797. This period of his life was mainly occupied by efforts to confirm opinions in favour of a pure democracy, as the only means of assuring permanency to the institutions which he loved. He was a strenuous opponent of the attempt to give an hereditary character to the Cincinnati order, and argued stoutly against the adoption of the federal constitution of 1789. That he was not, however, one of those who confound a severe simplicity in the forms for transacting public business with a slovenly neglect of forms, appears from an anecdote related in Austin's "Life of Elbridge Gerry:" "The etiquette of business between the two houses (of the legislature of Massachusetts) was much more formal than the simplicity of present times admits. . . . Messages were announced by the doorkeeper. . . . He was accidentally absent one day, when a venerable member of the house was in attendance with a message. A junior member of the senate, who knew no difference between a doorkeeper and a senator, seized the door and announced the message, and considered himself as having performed a very kind and serviceable act, until the indignation of the president, Samuel Adams, terrified the astonished member by threatening an expulsion, for betraying the dignity of his station and the body to which he belonged."

Samuel Adams died at Boston, on the 2nd of October, 1803. He retained to the last the Calvinistic creed impressed upon his mind in youth by the general tone of society in the province, and the intellectual discipline of Harvard College. He possessed inflexible determination and undaunted courage, singularly contrasting with his physical frame; for we are told that "Mr. Adams was a man of short stature and feeble frame, and was early affected with a tremulousness of nerves, which at times rendered him unable to hold a pen." He was a rigid and even pedantic adherent to principles; no bribe could seduce him from a

cause which he thought just; but accustomed from his youth to the management of popular movements, his delicacy with regard to means seems to have been blunted; at least, this is the most charitable interpretation that can be put upon his suppression, in 1783, of a letter from the Massachusetts delegates in Congress to the state legislature, relative to the arrangements proposed concerning the old emissions of paper money, which as chairman of the Committee of Correspondence he ought to have reported, but did not because it was opposed to the views he advocated. It is this trait in his character which induces us to hesitate in acquitting him of complicity in a half-formed plot for the removal of Washington from the chief command, in 1781. Samuel Adams, like all strong-willed, narrow-minded men, was impatient to see results, and incredulous as to insurmountable obstacles. Ignorant of military matters, and incapable of conceiving himself ignorant of anything, he was angry with Washington because the war was not terminated with all the speed of his wishes. This feeling speaks out in his correspondence with Richard Henry Lee, and was confirmed in after years by his anti-federal principles. Though a democrat, Samuel Adams was rather remarkable for the formal polish of his dress and manners. One of his biographers remarks: "Notwithstanding the austerity of his character, his aspect was mild, gentlemanly, and dignified." He was formed, by the strength of his will, and perhaps still scarcely less by the narrow range of his taste and imagination, to be one of the most efficient engines in the revolution which advanced his country to the dignity of an independent state; and this was felt and acknowledged. "In meditating on the matter of that address," Jefferson wrote, of his first presidential address, "I often asked myself, is this exactly in the spirit of the patriarch Samuel Adams?" On the 19th of October, the House of Representatives, in congress, resolved unanimously, "That this House is penetrated with a full sense of the services rendered to his country in the most arduous times by the late Samuel Adams; and that the members thereof wear crape on the left arm, in testimony of the national gratitude and reverence towards the memory of that undaunted and illustrious patriarch." He died, as he had lived, poor: he was once married, and had one son, who died before him. (Holmes, *American Annals*; *Secret Journals of Congress*; Hutchinson's *History of Massachusetts*; *Letters of Samuel Adams*, in Austin's *Life of Elbridge Gerry*; *Letters of Samuel Adams*, in Lee's *Life of Richard Henry Lee*; *Letters to Samuel Adams*, in *Jefferson's Correspondence*; *Letters to Samuel Adams*, in *Diplomatic Correspondence of the American Revolution*, vol. iv.) W. W.

ADAMS, REV. THOMAS, a clergyman of the church of England, is the author

of various theological works, of which the best known is that entitled "The Divells Banket, described in sixe Sermons: 1. The Banket propounded; begunne; 2. The Second Service; 3. The Breaking up of the Feast; 4. The Shot, or Reckoning; 5. The Sinner's Passing Bell; 6. Phisicke from Heaven." 4to. London, 1614. On the title-page of this publication, a closely printed volume of 341 pages, he styles himself "Preacher of God's word at Willington in Bedfordshire." Another of his works is entitled "The Happiness of the Church; or a Description of those Spiritual Prerogatives wherewith Christ hath endowed her, considered in some contemplations upon part of the twelfth Chapter to the Hebrews; being the sum of divers sermons preached in St. Gregoryes, London; by Thomas Adams, Preacher there;" 4to. London, 1618. This book, a volume of 443 pages, is dedicated to Sir Henry Mountague, Lord Chief Justice of England, whose "observant chaplain" the author subscribes himself. Among Adams's other works are, "The white Devil, or the Hypocrite uncased," 4to. London, 1614 and 1621; "The Blacke Devil, or the Apostate; together with the Wolf worrying the Lambe, and the Spiritual Navigator bound for the Holy Land," 4to. London, 1618; "Eirenopolis, or the City of Peace," 8vo. London, 1622; and "A Commentary on the Second Epistle of St. Peter," folio, London, 1633; besides a number of sermons. His collected works are stated to have been published in a folio volume, at London, in 1730. G. L. C.

ADAMS, REV. WILLIAM, D.D. was born at Shrewsbury, in 1707. He was only thirteen when he was entered of Pembroke College, Oxford. He took his degree of M.A. 18th April, 1727; and he was one of the fellows when Samuel Johnson was at Pembroke College, 1728 and the three following years. This led to a friendship between Adams and Johnson, who was only two years his junior, which lasted while they both lived, and to which Adams is indebted for his name being still familiarly known. He was present when Johnson was introduced by his father to his tutor Jorden, and he furnished Boswell with various anecdotes of those days, which he has printed in his Life. Adams, however, never was Johnson's tutor, as had been commonly reported. When Jorden quitted the college, in 1731, his pupils were transferred to Adams; but Johnson did not return after the autumn of that year, and he never was actually Adams's pupil. In 1776 Adams said to Boswell, when they met at Oxford, "I was his nominal tutor; but he was above my mark." Adams left college himself in 1732, on being presented to the vicarage of St. Chad's, Shrewsbury; and here he resided till he was brought back to Oxford, by being elected master of Pembroke College, 26th July, 1775. He had taken his degrees of B.D. and D.D. in 1756;

and about a year before that, he had been presented to the rectory of Counde, in Shropshire, a preferment which he retained during his life. He and Johnson renewed their old intimacy when Johnson visited Oxford in 1776, and again in 1784; and Boswell, who accompanied his friend on both occasions, has given ample details of the intercourse between the two. He describes Adams as "a most polite, pleasing, communicative man." Soon after becoming master of Pembroke, Adams was appointed archdeacon of Lambeth. He died at Gloucester, where he had a prebend, 13th February, 1789; leaving by his wife, who was a Miss Sarah Hutt, a daughter, married, in 1788, to B. Hyatt, Esq., of Painswick, Gloucestershire; the same, we suppose, who figures in Boswell's account of his 1784 visit to Oxford, and whose merits and accomplishments made her so much a favourite with Johnson.

Adams, after publishing a single sermon in 1741, another in 1742, and a third in 1749, produced in 1752 his principal work, an 8vo. volume, entitled "An Answer to Mr. Hume's Essay on Miracles," which reached a second edition in 1754. In 1776 Adams told Boswell that some time after this performance appeared, he had dined in company with Hume in London; when Hume shook hands with him, and said, "You have treated me much better than I deserve;" and they afterwards exchanged visits. In 1777 Dr. Adams published a volume of occasional sermons, most or all of which had been previously printed, but among which the only one calling for any notice is that entitled "A Test of True and False Doctrines; a sermon preached in the parish church of St. Chad, Salop, Sept. 24th, 1769," and published that same year, and, in a second edition, in 1770. This sermon had been preached, as the preface states, in reply to one preached the preceding Sunday, from Adams's own pulpit, by "a principal leader among the Methodists," who turns out to have been the Rev. William Romaine, the incumbent of St. Anne's, Blackfriars, London, and the author of various well-known religious works. It gave rise to a war of pamphlets, in which however neither Romaine nor Adams took any part. One of the most distinguished of the combatants was Mr. (afterwards Sir Richard) Hill, (uncle of the present Lord Hill,) the author of "*Pietas Oxoniensis*," and other publications, who, in a "Letter to the Rev. Dr. Adams, of Shrewsbury," published in 1770, says, (p. 9.) "As soon as you came into the vestry after sermon, you told Mr. Romaine (with a discomposure of spirit, which, to say the least, ill became the house of God,) that your congregation was not used to such doctrine, and you hoped would never hear such again; and you must do Mr. Romaine the justice to acknowledge, that, for his part, he received the rebuke with the greatest meekness and good manners, and

only observed, that it was neither a proper time nor place for disputes."

The master of Pembroke was very frank as to his religious opinions, if we may rely upon Boswell, who represents him as avowing to Johnson, in 1784, that he did not believe the doctrine of everlasting punishment. "Hold, sir," exclaimed Johnson; "Do you believe that some will be punished at all?" "Being excluded from heaven will be a punishment," answered Adams; "yet there may be no great positive suffering." Besides the publications already mentioned, Dr. Adams is the author of a little tract entitled "Pastoral Advice to young Persons before Confirmation," 2nd edition, 8vo. Shrewsbury, 1772; and he also collected and printed, some time before 1770, "Select Portions of Singing Psalms, from the two versions allowed by authority; for the use of Churches." (*Gent. Mag.* 1789; Article in Chalmers, partly from private information; Boswell's *Life of Johnson*, under the years 1728, 1776, and 1784.) G. L. C.

ADAMSON, HENRY, was the son of James Adamson, a respectable citizen of Perth, who was dean of Guild in 1600, the year of the Gowrie conspiracy, and provost in 1610. He was also the nephew of Archbishop Adamson. Henry was educated for the church, but it is doubtful whether he ever entered it. He is known by a singular poem entitled "The Muses' Threnodie or, Mirthful Mournings for the Death of Mr. Gall," which was originally printed at Edinburgh, in King James's College, by George Anderson, in 1638. It had long been out of print, when Mr. James Cant published a new edition (Perth, 1774), with numerous illustrative notes. The title is no index to its contents, which consist of a variety of particulars as to the history and antiquities of Perth and its neighbourhood, under the form of a lament for the untimely death of one of its citizens. It is written in the person of a Mr. George Ruthven, who is supposed to recall to mind the conversations which he had had with the deceased in bygone days, when taking little excursions in the environs of Perth; but the real matter of the book has no closer connection with its ostensible subject than a modern review with the book reviewed. Its poetical merit may be inferred from the fact that it was originally published at the recommendation of Drummond of Hawthornden, who, in a letter to the author, compared the poem, on account of its strange framework, to the *Sileni of Alcibiades*, "monstrous heads without, but full of rare artifice within," and complimented the supposed speakers with the title of "two noble Zanys." The principal piece is preceded by a much shorter one, called "An Inventory of the Gabions" of Mr. Ruthven; Gabions being the name by which Ruthven designated a collection of what might now be called antiquarian nic-nacs, each of which is fancifully

made, in the "Threnodie," to join in the lament for his friend Gall. This circumstance has caused the latter to pass oftener than otherwise by the name of "Gall's Gabions." The inventory is remarkable for the close resemblance of its measure and rhymes to those of "Hudibras," though written so long before the poem of Butler.

Henry Adamson died unmarried in 1639, one year only after the appearance of his work; and his death drew mirthful mournings from most of the poets of his day, which are prefixed to the edition of 1774. (Cant, Introduction to the *Muses' Threnodie*, p. 1. 9, &c.; Chambers, *Lives of Illustrious Scotsmen*, i. 19.) J. W.

ADAMSON, PATRICK, a distinguished Scottish prelate, was born at Perth, in March, 1536. Though the statement used to be considered a calumnious invention of the Presbyterian writers, who attempted to blacken the early life of the archbishop, by confounding him with another person, it is now well ascertained that he bore originally the name of Constone or Constyne (often misprinted Coustone or Coustyne), Constan, Constance, or Constantine; in fact, he inherited both names from his ancestors, who had been established in Perth for at least a century and a half before he was born. He was the eldest of the three sons of Patrick Constan, Constantine, or Adamson, who is sometimes described as a baker, and who appears to have been a magistrate of Perth in 1541. He commenced his classical education at the grammar school of his native town, the master of which, Andrew Simson, a very eminent teacher, had married his elder sister; and thence he proceeded to St. Mary's College, St. Andrews, where he took his master's degree, as Patricius Constyne, in 1558. He appears to have then taught publicly for some time in the university, in some branch of the faculty of arts. With most of his contemporaries he embraced the reformation on its gaining the ascendancy; and in 1560 he was, as "Mr. Patrick Constone," declared by the General Assembly qualified for ministering and teaching, in other words, for exercising the clerical function. Soon after this he is found officiating as minister of Ceres in Fife; and the register of the Assembly records that in June, 1564, while holding this situation, he applied to that body for leave "to pass to France and other countries for augmenting of his knowledge for a time;" a request which the Assembly was unanimous in refusing. In this year his first publication, a poetical attack on the doctrines and practices of the Roman Catholic church, was printed at Edinburgh, by Robert Leprewick, under the title of "*De Papistarum Superstitiosis Ineptiis, Patricii Adamsonii, alias Constantini, Carmen.*" In a short address to the reader, dated from the *Pædagogium* at St. Andrews, the 4th of the calends

of September, 1564, the author states that he had composed the verses a few days before while travelling to Aberdeen; and they are addressed to the Papists of that place ("*Ad Papistas Abirdonenses*"). These facts, suppressed or denied in all the common accounts of Adamson, were first established by the late Dr. Thomas M'Crie.

Without regarding the rejection of his application by the Assembly, Adamson soon after this threw up his charge, and set out for France, taking with him as a pupil, James, the eldest son of Sir James Macgill, of Rankelour in Fife, clerk register. After remaining about two years at Paris, he is stated to have transferred himself, first to the province of Poitou, and afterwards to Padua, where he commenced the study of the civil and canon laws. The reason why he left Paris, probably, was the position in which he had placed himself by his impetuous loyalty in celebrating the birth of the son of the Queen of Scots (afterwards James VI.), in June, 1566, by the publication of a copy of Latin verses, in the title of which he styled him Prince of Scotland, England, France, and Ireland:—"Serenissimi et Nobilissimi Scotiæ, Angliæ, Franciæ, et Hiberniæ Principis . . . Genethliacum." The title affirms that it was sent to press on the 25th of June, the sixth day after the birth of the prince; so that we may presume it was written in anticipation of that event; it extends to about 300 hexameters. It is reprinted in the second volume of Arthur Jonston's "*Deliciæ Poetarum Scotorum hujus ævi illustrium*," 2 vols. 12mo. Amsterdam, 1637. Adamson was instantly arrested by order of the court; and it was not without difficulty that, through the interference of the Scottish queen, and of some powerful persons whom she interested in his behalf, he was let off, after a confinement of six months. From Padua he is stated to have gone to Geneva, where he made the acquaintance of Beza, and studied theology: he then returned for a short time to Paris, which he found involved in the confusion of the civil war, as Dr. M'Crie conceives, in the year 1567 or 1568; upon which he retired to Bourges, and occupied himself with the study of the civil law. While he remained in that town, in concealment and daily danger of his life, from the hostility of the Roman Catholics, he wrote his Latin poetical version of the book of Job, and also, in the same language, a tragedy, which does not appear to have been published, on the subject of Herod, who was slain by an angel, as he informs us himself in the dedication to King James of another work (his Latin Catechism) dated at St. Andrews, the 15th of the calends of March, 1572. He states that he was seven months at Bourges. There has been much dispute about the date of his return to Scotland; the episcopal writers generally represent him to have been in Paris

during or about the time of the massacre of St. Bartholomew, in August, 1572; their principal object being to make it appear that Adamson could not have been, as asserted by Calderwood and other Presbyterian authorities, the person who preached an extraordinary sermon in ridicule of bishops at St. Andrews on the 8th of February in that year, a few days before the inauguration of John Douglas as archbishop; a sermon which Knox's secretary, Bannatyne, in his diary, says was preached by "Mr. Patrick Cousting" (Consting). But Dr. M'Crie seems to have proved that Adamson's return must have taken place as early as the year 1570. At any rate the date of the dedication of his catechism, which, translated into the modern style, would be the 18th of February, 1572, proves that he was at St. Andrews very close upon the time when the sermon was preached, as well as completely refutes the story of his having remained in France till the close of that year. On first coming home he married, and began to practise at the bar; but after a short space he agreed, at the request of the General Assembly, to resume his original profession; upon which he was appointed minister of Paisley. In 1572 he published, at St. Andrews, his catechism entitled "*Catechismus Latino Carmine redditus, et in Libros quatuor digestus*," which, in his dedication, he says he had composed for the use of the young king. A second edition of it appeared in 1581. In 1572 also his Latin translation of the Scottish confession of faith appeared at St. Andrews, under the title of "*Confessio Fidei et Doctrinæ per Ecclesiam Reformatam Scotiæ recepta*." In 1575, while still minister of Paisley, Adamson was one of a deputation appointed by the General Assembly (Spotswood, his successor in the primacy, was another,) to confer with commissioners appointed by the regent Morton "upon the jurisdiction and policy of the kirk;" and he was also one of two members sent by the next Assembly to report certain of their proceedings to his Grace. He probably made good use of these opportunities; for shortly before the next Assembly, which met in the end of October, 1576, he was presented by Morton to the primacy, vacant by the death of Archbishop Douglas. "Mr. Patrick," says Calderwood (p. 74.), "after he had insinuated himself in the favour of the ministers of Edinburgh and Mr. Andrew Melvin, left Paisley and went to court, where he became minister to the regent, which was a step to a bishopric in these times." When it was demanded of him by the Assembly, we are afterwards told, "if he would submit himself to the trial and examination of the Assembly, and receive the office of a bishop according to the injunctions and conditions registered in their books, he answered, he could not. By appearance, he pretended the regent's countermand." Adamson's

primacy was from its commencement to its close a long unintermitted struggle with the extreme presbyterian party, now becoming every day more powerful in the church, even while the system still continued to be mainly episcopalian in its forms. The Assembly which met in April, 1577, appointed a commission to inquire into his acceptance of the bishopric, his usurpation of the office of visitation, and his desertion of his ordinary office in the ministry; for which purpose the commissioners were authorised to summon to appear before them at Edinburgh, on such day or days as they should think good, not only the archbishop, but the whole chapter of St. Andrews. What was done in consequence is not recorded by Calderwood in his printed history; but it would appear that Adamson made some sort of submission; and we find the next Assembly, in October of this year, appointing him one of a committee to confer with the regent about a settlement of the policy and jurisdiction of the kirk: he is named first, though without any recognition of his episcopal rank. But he was not long left in peace, and could not well be, in the awkward position in which he was placed, midway, as it were, between the two contending factions, and continually subject to be laid hold of, and made use of, by the one to-day, by the other to-morrow. In the parliament which met at Stirling in July, 1578, he took his seat as archbishop; and in the Assembly which met in October thereafter, we find a commission appointed "to charge Mr. Patrick Adamson with the transgressions committed by him against the tenor of his submission, and to receive his answer, as also to charge him to free himself of the corruptions of the estate of bishops in his person, particularly to be specified to him; and if he refuse, that after admonition he be excommunicated by such as shall be appointed by them for that effect." The poor prelate's post was not an easy one to maintain; but with more prudence and firmness he might have saved himself from much misery and humiliation. He is said to have made another submission to the Assembly which met in October, 1580, although it was torn out from the copy of the register which Calderwood had. (*History*, p. 92.) But the unfortunate archbishop soon gave new offence by voting in parliament and collating to benefices; and the Assembly of October, 1582, committed him thereupon to the tender mercies of the presbytery of Glasgow. He was saved from the presbytery for a time by a serious attack of illness; but this in the end only involved him in new troubles. "Mr. Patrick Adamson, called commonly bishop of St. Andrews," says Calderwood, under the year 1583, "had kept his castle, like a fox in a hole, a long time, diseased of a great fesity, as he himself called his disease. He sought cure of women suspected

of witchcraft, namely, of one who was apprehended, tried by the presbytery, and committed to the castle to be kept to farther trial, but suffered by him to escape. . . . He kept his castle since the Assembly holden in April, 1582." The historian maintains, however, that when the king came to St. Andrews, in June, 1583, the archbishop suddenly became a whole man, and, mounting the pulpit, thundered away with great gift of application (a power he had never before been known to possess), although "inspired with another spirit than faithful ministers used to be." This, we are expected to believe, was the doing of the witch. The poor woman, by name Alison Pearson, resident in the village of Byrehill, was at any rate not witch enough to save herself from destruction: she was apprehended again a few years after her escape from the castle of St. Andrews; and, being tried before the Court of Justiciary, on the 28th of April, 1588, and found guilty of sundry acts of sorcery, witchcraft, incantation, &c., among which her doctoring of the archbishop was not forgotten, was committed to the flames. Her very curious indictment, the only part of the process that has been preserved, has been lately published by Mr. Pitcairne. (*Criminal Trials*, i. 161—165.) It is charged against her, that the bishop of St. Andrews having a complication of sicknesses, such as the trembling fever (or ague), the palp (perhaps palpitation at the heart), the ripples (weakness in the back and loins), and the flexus (probably the flux), she made a salve for him, with which she rubbed his cheeks, throat, breast, stomach, and sides; and that she also made a potation for him of ewe milk, claret wine, and other ingredients, a whole quart of which he drank at two draughts.

In December, 1583, Adamson set out for England, commissioned by James as his ambassador at the court of London. Calderwood says that he pretended he was going to the well of Spa, for the recovery of his health; and then follows (p. 143.) a strange story, too gross to be transcribed, touching certain public exhibitions of his drunkenness and gluttony, to which vices, according to this writer, his sickness was really to be attributed. He had, before leaving Scotland, been suspended from his office in the ministry by the Assembly; and Calderwood sneers at his assuming the title of archbishop while in England; but, although we are told that he "got but once presence of the queen," it is admitted that he was "well accepted of the bishops his fellow-brethren." Other accounts state that his eloquent preaching drew the people to hear him in great multitudes. Sir James Melvil, who asserts that Adamson was sent to England by the advice of the Earl of Arran, says, "I was commanded to write in the bishop's favour; but he was too well known in England. For Mr. Bowes, who remained long in this country

(Scotland) had informed them sufficiently of the said bishop's qualities, who was disdained in England, and dishonoured his country by borrowing of gold and precious furniture from the Bishop of London and divers others, which was never restored nor paid for." (*Memoirs*, p. 278. edit. of 1751.) That Adamson, who was very poor, may have also been very improvident, and that he may have incurred debts which he was not able to discharge, is probable enough; but the spirit of this passage seems to betray the kinsman of Andrew Melville, (Melvil, or Melvin) the archbishop's great enemy. Adamson returned home in the beginning of May, 1584; and he sat in the parliament which met at Edinburgh in that month, in which, as it is expressed in a presbyterian publication of the day, "the whole form of ecclesiastical policy or spiritual government grounded upon the word of God, whereunto the cursed bishops themselves subscribed, as their hand-writes will testify, which was growing and increasing in God's mercy, and did grow and increase to a reasonable perfection, was altogether thrown down, almost within the space of twenty-four hours." (Abstract of letter by Lawson and Balcanquell, in Calderwood, p. 157.) The archbishop now stood in high favour with King James, and was the constant preacher before the court. This, however, only increased his unpopularity. When he was appointed by the king and council to preach in the High Church at Edinburgh, in room of Mr. John Craig, the regular minister, who was silenced, "so soon as he entered the pulpit," says Calderwood, "the people for the most part, both men and women, went forth: some indifferent men and court-pleasers staid." And, it is added, "during the time of his teaching in Edinburgh, many libels were spread, pointing out all his falsehoods and knavery." On the other hand, his eloquent pen was employed by the court in drawing up a paper, which was published in the beginning of the following year, under the title of a "Declaration of the King's Majesty's Intention in the late Acts of Parliament," and, being reprinted in London, was extensively dispersed. It was even embodied by Thynne in his continuation of Holinshed's Chronicle, printed in 1587; and it is remarkable that the author is here styled "Patrick Adamson, alias Constance." (vol. ii. p. 455.) "Our kirk," exclaims Calderwood, indignant at this injury on the part of the English annalist, "was ever careful, and especially at the same time, to entertain the amity between the two nations, and deserved no such indignity at their hands. But let such a lying libel lie there, as a blur to blot their chronicles." Curiously enough this libel upon presbytery was reproduced, in Scotch and English, at London, in 1646, and that not by the cavaliers, but by the parliament party. In Scotland, however, matters did not continue long in the state in which

they had been placed by the acts of the parliament of 1584. In the close of the following year, the noblemen who had fled to England after the raid of Ruthven returned, accompanied by Andrew Melville, the great champion of the kirk; and the result was the immediate downfall of the administration of Arran, and the speedy re-establishment of the influence of the presbyterian party. To Adamson this change proved ruinous. When the synod of Fife met at St. Andrews, in April, 1586, the proceedings were begun by a sermon from the last moderator, James Melville, the nephew of Andrew. After some remarks on human and satanical bishoprics, he then, Calderwood relates, "directed his speech to Mr. Patrick Adamson, sitting beside him with a haughty countenance, and recounted to him shortly his life and actions; and said, that, he being a minister in the kirk, the dragon had so stung him with the venom of avarice and ambition, that, swelling exorbitantly, he threatened the destruction of the whole body, in case he were not timeously and with courage cut off. He exhorted the assembly convened to play the surgeon, for preserving the body; seeing all means had been long since used for amendment upon that most corrupt and monstrous member." Thus excited and spurred on, the reverend court took up and finished the case of the helpless archbishop at once; it was in vain even that he objected to the two Melvilles, his personal enemies, retaining their places among his judges; a formal sentence of excommunication was drawn up and passed, and ordered to be instantly put in execution in face of the meeting. Adamson made a useless attempt at retaliating a day or two after, by publishing a counter-excommunication of the Melvilles and some of their associates: "the people," says Calderwood, "regarded no more his excommunication than if it had not been." The influence of the court, however, in the succeeding general Assembly obtained absolution for him from the sentence of the synod of Fife, at the price of his making a very humble submission, by which he resigned nearly all his episcopal authority and prerogative, except the mere name of bishop. But he soon became involved in further troubles. In the next Assembly complaint was made that he had suffered himself to be denounced rebel, and put to the horn, from inability to satisfy the claims of his creditors, and that he neither paid the stipends to which some of the clergy were entitled out of his revenues, nor even furnished the necessary elements for the communion. No steps were taken against him upon this occasion; but at the next Assembly, in August, 1588, a number of new accusations were brought forward, the principal of which was that he had solemnised the marriage of the Earl of Huntley with the daughter of the Duke of Lennox, contrary to the express prohibition of the presbytery of Edinburgh. He was also

charged with having abstracted, secreted, and mutilated the registers of the Assembly. As he did not appear on citation, the case was remitted to the presbytery of Edinburgh, who in June following found him guilty of falsehood, double dealing, erroneous doctrine, opposition to the discipline of the church, &c.; and thereupon deposed him from all function in the ministry, till he should make satisfaction for his delinquencies. Thus assailed on all sides, the archbishop found no support where he had the most right to look for it. In 1590 he sent to the press both a Latin version of the Lamentations of Jeremiah, "*Threnorum, sive Lamentationum Ieremiæ Prophetæ, F. Elciæ, Libellus*," and another of the Book of Revelations, "*Apocalypsis S. Joannis Theologi, Latino Carmine reddita*;" each dedicated to his royal master. James was not to be moved either by admiration or compassion. "The king," says Calderwood, under the year 1591, "was so vexed with complaints upon Mr. Patrick Adamson lying registered at the horn, and so ashamed of him, that he rejected him, and disposed the life-rent of the bishopric to the Duke of Lennox. The miserable bishop fell in poverty and sickness." In this extremity he made a piteous appeal to his old enemy Melville, who, taking compassion on him, prevailed on the presbytery of St. Andrews to absolve him from the excommunication, on condition of his making a full acknowledgment of his errors of life and doctrine. A recantation, signed at St. Andrews, on the 8th of April, 1591, accompanied by "An Answer to and Refutation of the Book falsely called the King's Declaration," (his own performance,) signed the 12th of May, and a short ratification of both, dated the 10th of June, were all obtained from the unhappy man, and probably immediately published, although the oldest printed edition of them that is now known to exist is dated in 1598. Adamson, in truth, when he subscribed these papers was on his death-bed. He died at St. Andrews, on the 19th of February, 1592, having only not lived to see the presbyterian polity established by the famous act of parliament commonly designated "The Ratification of the Liberty of the True Kirk," which was passed in the following June. There was no archbishop of St. Andrews for fifteen years from this date.

Archbishop Adamson's wife was Elizabeth, daughter of William Arthor of Kernis. He left two sons, James and Patrick, and a daughter, who married Thomas Wilson, (or Volusenus, as he calls himself in Latin,) advocate, by whom a collected edition of the archbishop's works was published, at London, in a quarto volume, in 1619, under the title of "*Reverendissimi in Christo Patris Patricii Adamsoni, Sancti-Andreae, in Scotia, Archiepiscopi dignissimi ac doctissimi Poemata Sacra, cum aliis opusculis; Studio ac Industria Tho. Voluseni, J. C. expolita et recognita*."

Most of the pieces contained in this volume that were published during the archbishop's life have been already mentioned. The only one of any considerable length which had not been previously printed, was his "Jobus," or paraphrase of the book of Job, a poem filling above 100 pages. This poem, together with his "Jeremiah," and his version of the Decalogue (extracted from the second book of his catechism), is reprinted in the second volume of "Lauder's Poetarum Scotorum Musæ Sacræ," 2 vols. 8vo. Edin. 1739. Wilson also published, separately, two small treatises, found among the archbishop's papers: the first entitled "De sacro Pastoris Munere Tractatus brevis et accuratus, opere Tho. Voluseni I. C. recognitus et expositus," 18mo. London, 1619; the second entitled "Refutatio Libelli de Regimine Ecclesiæ Scoticanæ," 18mo. London, 1620. The former, which is dedicated by Wilson to King James, is unfinished; the latter has a dedication to Prince Charles by the author. In his Recantation Adamson himself mentions a commentary upon the First Epistle of Paul to Timothy, which he says he had transmitted to the king without keeping a copy; "and I understand," he adds, "that Mr. John Geddie got the same from the king, and lent it to Mr. Robert Hepburn." In his dedication to King James, also, of his Paraphrase of the Revelations, which is dated at St. Andrews, "cal. Maiis, 1590," he informs James that he had prepared a work against the Melvian faction, under the title of "Psillus;" and in his dedication of his catechism, in 1572, he states that he had then ready (habeo in manibus) six books written in prose on the subject of the Mosaic polity ("De Politia Mosaica"). Further information as to his unprinted works is given by his editor Wilson in a statement prefixed to the "Jobus" in the quarto collection, and afterwards repeated in a life of the archbishop prefixed to his tract "De sacro Pastoris Munere." Both in classical and theological learning Archbishop Adamson ranks with the first of his countrymen in the age in which he lived, the greatest age of Scottish scholarship; his Latin poetry was honoured with the praises of the elder Scaliger, and not even the rancour of party in his own day ever denied his happy genius or his eminent and extensive attainments.

The life of Archbishop Adamson by Wilson extends only to twenty-three 18mo. pages, and is evidently very little to be relied upon, being almost destitute of dates, and disfigured by various manifest inaccuracies, as well as full of suppressions. Another formal life of Adamson, still more abounding in errors, is given by Dr. Mackenzie, in the third volume of his "Lives of Scottish Writers," 1708, &c. But the most erroneous of all the accounts of the archbishop is that published in the "Biographia Britannica," both editions. This article, upon which those in most subsequent

biographical works have been founded, is a nearly unintelligible piece of confusion, made up of all the errors of preceding accounts, mixed with a good many new ones. The obscured or perverted parts of Adamson's history were first cleared up by Dr. M'Crie, in his "Life of Andrew Melville," Edinburgh, 1819; 2d edit. Edinburgh, 1824. (vol. i. 142—145. 312—318.; ii. 384. 484—488. and other passages.) The principal original authorities for the facts of Adamson's life, in addition to Wilson, and the MSS. referred to by Dr. M'Crie, are the following:—Calderwood's *True History of the Church of Scotland*, pp. 55—265.; Spotswood's *History of the Church of Scotland*, pp. 276—385.; *Diary of James Melvil*, printed by the Bannatyne Club, 4to. Edinburgh, 1829, passim. See also, *Journal of Richard Bannatyne*, 8vo. Edinburgh, 1806, p. 323.; *Memoirs of Sir James Melvil*, 3d edit. 8vo. Glasgow, 1751, pp. 278. 322.; *Martini Reliquiæ Divi Andreae*, 4to. St. Andrews, 1797, pp. 248—250. There is a libellous life of Adamson, by Robert Sempil, in Scotch verse, entitled *The Legend of the Bishop of St. Andrews' Life, callit Mr. Patrick Adamson, alias Cousteane* (Consteane), first published in 1591, and reprinted with "Scottish Poems of the Sixteenth Century" (edited by Sir J. G. Dalyell), 8vo. Edinburgh, 1801, pp. 301—344. And there is also a life of Adamson in Latin, entitled *T. Adamsoni Vita, et Palinodia, et Celsæ Commissionis . . . Descriptio*, subjoined to the collection of Andrew Melville's Latin poems published in 4to. in 1620, under the title of *Viri Clariss. A. Melvini Musæ*, which however was not written by Melville, though often quoted as his. G. L. C.

ADA'MUS A'NGLICUS, or the Englishman, being such, says Pits, both by birth and surname, was, he adds, a doctor of theology, and a professor at Paris, and is enumerated by Petrus Vincentinus among the impugnors of the immaculate conception of the Virgin Mary; so that he was a Dominican, at least in doctrine. None of his writings appear to have been printed; but there are mentioned as published by him, "Four Books of Commentaries on the Master of Sentences," and a collection of "Quæstiones Ordinariæ;" and Pits adds, that he wrote some other treatises of the same kind which were unknown to him, as was also the time in which he lived. Tanner conceives that this Adamus Anglicus is the same who is in various passages called Peripateticus by John of Salisbury; but it seems most probable that this latter was a different person, the same who is known as Adamus Angligena. (Pits, *De Reb. Angl.* p. 819.; Tanner, *Bib. Brit. Hib.* p. 6.) G. L. C.

ADA'MUS ANGLI'GENA seems to be the same person of whom Pits gives an account under the name of Adamus Pontuaius, sometimes, he says, called Parvus. He was an eminent Parisian professor, of English birth, and is stated by Bulæus to have been surnamed

De Parvo Ponte, or of the Little Bridge, from his place of lecturing being on or near one of the bridges over the Seine anciently so denominated, an epithet by which he is distinguished from another Adam of Paris, or Adamus Parisinus, of the same age, who was styled Adamus Majoris Pontis, or of the Great Bridge, for a like reason. He is described by Bulæus as a famous grammarian and rhetorician, and a zealous Aristotelian. He had been a disciple of Abailard; was made a canon of Paris in 1145; was afterwards head master of the schools (præpositus scholarum) under Peter Lombard, and from that situation was elected to be bishop of St. Asaph in his native country. Adam, canon of Paris, styled in the English lists a Welshman, is stated to have been consecrated bishop of St. Asaph, 13th October, 1175, and to have died in 1181. His works, mentioned by Pits, are, besides others unknown, one book on the modes of expression used in the Scriptures ("Super Dictionibus Bibliorum"), and a treatise on Logic, probably the same that is called by Bulæus his "Ars Disserendi." He appears to have been also known by the name of Adamus Scholasticus, and he is in all probability the Adamus repeatedly mentioned by John of Salisbury as having been one of the professors in the university of Paris when he was a student there. Thus, in his "Metalogicus," iii. 3., speaking of his countryman the English Peripatetic Adam (noster ille Anglus Peripateticus Adam), he denies that he was his scholar for even a single day (sed nec una die discipulus ejus fui), unless, indeed, we are to understand the words in the sense in which Tanner seems to have taken them, as meaning that it was not for one day only that he was Adam's scholar. (*Metalog.*) The person who is called Peripateticus Palatinus in the "Metalogicus," i. 5., the "Policraticus," ii. 22., and other passages, has been generally understood to be, not this or any other English Adam, as supposed by Tanner, but the celebrated Abailard. (Pits, *De Reb. Angl.* p. 820.; Bulæus, *Hist. Univ. Paris*, ii. 715.)

G. L. C.

ADA'MUS BARKINGENSIS, or BERCHINGENSIS, studied at Oxford about A. D. 1206, and then became a monk, says Leland, "inter Claro-Fontanos," to which one manuscript appends the variation or gloss, "sive Sherburnenses." Pits and others add that he was a Benedictine; but Visch (*Biblioth. Script. Cister.*, 2d edit. 4to. Colon. Agrip. 1656, p. 2.) states that he could find nowhere any trace of a "monasterium Clarifontis" belonging to that order. Other authorities make him to have been previously a monk of the abbey of Barking; whence his name. He enjoyed a high literary reputation in his own day; and Leland is of opinion, that if he had lived in an age of true learning he would have been a great writer both in

prose and verse. He wrote only in Latin, and among his works the following are mentioned by Leland and Bale:—"Four Books of Commentaries on the Four Gospels," which he dedicated to a John who was canon at Salisbury, but who could not, as Bale, and Bulæus after him, suppose, have been John of Salisbury, the famous bishop of Chartres, who was probably dead before Adamus Barkingensis was born; some sermons; a little tract, in verse, on the divine and human natures of Christ; another, in rhyme (carmine rhythmico), on the Six Ages ("De Serie Sex Ætatum"); and various other poetical pieces (rhythmi et carmina). None of his writings appear to have been printed; but a work by him, in Latin rhyme, entitled "Super Vetus et Novum Testamentum, in versibus Latinis Rhythmicis sonantibus," exists in MS. in Corpus Christi College, Cambridge (H ix.). (Leland, in *Tanner's Bib. Brit. Hib.*; Bale, *Scriptor.* p. 263.; Pits, *De Reb. Angl.* p. 289.; Fabricius, *Bibl. Lat. Med. et Inf. Æt.* i. 7.; Bulæus, *Hist. Univ. Paris*, ii. 716.) G. L. C.

ADA'MUS BUCFELD, or BOCKFELD, or BUCFELDUS, or BOCFELDIUS, or BUCCENFELDUS, an Englishman, of the fourteenth century, who was a zealous peripatetic, and wrote a Latin commentary, in twelve books, on the Metaphysics of Aristotle, which, in Pits's time, was preserved in MS. in the library of Baliol College, Oxford, and perhaps is still there. Wadding, the historian of the Franciscans (or Minorites), who claims him as belonging to that order, states that he had also in his possession MS. commentaries by Adamus de Bocfeld on Aristotle's topics, his books on the Heavens ("De Cælo et Mundo"), on Generation and Corruption, and on Meteors. (Pits, *De Reb. Angl.* p. 820.; Wadding, *Scriptor. Ord. Minor.* p. 1.; Fabricius, *Bib. Lat. Med. et Inf. Æt.*) G. L. C.

ADA'MUS BURLÆUS, an English scholastic philosopher, sometimes called "Magister Adamus," appears to have lived in the earlier part of the fourteenth century, and may possibly have been the same with Adam de Burley, who is mentioned as parson of Chew in Somersetshire in 1345. He is the author of a logical treatise entitled "Quæstiones Logicales," which Pits says was preserved in MS. in the library of Gonville and Caius College, Cambridge, Rhet. xix. (Pits, *De Reb. Angl. Append.* p. 820.; Tanner, *Bib. Brit. Hib.*) G. L. C.

ADA'MUS CARTHUSIA'NUS, an English Carthusian monk, and doctor of theology, lived in the first half of the fourteenth century, and wrote—1. "Alytill trefyde that telleth how there were syx mastres assembled togeder," &c.; being a collection of passages from six preceding writers (not Pagan, as Bale asserts, but Christian) on the endurance of tribulations, existing in MS. in the library of Corpus Christi College, Oxford, No. 220.,

and printed in 4to. at London, in 1530; along with, 2. "The xii Profits of Tribulation." 3. "A Ladder of four Rowgys, by the which Ladder Men mowen well clymbre to Hevyn." 4. A tract, of a single page, apparently also in English, on taking the sacrament (*de sumptione eucharistiæ*). 5. A work (probably in Latin) entitled "*Speculum Spiritualium*," in seven books, a manuscript of which was formerly in the library of Sion monastery. 6. "A Life (also in Latin) of Hugh, Bishop of Lincoln" (elected A. D. 1186, d. 1200), who had been prior of the Carthusian monastery at Witham in Somersetshire, and was canonised by Honorius III. in 1221. (Tanner, *Bib. Brit. Hib.*; Fabricius, *Bib. Lat. Med. et Inf. Æt.* i. 9.; G. I. Vossius, *de Historicis Latinis*, 4to. Lugd. Bat. 1651. lib. ii. pp. 516, 517. (where, however, A. D. 1310 is printed for 1340, and 1207 for 1200); Bale, *Scriptor.* p. 419.; Pits, *De Reb. Angl.* p. 441, who refers to Theodor. Petreus, *Biblioth. Carthusianorum*, and to Joannes Molanus, that is, John Vermeulen, who published an annotated edition of the "*Martyrologium*" of Usuardus, at Louvaine, in 1568: the reference, as given by Vossius is to the notes on 17th November, which is the day assigned in the Roman calendar to Bishop Hugh of Lincoln.) G. L. C.

ADAMUS CATHANENSIS, or CATHENESIUS, had been at one time abbot of the Cistercian monastery of Melrose, from which office he was promoted to the bishopric of Caithness in the reign of Alexander II. of Scotland. Here he made himself so obnoxious to the people, or, perhaps, rather to the nobility and other landed proprietors, by his rigour in the exaction of his tithes, that in 1222 (not 1255, as stated by some authorities), on the Sunday after the octaves of the Nativity of the Virgin, he was attacked in his episcopal residence by an armed band, and burned alive in his own kitchen. King Alexander, who was on his way to England when intelligence of this event was brought to him, instantly turned back, and leading a force into Caithness executed terrific vengeance on the persons supposed to have been concerned in the murder of the bishop, putting, it is said, no fewer than 400 of them to death, and even disabling their children from having posterity, if we may believe the Melrose Chronicle. "I wish, and presume," says Lord Hailes, with much caution of expression, "that there may be some monastic exaggeration in the last part of the story." The Earl of Orkney and Caithness, who was suspected to have connived at the murder, was also deprived of his estate; which, however, he was some time after permitted to redeem. The bishop was regarded as a martyr by the Scottish church, for having thus lost his life in standing up for his canonical dues. Dempster, whose bibliography, however, is for the most part fabulous, at-

tributes to him the following works (all in Latin):—a "History of Scotland," in three books; "Excerpts from the Bible;" "Descriptions of Islands" (*Insularum Descriptiones*); "Epistles to the King against the Earl of Caithness;" Epistles to Pope Alexander (this could only have been Pope Alexander III., and he died forty-one years before the bishop). Nothing, we believe, is now known of any of these writings. (Tanner, *Bib. Brit. Hib.*, who refers to Dempster, *Hist. Eccles. Scotor.* i. 2.; Fabricius, *Bib. Lat. Med. et Inf. Æt.* i. 8., who refers to Thormodus Torfæus, *Rerum Orcadensium*, lib. i. p. 155., to Buchanan, *Rerum Scotticarum*, lib. vii. p. 128., and to Carol. de Visch, *Bibliotheca Cisterciensis*, p. 2.; Hailes, *Annals of Scotland*, ad an. 1222, whose account is founded on *Chronicon de Melros*, p. 199.; Fordun, *Scotichronicon*, ix. 37, 38.; and Boece, *Hist. Scot.* xiii. 282.) G. L. C.

ADAMUS CISTERCIENSIS, an Englishman, who was a doctor of theology of Oxford, and died in the latter part of the fourteenth century abbot of what is described as the Royal Cistercian monastery, or the Cistercian monastery "ad Regium-locum," in the vicinity of that city. Pits characterises him as very studious, and Bale attributes to him the following works, directed against the novel opinions of Wiclif and his followers: "*Defensorium Exemptorum*;" "*Epistolæ ad Diversos*;" and a work addressed to Simon (Langham) Archbishop of Canterbury. Tanner adds a second work ("*De cavendo ab Hæresi*") addressed to the same prelate; and Bale, Pits, and Tanner, all erroneously assign to this Adam the "*Dialogus inter Rationem et Animam*," which was written by Adamus Scotus, the Præmonstrant. (Bale, *Scriptores*, p. 470.; Pits, *De Reb. Angl.* p. 501.; Tanner, *Bib. Brit. Hib.*)

G. L. C.

ADAMUS CISTERCIENSIS SENIOR, sometimes called simply Adamus Senior, sometimes Adamus Killosensis, was a monk of Kinloss in Morayshire (it does not appear in what age), and wrote a work entitled "*Strenæ, seu Conciones Capitulares*," which, according to the supplement to Gesner's "*Bibliotheca*," was printed at Paris, in 4to. in 1558, "apud Matthæum Davidem." (Car. de Visch, *Bibl. Script. Ord. Cisterc.* 2d edit. 4to. Col. Agrip. 1656; Tanner, *Bib. Brit. Hib.*, who refers to a MS. account of Scotch writers in the possession of Charles Hatton, Esq.)

G. L. C.

ADAMUS DE DOMERHAM, probably so named from having been a native of a village called Domerham, in Wiltshire, which, according to Hearne, belonged to the monastery of Glastonbury, was a monk of Glastonbury in 1255, was prior in 1274, sacrist in 1276, and was still alive in 1290, to which year his history of that monastery, "*Historia de Rebus Gestis Glastoniensibus*," comes down.

It begins at the year 1126, where Malmesbury's work, "*De Antiquitate Ecclesiæ Glastoniensis*," ends, and was first published from the MS. in the library of Trinity College, Cambridge, along with Malmesbury, by Hearne, in 2 vols. 8vo. Oxon. 1727, of which it occupies nearly 300 pages of the second volume. It is a somewhat confused narrative, owing, in Hearne's opinion, to its not having received the author's last revision. A fragment on the controversy between the monks of Glastonbury and the bishops of Bath, "*Historia Controversiæ inter Episcopos Bathonienses et Monachos Glastonienses*," published by Wharton, in his "*Anglia Sacra*," fol. London, 1691, parti. pp. 578—585., and attributed by him to Adamus de Domerham, or Domersham, as he erroneously writes the name, is not by this writer at all, but probably, as Hearne thinks, by John of Glastonbury, or some other abridger of Adam. (Hearne's *Preface*, p. ix. *et seq.*; Wharton's *Preface*, p. 38.) G. L. C.

ADA'MUS EVESHAMENSIS, or Adam of Evesham, was elected abbot of the Benedictine monastery of that place in 1161, is mentioned in the register of Evesham (Cotton. MS. B. xxiv.) as holding that dignity in 1176 and 1177, and died 12th November (2 Id. November) 1191, according to the Obituary of Evesham (MS. R. 40. in the library at Lambeth), quoted by Wharton, in his "*Anglia Sacra*." Ralph de Diceto mentions him as one of the messengers who brought the pall to Becket in 1162. Pits, who describes him as eminent for his oratorical powers, and says that he was a Worcestershire man by birth (*patria Victius*), supposes him to have been abbot of a monastery in the city of Worcester, though some, he adds, say that it was at Evesham; but there is no reason to suppose that he ever was abbot either at Worcester, or anywhere in the county of Oxford, as Tanner seems to assume. De Visch, *Biblioth. Cisterc.* p. 3., observes that Possevinus, in his "*Apparatus (ad omnium Gentium Historiam)*," erroneously makes him to have been a Cistercian. The following works (all in Latin) are ascribed to him:—"*An Exhortation to the Nuns of Godstow*" ("*Exhortatio ad Sacras Virgines Godestovensium Cœnobii*"), or, as Pits gives the title, "*Oratio Exhortatoria ad Sanctimoniales de Godstow*;" "*On the Miracle of the Eucharist*," addressed to one Rainaldus; certain epistles; and a book of sermons and homilies. Tanner also assigns to him a treatise on a vision of Friar Eadmund, one of his brethren in the same house, ("*De Visione Eadmundi fratris sui ejusdem domus Monachi*"), which happened in the year 1296; but here there is evidently some mistake. Leland, who, however, confesses that he knew very little about any thing he had written, is singularly rapturous in his celebration of this ecclesiastic: "I

love," he exclaims, "by Hercules, and have ever loved, and shall love as long as I live, those heads of the monastic bodies who have been eminent rather for learning than for good feeding (*doctiores quam pinguiore*s)." (Tanner, *Bib. Brit. Hib.*; Bale, *Scriptor.* p. 199.; Pits, *De Reb. Angl.* p. 225.) G. L. C.

ADA'MUS GODDAMUS, or GODHAM, also called Wodeham, or Wodehamensis, and by Leland, Odohamus, for all these seem to be names of the same person, and not of two or three different persons, as has been sometimes supposed, is the author of a commentary on Peter Lombard, entitled "*Commentarius super Libros quatuor Sententiarum*," which was printed at Paris in 1512, as is commonly stated, but in 1517, according to a correction by Harris in his translation of Ware, "*De Scriptoribus Hiberniæ*." The titles of some others of his works which have not been printed, mostly commentaries on Scripture and treatises of scholastic theology, are given by Bale, Pits, Leland, and Wadding. He was a Minorite or Franciscan, an Oxford doctor of divinity, and a disciple of the celebrated Ockam, to whom Major, the Scottish historian, says that, although a modest man, he was not inferior either in learning or genius. It seems most probable that he was a native of Ireland. Ware is of opinion that he is the same person whom Major in one place calls Adam Hibernicus, or Adam of Ireland (in his enumeration of the famous theologians and philosophers whom the university of Oxford had in former days sent forth), and perhaps the same whom Gregory of Ariminum often cites in his work on the "*Sentences*" (written about the middle of the fourteenth century), under the names of Adam Doctor, and Doctor Hibernicus. He is stated to have delivered lectures to crowded audiences in many towns of England, but to have principally resided at Oxford, London, and Norwich. He died, according to Bale, in 1358, and was buried at Babwell, near Bury St. Edmunds. (Major, *Hist. Mag. Brit.* i. 5. and iv. 21.; Bale, *Scriptor. Maj. Brit. Cent.* v. 98.; Pits, *De Reb. Angl.* pp. 415. and 482.; Leland, *Com. de Script. Brit.* cap. 248. 424.; Id., *Collect.* iii. 50.; Wadding, *Script. Ord. Minor.* pp. 1. and 4.; Ware, *De Scriptor. Hib.* p. 66., and translation by Harris, p. 81.; Cave, *Eccles. Hist. Lit. Append.* p. 30.; Fabricius, *Biblioth. Lat. Med. et Inf. Æt.* i. 11.) G. L. C.

ADA'MUS MARISCUS, or DE MARISCO, born in the county of Somerset and diocese of Bath, about the end of the twelfth or beginning of the thirteenth century, studied at Oxford, and joined the Franciscans on their establishment in England, having passed his novitiate in their house at Worcester, the first which they had in this country. He afterwards became a distinguished teacher in their monastery at Oxford, which was, throughout the thirteenth and fourteenth

centuries, the most eminent seat of learning in England. "This house," says Warton (*Hist. Eng. Poet.* ii. 126.), "stood just without the city walls, near Little Gate; the garden called Paradise was their grove, or orchard." A passage in the "Annals of Lanercost," quoted by Wharton (*Ang. Sac.* ii. 342.), speaks of this Adam, under the name of Adamus Mariscus, as having been for three years rector of Wearmouth, in the bishopric of Durham. In 1257 he was nominated bishop of Ely by the king, Henry III., and he appears to have accepted the office; but he was obliged to give way to Hugh de Balshall, whose previous election by the monks was confirmed by the Pope. Trivet (*Annal.* ad an. 1253.) says that it was Boniface, archbishop of Canterbury, who nominated Mariscus to the see; and that the effect of the confirmation of his competitor, on the case being appealed to Rome, was, that the metropolitan lost the right of collating to the bishopric. In one of his own letters, Mariscus speaks of himself as guardian (gardianus) of the Minorites, or Franciscans, of London; and, according to Wadding, he acted as papal legate in England, conjointly with John Cantianus, another learned friar of the same order. He is also mentioned as archdeacon of Oxford, about 1258. Adamus Mariscus is spoken of as one of the most learned men of his time by Matthew Paris (ad an. 1257); and Trivet describes him as a very eminent and famous doctor in sacred theology, and as the most intimate friend of the celebrated Grostête, bishop of Lincoln, who, he adds, out of affection to Mariscus, bequeathed all his books to the Franciscan monastery at Oxford. The Lanercost Annalist says that Mariscus was buried at Lincoln, between Grostête and the south wall of the cathedral. Grostête died in 1253; and Wadding asserts, but it does not appear upon what grounds, that Mariscus lived till 1260. The day of his death is recorded to have been the 15th of November. His contemporaries distinguished him by the title of Doctor Illustratus. Roger Bacon, who was himself educated in the Franciscan monastery at Oxford, mentions Mariscus in the third chapter of the fourth part of his "Opus Majus," the subject of which is the necessity of the mathematics to every science ("In quo probatur per rationem, quod omnis scientia requirit mathematicam"). "All the ancients," he says, "studied mathematics, in order that they might know all things; just as we have seen in regard to some of our own time, and have heard in regard to others, who, by means of mathematics, which they knew well, understood every science. For there have been found most famous men, such as Robert (Grostête), bishop of Lincoln, and Friar Adam de Marisco, and many others, who, by the power of mathematics, have been able to explain the causes of all things, and

to expound sufficiently matters both human and divine. This clearly appears in their writings, whether respecting (mental) impressions, or respecting the rainbow and winds, the generation of heat, the investigation of places of the world, celestial matters, and other things, in which theology is employed as well as philosophy." The writings attributed to Mariscus, none of which have been printed, are the following; all, of course, in Latin:—Four books of "Commentaries upon the Master of the Sentences;" "A Commentary on the Song of Solomon;" "A Paraphrase upon Dionysius Areopagita;" "An Elucidation of Sacred Scripture;" "Theological Questions;" "A Course of Prelections" ("Lectiones Ordinariæ"). About two hundred and fifty of his letters, also, are preserved in the British Museum (in Cotton. MS. Vitellius, C viii.), mostly addressed to Grostête, and to the celebrated Simon de Montfort, earl of Leicester. In the introduction to the "Chronicon Willelmi de Rishanger," lately printed by the Camden Society (p. xxxviii.), it is intimated that the letters to Leicester, which are described as "replete with curious and valuable notices of the history of the period," will, ere long, be printed entire. They are said to prove that "Montfort, during a long period, sustained a literary correspondence with Adam de Marisco . . . although we do not appear to have any of Montfort's answers in a continued series," and to bear out the praise of literature which Rishanger, both in his Chronicle and in his continuation of Matthew Paris, bestows on Montfort, characterising him as "litteraturæ scientia commendabiliter præditus" (commendably endued with a knowledge of letters). (Tanner, *Bibl. Brit. Hib.*; Bale, *Script.* p. 309.; Pits, *De Reb. Angl.* p. 335.; Wadding, *Script. Ord. Min.*)

G. L. C.

ADA'MUS MUREMUTHENSIS (Murimuthensis, or Murymuthensis, or Adam or Ada Murimouth, Murymouth, or De Myrimuth, for in all these forms is the name found) is the author of a Latin chronicle of the events of his own time, which has been printed under the title of "Adami Murimuthensis Chronicon, sive Historia sui temporis; cui subjecitur ejusdem Chronici Continuatio; e Cod. Reginensi nunc primum edidit Ant. Hall, S.T.P." 8vo. Oxford, 1721. This forms a second volume to Hall's edition of Nic. Trivet's "Annals," of which Murimuth's Chronicle is a continuation. The text of Murimuth's Chronicle, which extends from A. D. 1303 to 1337, fills 90 pages; that of the anonymous continuation, which has been erroneously attributed to Murimuth, and which comes down to A. D. 1380, ends on p. 152. Murimuth has no pretensions to the character of an elegant writer; but his narrative has the merit of being for the most part as clear as it is plain and unpretending, and he appears to

have taken considerable pains to ascertain and record his facts. He tells us that he had found no account of the national affairs after A. D. 1302, except only in the chronicles of the church of Westminster, which carried down the story to the end of the year 1305, and from which he had taken such things as appeared to him deserving of remembrance; from the year 1305, when he had been of an age to observe and understand events, he had written what he had himself seen and heard after the short notes he had been accustomed to take at the time in his diary. It is sufficiently evident from this that he could not have been the author of the continuation of his Chronicle, which comes down to 1380. Pits, however (p. 531.), states, that Murimuth wrote two chronicles, the first from 1302 to 1343, all from hearsay; the second to 1380, containing what he saw with his own eyes. Pits adds (as Bale had said before him) "that it has been noted by some (non desunt qui notant) that Murimuth always begins his year at Michaelmas;" but Murimuth himself in the beginning of his Chronicle expressly intimates that he will adopt throughout this way of reckoning. We may conclude, therefore, that neither Pits nor Bale had ever looked at the work which they affect to describe.

The best account that has been given of Adam of Murimuth is contained in a long note appended to the article about him in Tanner, partly derived from a note in Newcourt's "History of the Diocese of London," i. 152, 153. From the facts and evidences here collected, it appears that Murimuth was procurator in a cause at Rome for the University of Oxford in 1311; that he was rector of Hayes in Middlesex in 1318; that he was sent as ambassador (nuncius) from Edward II. to the Pope and the King of Sicily in 1323, on which occasion he is designated professor of civil law and canon of Hereford; that he was collated to the prebend of Elckstreet in St. Paul's, London, in 1325; and to that of Nesdon in Willesdon, in the same church, in 1327; that in 1328 he was appointed precentor of Exeter, which place he exchanged in 1338 for the prebend of Wyadsbury in the cathedral of Lincoln. He was also several times employed on business abroad by Walter Rainaldus (or Reynolds), who was archbishop of Canterbury from 1313 to 1327. Newcourt, following the common notion that Murimuth was the author of the continuation of his chronicle which comes down to 1380, supposes, of course, that he must have lived at least till that year; and he thinks that a presentation which he quotes of another person in 1371 to a prebend in Exeter stated to be vacant by the death of Murimuth must have been issued upon misinformation. But, besides that it does not otherwise appear that Murimuth, the author of the chronicle, ever held a prebend in Exeter (unless his office of precentor is to be so called), it is evident that

a person who was, as he tells us himself, an observer and competent judge of public affairs in 1305, and who was in high employment as a legal practitioner in 1311, was not very likely to be alive either in 1380 or even in 1371. The circumstance also, that we hear nothing of him whatever from 1338 till the supposed mention of his decease in the latter year, is very unfavourable to the supposition of his having survived to so late a date.

Hall, though he principally used the MS. of Murimuth in the library of Queen's College, Oxford, which contains the anonymous continuation of the chronicle, also derived some assistance from another in Magdalen College, in the same university, and from a third which had formerly belonged to the monastery of Ramsey, and was then in the possession of Lord Cardigan. But Wilkins, the editor of Tanner's "Bibliotheca," notices that there is a better MS. than any of these in the Cotton Collection (Claud. E viii.) which formerly belonged to Spencer, Bishop of Norwich (Henry le Spencer, called the Warlike, we suppose, who was bishop from 1370 to 1406). This MS. contains a good deal that is not in Hall's printed edition, especially some long official documents and lists of names, mostly in French. There seems, however, to be no sufficient ground for Wilkins's statement that Hearne has printed a portion of Murimuth and his continuator, extending from A. D. 1336 to 1377, along with his edition of Walter Hemingford's "Chronicle," 2 vols. 8vo. Oxon. 1731. The fragment which Hearne has printed, under the title of "Anonymi Historia Edwardi Tertii" (vol. ii. pp. 387—452.), appears to have very little in common with any copy of the chronicle of Murimuth and his continuator. It wants altogether the years from 1339 to 1353. Hearne printed it from a transcript made under Tanner's directions from an ancient codex which had been lent to the latter by a friend; and neither he nor Tanner seems to have had any notion that it was to be considered as a mere variation of Murimuth's Chronicle. See Hearne's *Preface to Hemingford*, pp. xxxvii. et seq.

G. L. C.

ADAMUS SCOTUS, probably a native of Scotland, was a canon regular of the Præmonstrants, and appears to have ultimately become either a bishop or the head of some religious house. There is scarcely sufficient evidence that he ever was bishop of Whithern in Galloway (Candida Casa), as he is sometimes designated. There is reason to believe that he was alive in 1186; that, indeed, is the year in which he is supposed to have attained the mitre; and he may have survived till the end of the century. Such at least are said to be the conclusions of his most elaborate biographer; other accounts make him to have died in France about 1180. A treatise of his, entitled "Tractatus de Triplici Tabernaculo Moysis," another entitled, "Liber de Triplici Genere Contem-

plationis," and fourteen sermons, entitled "De Ordine et Habitu Præmonstratensi," were published together, in folio, at Paris, in 1518; and all these pieces were reprinted, together with thirty-three additional sermons and another tract, entitled "Commentarius in Regulam Divi Augustini," in a folio volume, published at Antwerp in 1659, under the care of Godefredus Ghiselbertus, himself a Præmonstratensian monk, who has prefixed a long introductory discourse on the life and writings of his author. Adamus Scotus, however, is perhaps best known by his curious dialogue between the Soul and the Reason (*Anima et Ratio*), which was first published by Bernard Pez, under the title of "Adami Præmonstratensis, Candidæ Casæ in Scotia Abbatis et Episcopi, Soliloquiorum de Instructione Animæ Libri II.," in his "Thesaurus Anecdotorum Novissimus," folio, Aug. Vindel, 1721-28, tom. i. par. ii. pp. 335—372. This performance, which justifies the praise bestowed upon Adamus Scotus by Oudin, that his diction is not destitute of ornament (*ornata satis*) and that his matter no more wants learning than his style does eloquence, is inscribed in a short prologue by the author to his venerable superiors (*dominis suis venerandis*) and friends in Christ, the illustrious Walter, the prior, and the whole body of the brethren of the church of St. Andrews in Scotland; and the dedication concludes with a request to the inmates of the monastery not to forget in their prayers the son of their womb:—"Diluculo consurgentes offerte holocaustum pro filio uteri vestri, ne forte peccet." Prior Walter of St. Andrews is stated to have died A. D. 1200. In most MSS. this prologue is erroneously addressed to the monks of the Church of St. Andrews in Austria. Oudin states that formerly the works of Adamus Scotus were much used by the French monks of the Celestine order for the instruction of their novices; and hence it was chiefly in the libraries of that order that the manuscript copies were to be found. Very few existed in the libraries of his own order (which was also that to which Oudin belonged before he turned Protestant), the Præmonstrants. Oudin conceives, however, that this Adam was most probably the author of a MS. volume of 114 sermons, wanting the title-page, but evidently written about the year 1200, and very similar to those known to be his in style and manner, which he had himself often examined in the library of the Præmonstratensian abbey of Cuissi in the Laonois, where he at one time studied. But besides these there existed 53 sermons by Scotus, in addition to the 47 that were in print, which Hermanus à Porta, the abbot of the monastery of St. Michael at Antwerp, had ready for publication, along with the *Soliloquium de Anima*, when Oudin was preparing his book, which came out in 1722. Oudin adds an account of the contents of two MSS. of the sermons

and soliloquy, in which Adamus is called an Englishman by birth (*natione Anglicus*), that were in the library of the Celestines of Mante (*apud Cælestinos Meduntanos*). Pez is inclined to think that this Adam the Præmonstrant is the real author of a metrical tract, called *Summula Raymundi*, which was printed at Cologne in 1502, and which has been assigned to a Raymund, of whom nothing is known, to Adam de Saint Victoire, to Magister Adamus de Ordine Minorum, and to other persons of the same name. There appears to be no foundation for any one statement in the article upon Adam Scotus in Chalmers's Biographical Dictionary, with the exception of the last line; there is nothing resembling the facts there mentioned either in Cave or Tanner, the only authorities referred to. (Cave, *Eccles. Hist. Lit.* ii. 234; Tanner, *Biblioth. Brit. Hib.*; Oudin, *Com. de Script. Eccles. Antiq.* ii. 1544—1547; Pez, *Thes. Anecd. Noviss.* tom. i., Dissert. Isagog. Pars altera, p. lxxi. § viii.; Mackenzie's *Lives and Characters of the most eminent Writers of the Scots Nation*, iii. 364—379.) G. L. C.

ADANSON, MICHEL, was born at Aix in Provence on the 7th of April, 1727. His family were of Scotch extraction, and had been driven from their country on account of their attachment to the cause of the Stewarts. His father was equerry to M. de Vintimille, archbishop of Aix, and followed this prelate to Paris, when he was appointed to the archbishopric of that city. Michel was then three years old, and at the age of seven received from the archbishop an appointment to a canonry at Champeau de Brie, which paid the expenses of his education at the college of Plessis. He early distinguished himself by great industry and application, and carried off many of the prizes at Plessis. As early as the year 1740, he received as a reward for Greek and Latin composition, copies of Aristotle and Pliny's "Natural History," which he no sooner possessed than he occupied himself with making copious notes upon them. On another occasion, Needham, a celebrated British naturalist, was present at the examination of the school, and was so struck with the knowledge displayed by young Adanson, that he asked permission to present him with a microscope, which he did, saying, as he gave it, "You, who are so advanced in the study of the works of men, are quite prepared to study the works of nature." This circumstance, combined with the study of the great naturalists of antiquity, seems to have determined the bent of Adanson's genius. He immediately commenced working with his microscope, and examined and described every natural object within his reach. At this period he was permitted to attend the lectures of Bernard de Jussieu, and Réaumur, to whose cabinets he had free access, and in which he spent whole days in the study of the objects that they contained. When he

was only fourteen, he had particularly directed his attention to the classification of natural objects, and projected three systems for the arrangement of plants. When he was nineteen, his manuscripts contained descriptions of upwards of 4000 objects in natural history, involving an extraordinary amount of labour.

Although in a position that enabled him to pursue his favourite studies with great advantage, he was anxious to investigate new objects, and for this purpose he obtained a situation in the African Company; and, having resigned his benefice, he sailed for Senegal in the year 1748. His reasons for selecting this part of the world as the scene of his exertions are curious, and display some of the prominent features of his character. "His reasons," he says, "were, that this was, of all European establishments, the most difficult to penetrate, the hottest, the most unhealthy, and in other respects the most dangerous, and consequently the least known to naturalists." In his voyage to Africa, he visited the Canary Islands, and from thence made his first communication to the Academy of Sciences of Paris, of which he was admitted a corresponding member in 1750.

Adanson was for five years exposed to the burning sun, the drenching rains, and unwholesome atmosphere of Senegambia; but during all this period he was incessantly at work. He collected and described an immense number of new plants and animals; he made a map of the rivers Senegal and Gambia, prepared dictionaries and grammars of the languages of the people on their banks, kept a register of meteorological observation, made many times during the day; composed a treatise on all the useful plants of the country; collected objects of commerce, clothes, utensils, and instruments of war of the inhabitants; and, having thus gratified his passion for studying nature, he returned to Europe in February, 1754. The materials thus collected formed the subjects for many of the papers which he afterwards read at the Academy of Sciences. During his residence in Africa, he conceived the idea of colonising Senegal with free blacks, and laid his plan before the Indian Company of France in 1753. He suggested this as a means of stopping the slave trade, and on this he claims to be considered as one of the earliest who drew attention to this subject. His plan was not acted on by the French; and in 1761, when the English took possession of Senegal, Lord North offered to remunerate Adanson if he would communicate his plan; but he refused, on the ground of patriotism.

On his return from Africa, he published an account of his travels, and of his residence in Senegal. This work gives an interesting account of his pursuits and adventures, as well as of the inhabitants, and many of the natural productions of the country.

The effect produced on Adanson by coming into contact with so many new objects was not confined to the desire of obtaining them as novelties in natural history; but he sought to ascertain the relation that these new objects had to those with which he was already acquainted. Whilst collecting plants and animals, and comparing them with those he had before seen, he was led into that train of thought which resulted in the development of those principles of classification which have since been recognised by all who have succeeded him. Before leaving his own country, he had seen the deficiency of the artificial system of Linnæus, which was just then gaining ground, for arranging plants; and he attempted, by a diligent investigation of all the parts of a plant or an animal, to bring those things which resembled each other most into the same classes and families. This he called his universal method, and the first-fruits of his efforts in this direction were his "*Traité des Coquillages*," appended to his "*Histoire Naturelle de Sénégal*," which was published in 4to. at Paris in 1757. In this treatise he pointed out the necessity of attending to the whole animal, and not merely to their shells, as had been done by previous writers, and he gave an arrangement of the mollusca in accordance with their entire structure. On the publication of this treatise he was elected a member of the Royal Academy of Sciences of Paris, and a fellow of the Royal Society of London.

In 1761, he read his paper on the Baobab of Africa, which has been named, after him, *Adansonia*, at the Royal Academy of Sciences, and which was published in their *Memoires* under the title "*Description d'un Arbre d'un Nouveau Genre Appelé Baobab observé au Sénégal*." This paper gave the first accurate botanical description of this tree, which is the monster of the vegetable kingdom. It is a model of the manner in which such subjects should be treated.

He intended to publish a description of all the various objects which he had collected in Africa from the three kingdoms of nature; but, wishing to make known more fully his views of classification, he published at Paris, in 1763, his great work on botany, entitled "*Familles des Plantes*," in 2 vols. 8vo. This work may be looked upon as one of the most remarkable, even in a century which produced the "*Systema Vegetabilium*" of Linnæus and the "*Genera Plantarum*" of Jussieu. Its object was the arrangement of the vegetable kingdom in groups or families which should be entirely natural. To attain this end the author arranged all the genera of plants in no less than sixty-five artificial arrangements, according to various points in their structure; and then, having placed those together which agreed in the greatest number of points he divided them into fifty-eight different families. Every part of this work is

characterised by great labour and research. It contains one of the most complete histories of systematic botany extant, and a general statement of what was known at the time when it was published in physiological and structural botany. The descriptions of the natural families given at the head of each are very minute, frequently very accurate, and full of valuable and interesting observations. This work has however fallen into unmerited obscurity, not only on account of its peculiar orthography, in which words are spelt as they are pronounced in French, but also on account of many of Adanson's views being opposed to those of Linnæus, whose influence at the time of the publication of this work was unbounded. In the naming of genera Adanson preferred giving them their native and barbarous names to those derived from Greek, as proposed by Linnæus, and in consequence his book is filled with very odd names, to which however he has added a copious list of synonymes. His criticisms on Linnæus have been thought by the disciples of Linnæus to be severe and unjust, although they appear not to have interrupted the harmony that existed between these two great men, as is proved by their correspondence; yet they have been the means of exciting much bitterness, especially in England, against the author of the "*Familles des Plantes*." It is another drawback on the value of this work that the author has not stated the principles by which he was directed in the formation of his different families of plants, nor has he given any more general division than that of the families; so that as a system of classification his work is defective. But, whatever may be the faults of this book, Adanson undoubtedly has the honour of having laid the foundation of modern systems of natural classification.

After the publication of this work his name became widely known, and in 1766 he was invited by Catherine II. empress of Russia to fill a chair of natural sciences at Petersburg, and a proposal of the same kind was made at the same time by Charles III. king of Spain; but he refused both offers. His mind now became occupied with the subject of classification generally, and he proposed to apply the principles which he had so successfully employed in classifying the mollusca and the whole vegetable kingdom, to universal nature. He wished to embrace in a system, which he called the "universal order of nature," all species of existences, physical, organic, and intellectual, having for its object the determination of all the links that bound one object in nature to another. In the accomplishment of this object he hoped to secure the patronage of Louis XVI. and the co-operation of the Academy of Sciences; and, in 1775, he laid his plan for publishing a great work before the Academy. "Twenty-seven volumes," says Cuvier, "developed the general rela-

tions and distribution of the objects in nature; the history of 40,000 species were arranged in alphabetical order in 150 volumes; a universal vocabulary gave the explanation of 200,000 words. The whole was illustrated with a great number of treatises and special memoirs, with 40,000 drawings and 30,000 specimens from the three kingdoms of nature." Such a mass of matter the Academy could not think of publishing, and recommended Adanson to publish only that which was original in the work. To this proposition he would not accede, and "science," adds Cuvier, "will for a long time have to regret that he refused this advice." He continued labouring at this great work to his death. But he did not exclusively occupy himself in this labour. At various times he contributed numerous papers to the *Memoirs of the Academy*. The following are the most important. In 1759, on the *Teredo Navalis*, where he first pointed out the nature of this animal, and the mischief which it does by boring the wood of ships. In 1761, on the peculiar movements of a plant called a *Tremella*; this plant was afterwards named by Vaucher, *Oscillatoria Adansonii*. In 1766, on the permanence of species. In 1773 and 1779 he read two valuable papers on the red and white gums of Africa, known in Europe as gum Arabic and gum acacia; he described the trees from which these gums were obtained, and the mode of collecting them. He also contributed many papers on meteorology and other departments of science. In 1761 he was engaged to write the botanical articles for the supplement to the "*Encyclopédie Raisonnée*." They only extended to the letter C; but it is to be regretted, from the great learning, deep research, and perfect knowledge of the subject displayed in these articles, that he was not induced to complete his part of the work.

His mind was too active to be confined to one department of science. Whilst in Africa he discovered that the property of giving shocks possessed by the *Silurus* depended on electricity. He also discovered a means of obtaining a blue fecula from the indigo of Senegal. He was the first to point out the electrical properties of the tourmaline, in a paper which was published under the name of the Duc de Noya Carafa. His museum indicated the universality of his genius; it consisted of 65,000 objects in nature. These he wished to deposit in the Louvre, but was refused.

His manner of living was frugal, and his means seem to have been small. In 1779 a pension was granted him by Louis XVI.; and, in 1782, he was entitled to a pension from the Academy. But the revolution came, and with it Adanson lost everything: his pensions were stopped; his garden, in which he took much delight, and in which he had reared 130 varieties of mulberry trees, was destroyed. He felt this event acutely; but

what grieved him most was, that he could not carry on his great work, not having money enough to purchase fire and candles. He is even said to have been so destitute, that had it not been for the care of an old domestic he must have perished. During this period he seems to have been lost to all who had before known him; and on the reassembling of the Academy, when things became quiet, he was not present. Inquiry was however set on foot, and he was at last found, but in such a miserable plight, that on being invited to attend a meeting of the Academy, he replied that he had "no shoes to come in." His circumstances became known to the government, and a pension was granted him; but he did not live long to enjoy this bounty. The privations to which he had been subjected during the revolution brought on the disease called mollities ossium, or softening of the bones, which, after great suffering, terminated his existence on the 3d of August, 1806, in the eightieth year of his age. His dying request was, that nothing more should mark his grave than a garland composed of flowers from the fifty-eight families of plants which he had established.

In person Adanson was small and well made; he was lively and agreeable in his manners, and excelled in the accomplishments of society. "Indomitable courage," says Cuvier, "infinite patience, an unpleasing eccentricity, ardent desire for a speedy reputation, and a disdain for the means that would procure it, calmness in the midst of all kinds of privations and sufferings, were the characteristics of his mind."

Adanson's reputation is perhaps not equal to his deserts. During his life Haller spoke of him as the worthy rival of Linnæus; and Cuvier gave him a position that neither Buffon nor Linnæus could pretend to occupy. But in Great Britain he has either been treated with contempt for his rivalry of Linnæus, or so little known that a writer on botany so late as the year 1835 speaks of him as still living in Paris. Something, however, in this respect, is undoubtedly due to the obstruction of intercourse between this country and France during and after the revolution, as well as to the publication of the "Genera Plantarum" of Jussieu, which carried out more fully the views of classification which Adanson had endeavoured to establish.

Adanson's "Ordre Universel de la Nature" was never published, nor is it likely to be, on account of its vast extent. We cannot, therefore, pronounce upon its merits; but if we may judge of it from what he has written, it is not too much to suppose that it contains much matter that would yet be valuable to science. At the same time it must be regretted, that a genius and powers so great as those of Adanson should have been combined with an ambition that carried on their possessor in a course by which they were in

a great measure lost to mankind. (Cuvier, *Eloge d'Adanson*; Joyand, *Notices sur la Vie d'Adanson*; *Dictionnaire des Contemporains*; Ersch und Gruber, *Allgem. Encyclop.*; Smith's *Correspondence of Linnæus*; *Supp. Encyc. Raisonnée*; Bischoff, *Lehrbuch der Botanik*.)

E. L.

ADARBI (אדארבי). [ISAAC BEN SAMUEL ADARBI].

ADASHEV, ALEXĀY THEDOROVICH, called, by Prince Kurbsky a contemporary writer, "an angel upon earth," by Karamzin, "the ornament of his age and of humanity," was the minister and favourite of the Tzar Joann, or Ivan, the Fourth, of Russia, afterwards called the Terrible. In the year 1547 a frightful conflagration took place at Moscow, which destroyed great part of the city, and more than 1700 of the adult inhabitants. The wretched populace, neglected in their misery by the young Tzar, who was then in the eighteenth year of his age, and just emerged from a minority in which no care had been taken for his education, rose in revolt, and after murdering Prince George Glinsky, his uncle, rushed to the palace of Borobev, to demand the life of Glinsky's mother, Anna, in the opinion that the fire had been produced by the sorceries or that family. At this period, when the Tzar himself trembled in the palace of Borobev, a priest of the name of Sylvester approached his person, and addressed him in terms of such awful eloquence, on the sin of his neglected duties, that the conscience of the sovereign was effectually aroused, and Sylvester, and Adashev his friend, who was at that time the chamberlain of Ivan, were placed at the head of the state. From that period a sort of golden age commenced for Russia. In an assembly of deputies from all parts of the empire at the Lobnoe Māysto, or public place of Moscow, the Tzar, addressing Adashev in a singular speech, which is preserved by the native chroniclers, told him that he committed to his hands the cause of the oppressed. "Fear not," he said, "the powerful and the illustrious, who crush the poor, neither trust the poor man, who with lying tears calumniates the rich: search into all, and bring to me the truth, fearing the judgment of God." One of the first measures of the new government was a revision of the law, which was formed into a code (the second code in Russian history) called the "Sudebnik," or "Book of Judgment," the most remarkable provision of which was the privilege allowed to the citizens of every locality to choose from among themselves a "starost" or elder, and "tzayloval'niks," or "sworn-men," to act concurrently with the judges appointed by the Tzar, a measure which was borrowed from the constitution of the republics of Pskov and Novgorod. An ecclesiastical council was summoned for the reform of the church,

which came to resolutions for encouraging the foundation of schools, and prohibiting the erection of unnecessary churches. A Saxon of the name of Schlitt was despatched to Germany for the purpose of engaging artists, printers, and men of learning to come to Russia, and he obtained the permission of the Emperor Charles V. to do so, at the diet of Augsburg, but was thwarted in his design by the town council of Lübeck, who threw him into prison, as he was about to embark from that port, and dispersed the hundred and twenty persons whom he had persuaded to accompany him on his return. In 1553, when the English, in the course of Chancellor's unsuccessful search for a north-east passage, discovered Archangel, such advantageous terms were offered him by the government, that the commerce between England and Russia immediately began, and has never since been interrupted.

While all this was being effected in peace, Russia under the administration of Adashev was no less successful in war. It was in 1552 that, with the assistance of Adashev's father, Thedor Gregor'evich, the conquest of Kazan was effected, by which, after a tyranny of more than 300 years, the power of the Tartars in Russia was effectually broken. In 1553 the Tzar fell dangerously ill, and began to fear that his infant son might be passed over in the succession in favour of his half-brother. He called the nobles before him, and reproached them with this design, when Adashev's father boldly replied, "To you, sire, and your son, we should be proud to yield obedience, but not to the kin of the Tzaritza, who would be sure to govern in the infant's name; this it is that affrights us. In your own minority we drank too deep of the cup of misery to return to the government of usurping nobles." The Tzar recovered, and not only did not punish his minister, but even advanced him in honour; but it was observed that he never looked on him as a friend again. The Tzaritza, Anastasia, was also offended, who had been hitherto the warmest friend and supporter of Sylvester and Adashev. From this time their influence declined. The coldness of the Tzar, fomented by the acts of Adashev's enemies, continued increasing, till in the year 1560, it became so evident, that Adashev felt it desirable to leave the court, and obtained the command of the army, then carrying on hostilities against the Knights of the Sword, in Livonia, with the view, it is supposed, of showing that though he had given his opinion against that war, on the ground that no Christian power ought to be attacked till the Mohammedans were entirely overthrown, he was still ready to carry out the intentions of his sovereign. Though thus in disgrace, Adashev was treated with such honour by the citizens of Livonia, that the hostility of his enemies was unabated. The death of the Tzaritza, Anas-

tasia, in the same year, suggested the idea of accusing him. They ascribed the event to Adashev, as her enemy and a sorcerer; and as a proof of his sorcery, they alleged that by any other means it was impossible to obtain such an influence over the mind of the Tzar as he possessed. Adashev demanded to be confronted with his accusers, but this they persuaded the Tzar to refuse, on the ground that he was so popular with the nation and army that no one would have the boldness to accuse him to his face; and that his power of fascination over the sovereign was such, that, under the influence of his eyes, Ivan would be unable to condemn him. In a singular letter to Prince Kurbsky, Ivan himself supported the truth of this insinuation. He also said that "during the administration of Adashev and Sylvester, the kingdom had been without a king, there had only been a slave on the throne, but that he was now resolved to cease to be a boy at the years of manhood, and to throw off the yoke imposed upon him by a hypocritical priest, and an ungrateful servant." It is remarked by Karamzin, that this is the highest panegyric ever bestowed upon Adashev and Sylvester, as it shows that the merit of their admirable measures was entirely their own. Adashev was finally condemned unheard; but the Tzar could not yet resolve upon throwing off all shame, and merely sent him orders to remain at Fellin in Livonia, from which he was shortly afterwards removed to and imprisoned at Dorpat, where in about two months he died of a fever, A. D. 1561. It was rumoured by his enemies, that finding himself detected, the sorcerer had taken poison; but this report, and a supposition that he was poisoned by order of Ivan, seem to be equally unfounded. After his death, the Tzar threw off all restraint, and became the monster known in history as Ivan the Terrible. (Karamzin, *Istoriya Gosudarstva Rossiyskago*, 2d edit. viii. 100, &c., ix. 17, &c.; Ustrialov, *Russkaya Istoriya*, ii. 56, &c.; Article by Yazuikov, in Russian *Entsiklopedichesky Lexikon*, i. 179-181.) T. W.

ADASHEV, DANIEL THEDOROVICH, the younger brother of Alexāy Adashev. He crushed an insurrection of the Kazan Tartars in 1553, a year after their conquest, and served in the war of Livonia in 1558. In the year 1559 he was sent with an army of 8000 men against the Crim Tartars. He embarked at a spot near the present Kremenchug, in vessels built in that then desolate neighbourhood, under his own direction, floated down to the mouth of the Dnieper, took two vessels on the Black Sea, and inspired the inhabitants with such alarm that they fled to the woods and the mountains. For a fortnight he ravaged the western part of the Crimea, burned the villages, seized the flocks and the men, and set free the Russian and Lithuanian prisoners; and finally, loading his vessel with booty, set out on his

return towards Oczakow, or Ochakov. Meanwhile the Tartar khan, Devlet Girey, becoming apprised of the smallness of his numbers, collected his forces, and pursued him along the banks of the Dnieper. Adashev slowly keeping his course, maintained a running fight with the Tartars, kept clear of the cataracts, and when he arrived at Monastery Island offered battle, but the Khan declined it. The news of this bold expedition was received at Moscow with transports of triumph, and the Tzar Joann Vasil'ivich ordered a public thanksgiving. Two years after, these services were rewarded with the block. Immediately after the death of Alexāy Adashev, in 1561, the Tzar commenced a persecution against all his relatives and friends. A widow of the name of Maria Lyakovitza, known as a friend of Alexāy's, was accused of plotting to destroy the Tzar by means of sorcery, and put to death, together with her five sons. Her execution was shortly followed by that of Daniel Adashev and his son, a boy of twelve years of age, as concerned in the same plot, of the three brothers of Alexāy's wife, and of Ivan Shishkin, one of his relations, together with his wife and children. (Karamzin, *Istoriya Gosudarstva Rossiyskago*, 2d edit. viii. 295, &c. ix. 21.; Article by Yazuikov, in Russian *Entsiklopedchesky Lexikon*, i. 181. 182.) T. W.

ADDA, one of the kings of that part of Northumbria which is called Bernicia. He was a son of Ida, who was sovereign of both parts of Northumbria; and his æra is the middle of the sixth century. Little more than the name is come down to us. J. H.

ADDA, IL CONTE FRANCESCO D', distinguished as a poet, a painter, and a soldier; he painted historical subjects, and imitated the style of Lionardo da Vinci. He executed the altar-piece of the Dominican church of Santa Maria delle Grazie in Milan, representing John the Baptist. (Lanzi, *Storia Pittorica della Italia*.) R. N. W.

AD-DEMIRI' (Mohammed Ibn Múra Ibn 'Ita Ibn 'Abdi-l-kádir), surnamed Kemálu-d-dín (complement of the faith), Abú-l-baka, and Abú 'Abdillah, a celebrated Arabian naturalist, was born at Demir, a town near Damietta, in Egypt, about the middle of the fourteenth century of our æra. He wrote several works on various branches of natural history, the best known of which is a dictionary entitled "Hayátu-l-haywán" ("The Lives of living Creatures"). There are copies of this work in the British Museum, in the Bodleian library, and most other libraries of Europe. Few, however, contain the concise but valuable history of the khalifs of the houses of Umeyyah and 'Abbás, which Ad-demirí introduces under the article "iwaz" (goose). The work of Ad-demirí was abridged by Mohammed Ibn 'Abdi-l-kádir Ibn Mohammed Al-hanifí (the Hánifite), called also Ad-demirí, from Demir,

the place of his birth, who entitled his abridgment "Háwiyatu-l-hossán min Hayátu-l-haywán," ("The excellent Collector from the 'Hayátu-l-haywán,' or the Lives of living Creatures"), and by several others, whose names are given by Háji Khalfah. (*Dict. Ency. voc. "Hayát."*) Ad-demirí's work is more valuable for the historical and biographical dictionary which it contains, than for any new facts on the science of which it treats; it abounds with blunders, which have not escaped the Arabian naturalists; one of them, named Ahmed Al-afkarbí, wrote a critique of it. Assenrani was the first scholar in Europe who published extracts from Ad-demirí, in his "Bib. Clem. Fatic. Catal." ii. 251. Tychsen printed also a few at the end of his "Elementa Linguæ Arabicæ;" and in the French translation of Oppian's "Cynegetica," by Belin de Ballu, some interesting fragments were given in French by De Sacy. Lastly, Samuel Bochart made great use of it for his "Hierozoicon." There is a Persian translation of Ad-demirí's work by Hákim Shah Mohammed Kazwíní, who added considerably to it. Ad-demirí died in A.H. 808 (A.D. 1405-6). He professed the sect of Sháfi' Háji. (Háji Khalfah, *Dict. Ency. sub. voc. "Hayát;"* D'Herbelot, *Bib. Or. voc. "Demiri."*) P. de G.

ADDINGTON, ANTHONY, M.D., was educated at Trinity College, Oxford, where he took the degree of M.A. on May 13. 1740, and of M.D. on January 24. 1744. He was subsequently admitted a fellow of the College of Physicians, and commenced practice in London, but was compelled by ill health to remove to the country. He then retired to Reading, where he derived a large income from his profession, until his death in 1790. Dr. Addington was the father of the present Lord Sidmouth. He devoted his attention particularly to the treatment of insanity, and was one of the physicians called in to see George III. when he first showed symptoms of mental aberration.

Dr. Addington was the confidential friend and adviser of Lord Chatham, and took a principal part in negotiating a coalition between that nobleman and Lord Bute. He was unsuccessful in his endeavours, and appears to have made himself enemies, by the account of the matter which he published, under the title of "An authentic Account of the Part taken by the late Earl Chatham in a Transaction which passed in the beginning of the year 1778." He was the author of "An Essay on the Sea Scurvy, wherein is proposed an easy method of curing that distemper at sea, and of preserving water sweet for any cruise or voyage." Reading, 1753, 8vo. In this work he describes the disease rather from the accounts of others than from his own observation. In its treatment he recommends depletion, with the employment of sea-water as a purgative, and drinks aci-

dulated with muriatic acid. He conceives meat to be injurious, but regards biscuit as food suitable to persons affected with scurvy. He asserts that the addition of an ounce and a half of muriatic acid to a tun of water, will prevent its putrefaction, and preserve it sweet for any length of time. The book does not possess any great merit. (*Gentleman's Magazine*, vol. xlviii. p. 445.; and vol. lx. pp. 283. 370.) C. W.

ADDINGTON, STEPHEN, D.D., a dissenting minister of some eminence, was the son of Samuel Addington, a tradesman of Northampton, and a member of the congregation, in that town, of which Dr. Doddridge, a well-known name, was the pastor. Dr. Doddridge was also the conductor of an academy for the education of young men intended for the dissenting ministry, which academy Addington entered in 1746, being then of the age of sixteen. After having spent the period usually allotted to study in the dissenting academies, he settled as pastor of a congregation at Spaldwick, in Huntingdonshire, from which place he removed, in 1752, to Market Harborough, where the longest and happiest period of his life was passed. He had a large congregation, to whom his services were very acceptable, and amongst whom he was very useful. To these duties he soon added those of a school.

After living nine-and-twenty years at Harborough, where he was very popular, both there and in the country around, being thought by some to have much of the spirit and manner of Doddridge, he accepted an invitation to become pastor of an Independent congregation in London, which met at a chapel in Miles-lane, Cannon-street, where he settled in November, 1781. In 1783 he was induced to attempt the education of youth for the dissenting ministry. A house was taken for the purpose at Mile End. This appointment he was, however, glad to resign in 1790; and the institution was transferred to Hoxton. His health was failing; and, though much esteemed by many friends, the popularity which he had enjoyed in the country appears not to have followed him in London. He died on February 6. 1796, and was buried in the great non-conformist cemetery in Bunhill Fields.

Besides various useful school-books and single sermons, Dr. Addington is the author of the following works:—"A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs, containing an Enquiry into the Evidence of their Belief and Expectation of a Future State," 4to. 1757; "Maxims, Religious and Prudential," 12mo.; "Eusebes to Philetus, Letters from a Father to a Son, on a Devout Temper and Life," 12mo. 1761; "The Christian Minister's Reasons for baptizing Infants," 12mo. 1772; "A practical Treatise on Afflictions and Recovery, with Hymns," 12mo. 1779; "The

Life of Paul the Apostle," 8vo. 1784. This last is considered his best work. (*The Protestant Dissenters' Magazine*, iii. 80.; *Wilson's Dissenting Churches*, i. 499.; where is a full account of Dr. Addington's life and character.)

J. H.

ADDISON, JOSEPH, was the eldest son of the Reverend Lancelot Addison, and was born at the parsonage of Milston in Wiltshire, of which his father was then rector, on the 1st of May, 1672. It is asserted by Thomas Tyers, in his "Historical Essay on Mr. Addison," that he was at first supposed to have been born dead; and it appears that even after he revived he was thought so little likely to live, that they had him baptized the same day. He was put to school, first at the neighbouring town of Amesbury, then at Salisbury, then, as Dr. Johnson was informed, at Lichfield, though probably only for a short time, on his father being made dean of Lichfield, and removing thither with his family in 1683; and thence he was sent to the Charter-house (not however upon the foundation) either in that or the following year. At the Charter-house he made his first acquaintance with Steele, whose name their long friendship and the literary labours in which they were associated have for ever united with his.

In 1689 he was entered of Queen's College, Oxford (the same to which his father had belonged); but two years after he was elected a demy (or scholar) of Magdalen College, on the recommendation of Dr. Lancaster, afterwards provost of Queen's, who had been struck by some of Addison's Latin verses which he accidentally met with. To a date not long subsequent to this belong some both of his Latin and of his English poems that have been preserved, though they were not all published till many years afterwards. His first printed performance was a short address to Dryden, in English verse, which is dated *Mag. Coll. Oxon.* June 2. 1693, and which Dryden inserted in the 3d vol. of his "Miscellany Poems," published in that year (p. 245. of the fourth edition, 1716). The 4th vol. of the "Miscellany Poems" contains (pp. 6—17.) "A Translation of all Virgil's Fourth Georgic, except the story of Aristæus, by Mr. J. Addison, of *Mag. Coll. Oxon.*;" (pp. 20—22.) "A Song for St. Cecilia's Day, at Oxford, by Mr. J. Addison;" and (pp. 288—292.) "An Account (in verse) of the greatest English Poets," by the same, dated April 3. 1694, and addressed to Mr. H. S., whom the writer styles his "dearest Harry," and who is no other than Sacheverell, the afterwards famous high-church parson. A verse translation by Sacheverell, of a portion of the first Georgic, dedicated to Dryden, is given in the same volume of the "Miscellany Poems" (p. 148.), in which Addison's first printed verses appeared. Spence (*Anecdotes*, edited by Singer,

p. 50.) reports Pope to have stated that the letter to Sacheverell was not printed till after Addison's death; and this account has been commonly repeated. Pope is said to have added, "I dare say he would not have suffered it to be printed had he been living; for he himself used to speak of it as a poor thing. He wrote it when he was very young; and, as such, gave the characters of some of our best poets in it only by hearsay. Thus, his character of Chaucer is diametrically opposite to the truth; he blames him for want of humour. The character he gives of Spencer is false too; and I have heard him say that he never read Spencer till fifteen years after he wrote it." It was not likely that the poem should have thus become the subject of conversation between Pope and Addison if it had not been printed, and if Addison, as is intimated, would gladly have concealed its existence. In other respects also the account here attributed to Pope is incorrect. Chaucer is not blamed for want of humour; he is expressly called "a merry bard;" and it is only affirmed that his wit has become obscure and his jests ineffective from the rust that has grown over his language. Spencer certainly is treated as a mere barbarian, and without the most distant suspicion of any of his real qualities. The most ambitious passage is that relating to Milton, beginning—

"But Milton next, with high and haughty stalks,
Unfettered in majestic numbers walks:"

a part of which has been often quoted. It is worth notice as evincing that the *Paradise Lost* was generally appreciated (for it has all the air of expressing a common or universal opinion) long before the appearance of the critical papers in the "Spectator," which many people suppose first taught the nation to understand and admire their great epic poet. To this period of Addison's life is also assigned his short and superficial "Essay on the Georgics," which Dryden published, in 1697, with his translation of Virgil, stating (in the dedication to the *Æneis*) that it had been given him by a worthy friend who desired to have his name concealed; and the prose arguments throughout the translation, similarly acknowledged, were likewise furnished by Addison. Although he did not name Addison in reference to these contributions, Dryden in his "Postscript to the Reader," printed at the end of his translation, pays a compliment to "the most ingenious Mr. Addison of Oxford," after whose bees, he says, his own later swarm is scarcely worth the hiving, alluding to the version of the fourth Georgic. About this time also were written some, at least, of the Latin poems which were first printed, under Addison's own care, in the second volume of the "Musarum Anglicanarum Analecta," published in 1699:—the "Barometri Descriptio;" "Πυγμαιογερανομαχία, sive Prælium inter Pygmæos et Grues commissum;" "Sphæristerium" ("The Bowling

Green"); "Machinæ Gesticulantes" ("The Puppet Show"); and two or three other shorter pieces. That on the peace of Ryswick, entitled "Pax Gulielmi Auspiciis Europæ reddita," also contained in that collection, had, we believe, been printed before, in 1697.

Addison took his degree of M. A. 14th February, 1693; and at this time it was his intention to enter the church, as he intimates in the conclusion of his letter to Sacheverell. There has been some dispute about the motives which changed this purpose; his friend and literary executor, Tickell (Preface to his collected works), represents him as having been actuated by a "remarkable seriousness and modesty," which made him think the duties of the priesthood too weighty for him. Steele, however (Preface to the second edition of *The Drummer*), insists that the true reason was the interference of Lord Halifax (then Mr. Charles Montague), who held out more inviting prospects to him in another direction. Appealing to Congreve, to whom the preface is addressed, Steele says, "As you were the inducement of his becoming acquainted with my Lord Halifax, I doubt not but you remember the warm instances that noble lord made to the head of the college, not to insist upon Mr. Addison's going into orders." Soon after this introduction to Montague he addressed, in 1695, a poem to Lord Keeper Somers on one of King William's campaigns, which was followed in 1697 by the Latin verses on the peace of Ryswick, already mentioned; but it was not till after two years more of expectation, or, at least, of getting nothing, that he at last obtained through Somers a pension from the crown of 300*l.* a-year, to enable him to travel. He first took up his residence for above a year at Blois, probably, as Johnson suggests, to learn the French language. Spence (*Anecdotes*, p. 184.) gives the following account as received from the Abbé Philippeaux, who remembered him there: "He would rise as early as between two and three in the height of summer, and lie abed till between eleven and twelve in the depth of winter. He was untalkative whilst here, and often thoughtful; sometimes so lost in thought that I have come into his room and staid five minutes there before he has known any thing of it. He had his masters generally at supper with him, kept very little company beside, and had no amour whilst there that I know of; and I think I should have known it if he had had any." It must have been before his going abroad, we may here observe, that Addison acquired his habit of indulgence in wine, if what Spence was told by Dennis (*Anecdotes*, p. 45.) be true, that although Dryden was generally an extremely sober man, for the last ten years of his life, during which he was much acquainted with Addison, he drank with him more than he ever used to do, "probably

so far as to hasten his end." But this account would carry us back to Addison's nineteenth year, which seems an early date for either his hard drinking, or so great an intimacy with Dryden.

Addison remained abroad, principally in Italy, till the death of King William, in the spring of 1702, deprived him both of his pension and of an appointment which he expected to receive as secretary to Prince Eugene. Swift, in some lines quoted by Tyers, affirms that he was compelled by his pecuniary difficulties to become the tutor of a travelling squire; and the meanness of his appearance when he returned to England is said to have given visible testimony of his poverty. While abroad, he wrote, in 1701, his "Letter from Italy" to Montague, which has generally been regarded as the happiest of his poetical productions. During his residence in Italy, also, he is said to have written his "Dialogues on Medals," which, however, were not published till after his death. Signor Ficoroni told Spence (*Anecdotes*, p. 93.) that he did not go any depth in that study: "All the knowledge he had of that kind," said Ficoroni, "I believe he had from me, and I did not give him above twenty lessons upon that subject." Here, too, according to Tickell, he wrote the first four acts of his *Cato*; and Tonson told Spence (*Anecdotes*, p. 46.) that he actually saw them when he met Addison, accidentally, on his return, at Rotterdam. But Dr. Young, in a note which Spence has appended to this statement, assures us that, to his knowledge, all the five acts were written at Oxford, and sent from thence to Dryden. If so, it would have been interesting to know what Dryden thought of the play, of which, when the author brought it to Pope, as just finished, many years after, that poet gave it as his opinion that he had better not act it, and that he would get reputation enough by only printing it, thinking the lines well written, but the piece not theatrical enough (Spence, p. 196). Notwithstanding Young's confident assertion, it seems certain that the fifth act was either not written at all till long after the time of which he speaks, or was, at least, entirely re-written at a much later date.

Very soon after his return from Italy, Addison published his "Travels," inscribing the volume to Lord Somers. It was at first received somewhat coldly; but Tickell states that the price rose to five times its original amount before the second edition appeared. His friends, however, being now out of power, nothing was done for Addison for some time, and how he managed to subsist we are not informed. The first thing we hear of him is his engagement by Godolphin, on the recommendation of Lord Halifax, to celebrate the victory of Blenheim, gained in August 1704, which produced his poem entitled "The Campaign," published in the

end of that or beginning of the following year. This performance brought him a great accession of fame; and it also opened to him a career of prosperity which was never interrupted. While the poem was still unfinished, being advanced only to the celebrated simile of the angel, which occurs a little past the middle, it was read or communicated to Godolphin, who was so pleased with it that he immediately appointed the author to the place of one of the excise commissioners of appeal, just become vacant by the death of Locke. Locke died on the 28th of October, and it appears that the new commission in which Addison's name was inserted was made out on the 16th of November (Beatson's *Political Index*, ii. 375.). This post, it may be presumed, was very nearly or altogether a sinecure; Addison, whose duties were perhaps done for him by the other four commissioners, continued to hold it till he lost all his appointments on the change of ministry in 1710. In 1705 he is said by Nicéron, in "*Mémoires des Hommes illustres*" (xxxi. 71.), to have attended Halifax to Hanover; but the fact, though it has been generally admitted, would seem to be more than doubtful if it rest only on that authority. In the following year, 1706, according to Tickell, he was selected to be under-secretary to Sir Charles Hedges, secretary of state; and when Hedges was, in December of that year, succeeded by the Earl of Sunderland, Addison continued to serve under the new secretary. The "*Biographia Britannica*," however, is mistaken in representing Hedges as having been newly appointed to office when Addison became under-secretary; he had been secretary of state since May, 1702. In 1707 Addison published, anonymously, a pamphlet in support of the government, entitled "The Present State of the War," which, although he is not known to have acknowledged it during his life, is printed in Tickell's edition of his collected works. This year, also, he wrote and published his opera of "Rosamond," by way of an attempt to supersede or cope with the Italian opera by a similar combination of music and recitative in the vernacular tongue; but, although the poetry has since been greatly admired, the piece was unsuccessful when brought out upon the stage, principally, it is said, owing to the indifferent style in which the songs were set to music. It has since been reset by Arnold. Besides his primary or more professed object of rivalling the Italian opera, Addison took an opportunity, in this production, of paying his court to the master of the ministry, the Duke of Marlborough, whose praises it celebrated in a very flattering strain, and to whose wife, the celebrated Duchess Sarah, the author inscribed it on its publication. About the same time, the "*Biographia Britannica*" states, he assisted Steele in his comedy of the "Tender Hus-

band;" but that drama was published two years before "Rosamond." Addison wrote the prologue spoken when it was acted at Drury Lane; and when it was soon after published, Steele dedicated it to his friend, in an address in which he acknowledges that he had been indebted to him for several of the most successful scenes. In the beginning of the year 1709, when the Earl (afterwards Marquis) of Wharton, father of the more notorious duke, who some years later became, for a short time, the patron of Young, went over as Lord Lieutenant to Ireland, he took Addison with him as his secretary; and the latter was, at the same time, appointed to the sinecure office of keeper of the records in Birmingham Tower, with a salary augmented to 300*l.* a year. He was in Dublin when the "Tatler" was commenced in London by Steele, on the 12th of April; and Addison is said to have detected his friend by a remark on Virgil in one of the papers, which he recollected having communicated to him: it may be found in No. 6., published 23d April, 1709. Addison soon after became a contributor; his first paper formed part of No. 20., which appeared on the 26th of May, and he soon took a larger share in the work than any other writer, except Steele. In his preface to the first collected edition, Steele acknowledged his obligations with his characteristic generosity and warmth of expression:—"I have only one gentleman, who will be nameless, to thank for any frequent assistance to me, which, indeed, it would have been barbarous in him to have denied to one with whom he has lived in an intimacy from childhood, considering the great ease with which he is able to despatch the most entertaining pieces of this nature. This good office he performed with such force of genius, humour, wit, and learning, that I fared like a distressed prince who calls in a powerful neighbour to his aid:—I was undone by my auxiliary; when I had once called him in, I could not subsist without dependence on him." Yet Addison's contributions to the "Tatler" scarcely amount to a fourth part of Steele's. We may here complete the account of the literary partnership of the two friends in the other periodical papers to which the success of this first undertaking in that line gave birth. The "Tatler," published thrice a week, was dropped with the 271st number, published 2d January, 1711; the first number of the "Spectator" appeared on the 1st of March following, and it was continued at the rate of a paper every day, except Sundays, till the 6th of December, 1712, when it was concluded with number 555. The quantity of Addison's contributions to this first series of the "Spectator" probably rather exceeds that of Steele's, and does not amount to much less than half of the work. To the first volume of the "Guardian," extending, also at the rate of six papers a week, from the

12th of March, 1713, to the 15th of June in the same year, he contributed one paper only; but of the ninety-two papers composing the second and concluding volume, about fifty are assigned to Addison. The "Guardian" terminated with No. 175., published the 1st of October, 1713; and then the "Spectator" was revived on the 18th of June, 1714, and carried on, as a thrice-a-week paper, till the 20th of December. Of the eighty papers composing the second series of the "Spectator" (to which Steele did not contribute), Addison is understood to have written twenty-four, all published before the 1st of October; he is not supposed to have had any concern with the work for the remaining three months of its existence.

A change in the political world had left him abundant leisure for literature during the greater part of the time that these publications were going on. The ministerial revolution which took place in the summer of 1710, although it was not completed till the dismissal of Godolphin in the beginning of August, appears to have jerked Addison out of office at the first shock: a new board of commissioners of appeal was appointed on the 25th of May, from which he was left out, and we may conjecture that he lost his Irish secretaryship and his place of keeper of the records about the same time. From this date he remained without any public employment for more than four years; which interval, however, offers a few matters requiring notice besides his connection with the "Tatler," "Spectator," and "Guardian." In September and October, 1710, he took his revenge on the new Tory ministry in a series of anonymous papers, five in all, published under the title of "The Whig Examiner," which are, of all the effusions of his wit and humour, perhaps the most exuberant and the most caustic. In 1711, he purchased an estate at Bilton, in Warwickshire, for 10,000*l.*: it is difficult to understand where he got the money, or any part of it, although he is said to have been assisted by his brother Gulston, who was governor of Madras. Gulston had obtained the appointment, according to Oldmixon, through his brother's interest; and this writer adds that when he died Addison got six or seven thousand pounds by the sale of his effects. "The first printed account of Addison's," says Tyers, alluding perhaps to the article in the "General Biographical Dictionary," "supposes that the death of his brother in the East Indies put him into plentiful circumstances." Early in 1712, his acquaintance with Pope commenced; he had already lived on intimate terms with Pope's friend Swift, while in Ireland, notwithstanding the opposition of their politics; and Pope and he were probably now brought together by Steele. In April, 1713, occurred one of the most memorable events in Addison's history,—the performance and publication of his tra-

gedy of "Cato." The "Biographia Britannica," Johnson, and most of the accounts state that it had a run of thirty-five successive nights; but, according to Baker's "Biographia Dramatica" (Reed's edition), the number of times it was acted during its first run was only eighteen. Be this as it may, there is no doubt about its having been received with immense applause; to which it is equally undoubted that the political feeling of the moment contributed no inconsiderable share. "The Whigs," as Johnson puts it, "applauded every line in which liberty was mentioned, as a satire on the Tories; and the Tories echoed every clap to show that the satire was unfelt." This year, too, Addison wrote another political pamphlet, "The late Trial and Conviction of Count Tariff," an attack upon the French commercial treaty, which, although published without his name, has been authenticated as his by being included in the complete edition of his works published by his executor after his death.

After the death of Queen Anne, in August, 1714, he was appointed secretary to the lords of the regency; and when King George came over, it is said that there was some thought of making him secretary of state, if he could have been prevailed upon to accept the post. This is distinctly asserted by Tyers, and some particulars are given confirmatory of the story, in his "Historical Essay," pp. 53—55. He was, in fact, re-appointed in the first instance to his former office of secretary to the lord lieutenant of Ireland, now the Earl of Sunderland, under whom he had already served in another department; and when this arrangement was broken up by the almost immediate removal of Sunderland, Addison was made one of the lords of trade early in 1715. It was in the month of June of that year that the memorable incident occurred of the publication by Tickell of a translation of the first book of the Iliad, suspected to have been written by Addison, at the same moment at which the first volume of Pope's translation came out; a proceeding which turned a coldness that had for some time subsisted between Addison and Pope into a complete separation, and is understood to have prompted the well-known lines in which the character of Addison is sketched with so much severity by Pope, now inserted in the Prologue to the Satires, which was not published till after Addison's death, although this particular passage was certainly written and also handed about some years before that event. The most minute and elaborate investigation of the circumstances of this curious affair is contained in a long note on the article "Addison" in Kippis's edition of the "Biographia Britannica," which is known to have been drawn up by Sir William Blackstone. (See, also, Spence's *Anecdotes*, pp. 146—149.) In this same year, 1715, too, was published, and

likewise brought out on the stage, though with no success, the comedy of "The Drummer, or the Haunted House," which Addison gave to Steele, and which the latter reprinted in 1722, with a preface addressed to Congreve, stating his conviction of its being by Addison, after it had been omitted in Tickell's collection. No doubt is now entertained that Addison is really the author of this piece: indeed, we have direct evidence of his having acknowledged it as his;—Theobald, in a note upon the first act of Beaumont and Fletcher's "Scornful Lady," speaking of the character of Savil, states that Addison told him he had sketched out his character of Vellum in "The Drummer" purely from that model. These speculations on the public discernment, however, did not occupy all his leisure. On the 23d of September in this year, soon after the breaking out of the rebellion, he commenced a political periodical paper, in defence of the established government, under the title of "The Freeholder," which he kept up with great spirit, at the rate of two numbers a week, till the 29th of June in the next year. On the 2d of August, 1716, he married Charlotte, countess-dowager of Warwick and Holland (who had been a widow for fifteen years), after a long suit, which Johnson quotes Spence's MS. as representing to have commenced in Addison's acting as tutor to her son, the young earl; although it does not appear at what time of his life he could well have been employed in that capacity, unless, indeed, we are to adopt the notion of Tyers, who seems to think that the earl may have been the person to whom Swift speaks of Addison having acted as travelling tutor before his return from Italy in 1702. In the printed edition of "Spence's Anecdotes," all that we find (p. 48.) is an assertion of Tonson, the bookseller, that he had thoughts of getting the lady "from his first being recommended into the family." The marriage made him nominal master of the mansion now called Holland House, but is understood to have added nothing to his happiness; the countess, it seems, holding it to be her right, or her duty, to make up for her condescension in giving him her hand by never forgetting the difference of their rank in her after behaviour.

On the 16th of April, 1717, after the breaking up of the administration of Walpole and Townshend, Addison was elevated to a place in the new cabinet as one of the principal secretaries of state, Sunderland being the other. Pope told Spence (*Anecdotes*, p. 47.) that Addison accepted this appointment "to oblige the Countess of Warwick, and to qualify himself to be owned for her husband." It was, in his opinion, "the worst step Addison ever took:" even his marriage itself is not stated to have been mentioned as an exception. Tyers gives a passage from a letter written about the time by Lady M. W.

Montague to Pope, in which she says, "I know that the post was almost offered to him before. Such a post as that, and such a wife as the countess, do not seem to be in prudence eligible for a man that is asthmatic; and we may see the day when he will be heartily glad to resign them both." Addison was first returned to parliament for Lostwithiel, at the general election in 1708; but, after sitting from 18th November, 1708, to 20th December, 1709, he was declared to have been not duly elected; he was then returned for Malmesbury, on a vacancy occurring for that place, in March, 1710, within a month of the close of the same parliament; and he continued to represent Malmesbury till his death, having been re-elected in 1710, 1714, 1715, 1716 (on his being made a lord of trade), and 1717 (on being made secretary of state and a privy counsellor). It was the Marquis of Wharton, Young told Spence, who first got him a seat in the House of Commons. (*Anecdotes*, p. 350.) But he never spoke in the House (although there are traditions of his having once made the attempt); and, with all his readiness as a writer in his proper line, he is said to have proved almost equally inefficient in the ordinary business of his office. The consequence was, that, after bearing up under these discouraging circumstances for not quite a twelve-month, he resigned his secretaryship on the plea of ill health, and retired on a pension of 1500*l.* (Tyers says 1700*l.*) a year. His friend Craggs was appointed his successor on the 14th of March, 1718. In thus relinquishing, however, somewhat ingloriously, the race of political ambition, he did not cease to take an interest in the politics of the day. In the early part of the following year he engaged in a public controversy with his old friend Steele on the subject of the government bill for the limitation of the peerage, in defence of which, and in reply to Steele's paper called "The Plebeian," he published two pamphlets, under the title of "The Old Whig," Nos. 1. and 2. They were published anonymously, and were not reprinted by Tickell; but no doubt has ever been entertained of their having been written by Addison: Steele himself, in his rejoinder at the time, plainly intimated that he took them to be his; and the contemptuous style in which "The Old Whig" spoke of his antagonist as "little Dickey," is understood to have broken off the friendly intercourse which had subsisted between them from boyhood. An unfinished treatise on the "Evidences of the Christian Religion," which was printed in Tickell's edition of his works, was another fruit of Addison's leisure after he retired from office; composed, according to Pope, when, having broken down, or sunk in character, as a politician, he thought of returning to the profession for which he was originally designed, and had an eye to the lawn.

(Spence's *Anecdotes*, p. 192.) But his health soon completely gave way; he was attacked by a shortness of breath, which was followed by a dropsy; and he expired, at Holland House, on the 17th of June, 1719. Tyers mentions that Tacitus Gordon (that is, Gordon the translator of Tacitus), used to say that he killed himself drinking the Widow Trueby's water (for a eulogy upon the virtues of which the reader may consult the "Spectator," No. 329.) By the Countess of Warwick (Charlotte, only daughter of Sir Thomas Middleton, of Chirk Castle, Denbighshire, and a grand-daughter of Sir Orlando Bridgman, keeper of the great seal in the reign of Charles II., who survived him several years) Addison left a daughter, who died unmarried in 1797. Tyers (p. 56.) quotes Oldmixon as stating, in his "History of England," that to this daughter and to Lady Warwick he left his fortune, amounting to about 12,000*l.*; and he further mentions (p. 63.) that Mr. Symonds, professor of Modern History at Cambridge, had told him that Miss Addison was then (in 1783), in the enjoyment of an income of more than 1200*l.* a year. The accounts we have of this lady differ somewhat. "She inherited her father's memory," says the notice of her death in the "Annual Register," (xxxix. 12.), "but none of the discriminating powers of his understanding: with the retentive faculties of Jedediah Buxton, she was a perfect imbecile. She could go on in any part of her father's works, or repeat the whole, but was incapable of speaking or writing an intelligible sentence." In the "Beauties of England," however, (Warwickshire, p. 81.) it is said, "She is mentioned with love and veneration by the neighbouring peasantry; and several articles in her will creditably evince her charitable disposition." She left her estate to a younger son of Lord Bradford, to whom she was related through her mother. Addison's library, which had remained entire throughout her lifetime, was sold by Messrs. Leigh and Sotheby in May 1799, in 856 lots, for 456*l.* 2*s.* 9*d.*

Anecdotes of Addison's private life, and traits of his habits and character, have been handed down in great abundance by Spence and others; so that, although there is little or nothing avowedly autobiographical in his own writings, we have, perhaps, as complete a picture of the man as of any other individual of that age of celebrated wits. He was, undoubtedly, accounted one of the principal figures of his time; and even now there is scarcely any other name of that day with which the world is more generally familiar. That he occupied so much of the eye of the world in his own day, he owed in part to the eminence of his social position; and there were also some points both in his moral and intellectual nature that were especially fitted to establish him in the favour of the most numerous class of the reading public. Neither

his writings nor his conduct offered anything to startle or discompose commonly received notions. The conventional proprieties, which make so large a part of the general morality, were in no danger of being rudely disturbed by anything he was likely either to write or to do. Some of the social habits attributed to him would seem to betray a greater cordiality or robustness of original nature than he commonly showed; but even his love of wine is not recorded to have ever been suffered to carry him beyond a safe limit; he went to the length he did in that indulgence, because, perhaps from the coldness of his constitution, he could stand more hard drinking than the generality of other men without losing his caution and regard to appearances. The strongest testimony has been borne by those who knew him intimately to the charms of his conversation when he felt himself free from all restraint. "He was," says Steele, "above all men in that talent called humour, and enjoyed it in such perfection that I have often reflected, after a night spent with him apart from all the world, that I had had the pleasure of conversing with an intimate acquaintance of Terence and Catullus, who had all their wit and nature, heightened with humour more exquisite and delightful than any other man ever possessed." (Preface to *The Drummer*.) Lady Mary Wortley Montague told Spence that "Addison was the best company in the world." (*Anecdotes*, p. 232.) Dr. Young's account was, that, though he was rather mute in society on some occasions, "when he began to be company, he was full of vivacity, and went on in a noble stream of thought and language, so as to chain the attention of every one to him." (p. 335.) "Addison," said Pope, "was perfect good company with intimates; and had something more charming in his conversation than I ever knew in any other man." (p. 50.) But this was only when there was no one by of whom he was afraid. "With any mixture of strangers," Pope added, "and sometimes only with one, he seemed to preserve his dignity much, with a stiff sort of silence." Young admitted that he "was not free with his superiors." Johnson quotes Lord Chesterfield as somewhere affirming that "Addison was the most timorous and awkward man that he ever knew." Coarser minds, again, from the formality and stiffness of manner in which he wrapped himself up from their inspection, were led to set him down for a mere piece of hypocrisy and cant. Mandeville, the author of the "Fable of the Bees," after an evening's conversation with him, characterised him as "a parson in a tye-wig;" and Tonson, who hated parsons in any kind of wigs as much as Mandeville, and who, besides, had quarrelled with Addison, and did not like him, used to say of him after he had quitted his secretaryship, "One day or other you'll see that man a bishop!"

I'm sure he looks that way; and, indeed, I ever thought him a priest in his heart." (Spence, p. 200.) It must be acknowledged that this caution and cowardice spoiled Addison's character in some points of great importance; he was not a man on whom his friends could rely; and the way in which he lost or offended more than one of them was not to his credit. In his conduct both to Pope and to Steele, there was something underhand and treacherous—something of the "willing to wound, but yet afraid to strike," which the former has imputed to him. To Gay, again, he seems to have behaved ill without having been either detected or suspected at the time. A fortnight before his death he sent Lord Warwick for Gay, who had not gone to see him for a great while; and when they met, Addison told him "that he had desired this visit to beg his pardon; that he had injured him greatly; but that if he lived he should find that he would make it up to him." (Spence, p. 150.) Here again we see the conscientiousness of the man struggling with, and, in the end, very nobly mastering, his more ignoble propensities; for it would be a great mistake to conclude from these instances of deceit and littleness, that the regard he professed for virtue was not both real and deeply felt. In part the restraint he put upon his outward behaviour may be attributed to his dread of public opinion, and his desire to stand well with the very numerous class whose judgment is principally swayed by such decorum and propriety of mere demeanour; in part he seems to have done violence in this way to higher qualities which were in his nature, and to have checked the growth both of principles and powers which might have made his whole humanity a finer and higher thing than it really was; but there can be no doubt whatever, for all that, that he was a sincere and zealous friend both to morality and religion. He had his weaknesses, like all men; and, in some respects, he even led a somewhat free life, when he was out of the public eye; but, "of his virtue," as Johnson as observed, "it is a sufficient testimony that the resentment of party has transmitted no charge of any crime." The pious composure in which he died, as evinced by the anecdote of his parting interview with the young nobleman, his stepson,—first told by Dr. Young in his "Conjectures on Original Composition," published in 1759, though previously alluded to by Tickell in his Elegy on Addison—is known to most readers. Dr. Young's words are:—"After a long and manly, but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth nearly related, and finely accomplished, but not above being the better for good impressions from a

dying friend. He came ; but, life now glimmering in the socket, the dying friend was silent : after a decent and proper pause, the youth said, ' Dear Sir, you sent for me ; I believe and hope that you have some commands : I shall hold them most sacred.' May distant ages not only hear but feel the reply. Forcibly grasping the youth's hand, he softly said, ' See in what peace a Christian can die.' He spoke with difficulty, and soon expired." Lord Warwick did not long survive his step-father : he died at the age of twenty-three, in August, 1721. Tyers says that " he was esteemed a man of great parts."

Addison's writings present something of the same struggle of opposite principles or tendencies which we find in his character as a man, resulting likewise in the same general effect, of the absence of everything offensive combined with some qualities of high, but none, perhaps, of the highest excellence. Notwithstanding all the hesitation and embarrassment he is said to have shown on some occasions in the performance of his official duties, so that a common clerk would have to be called in to draw up a dispatch which could not wait for his more scrupulous selection of phraseology, he usually wrote easily and rapidly. " When he had taken his resolution," Steele has told us, " or made his plan for what he designed to write, he would walk about a room and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated." (Preface to *The Drummer*.) Pope told Spence, however, that, though he wrote very fluently, " he was sometimes very slow and scrupulous in correcting." " He would show his verses," said Pope, " to several friends, and would alter almost everything that any of them hinted at as wrong. He seemed to be too diffident of himself, and too much concerned about his character as a poet ; or, as he worded it, ' too solicitous for that kind of praise, which, God knows, is but a very little matter after all.' " (*Anecdotes*, p. 49.) By this way of expressing himself, he probably meant to mortify Pope, as well as to make amends, by a piece of moral profession, for his too anxious pursuit of an object which he had neither the self-control to relinquish, nor the heart to enjoy. To Pope he seemed to value himself more upon his poetry than his prose. (*Spence*, p. 257.) Except, however, in some of his Latin poems, he has scarcely given any example in verse of that easy humour and lively description in which he certainly most excelled. As a writer of serious and elevated poetry, he must be ranked, even without reference to the claims of the school to which he belongs, as standing only a little way above ordinary writers. His " *Cato*," his most ambitious effort, has some stately rhetoric in the principal scenes ; but scarcely anything either of true poetic

fire, or of the dramatic spirit. Even of strength and beauty of imagination, he has shown much more in his prose than in his poetry ; so much, indeed, in one or two instances, as to seem to prove that what he most wanted to make him a much greater poet, was only more self-confidence and daring. There is far more poetry in his prose " *Vision of Mirza* " and his " *Roger de Coverley*," than in all the verse he ever wrote. But his most remarkable and peculiar quality, and that in which he most overflowed, was undoubtedly his light, graceful, delicate humour ; never, indeed, rising to anything very subtle or aerial ; seldom pouring itself out in any rush of mere derisive mirth ; not dazzling us with its sparkles of wit and fancy ; but, with its quiet, even, smiling stream, refreshing and illuminating all things, and awakening a pleasurable sense of the ludicrous probably in a greater number and greater variety of minds than any other writer ever succeeded in touching with that emotion. It is the only humour, perhaps, that is perfectly to the satisfaction of the great multitude of reading men and women, who find Swift and Sterne revolting, and Shakspeare unintelligible but to whom Addison enlivens the picture of their familiar daily life, or the general aspect of human society and human nature, with a bright transparent varnish, the effect of which has nothing in it to startle the most simple understanding. A great change of manners, however, and a considerable change of taste, are fast diminishing the once universal popularity of the " *Tatler* " and " *Spectator* ; " and they will probably very soon be little read. Addison's prose has been praised by Johnson as " the model of the middle style ; " and, while it is eminently easy, unaffected, and perspicuous, it has a fair degree of purity, and often considerable melody and grace of expression. But, with all its merits, it has scarcely character enough to maintain itself as a model ; and it may be apprehended that it is a rare thing now for any one " to give his days and nights to the volumes of Addison," as Johnson recommends, whatever description of English style he wishes to attain. (*Biographia Britannica* ; *Life* by Johnson ; *Spence's Anecdotes* ; *Works* by Tickell. In a note to an abridgment of Johnson's life, printed in Chalmers's *Dictionary*, the following sources are enumerated for future collections respecting Addison :—" *British Essayists*, Prefaces to vols. i. vi. and xvi. ; Swift's and Pope's *Works* ; Boswell's *Life of Johnson*, and *Tour* ; Victor's *Works*, i. 87, 88. 328, 329. ; Lord Orford's *Works*, iv. 453. ; Nichols's *Collection of Poems* ; Johnson's *Works* ; *Gentleman's Magazine* ; Beattie's *Dissertations*, pp. 198. 632. ; Forbes's *Life of Beattie* ; Whiston's *Life* ; Malone's *Dryden*, i. 495. 540. ; Seward's *Anecdotes*, ii. 281. ; Hutchinson's *Hist. of Cumberland*, ii. 358. ; Blair's *Lectures on Rhetoric* ; Cibber's *Lives* ;

Richardson's *Correspondence*; Ruffhead's *Life of Pope*, pp. 109. 142—150. 312; Warburton's *Letters*." To these may be added, Tyers's *Historical Essay on Mr. Addison*, 8vo. London, 1783; *Annual Register*, xxxix. 12.; *Beauties of England, Warwickshire*, pp. 80—83.; Ireland's *Picturesque Tour on the River Avon*; Oldmixon's *History of England*, iii. 682, 683.)

G. L. C.

ADDISON, REV. LANCELOT, was the son of a father of the same names, also a clergyman, and was born in 1632, at Mauldismeaburne, in the parish of Crosby Ravensworth, in Westmoreland. From the grammar school of Appleby he was sent, in 1650, by some relations of his family, to Queen's College, Oxford, where he took his degree of B.A., 25th January, 1654, and that of M.A., 4th July, 1657. Having acquired a reputation for wit as well as scholarship, he was appointed to be one of the *Terræ Filii* at the Act held in 1658, when he delivered an oration which so exasperated the then dominant puritanical party, that he found himself obliged to make a recantation, and to ask pardon for his offence on his knees. This affair is supposed to have disgusted him with the university, which he left soon afterwards, retiring to a village in the neighbourhood of Petworth in Sussex, where he continued to reside till the Restoration. His principles and past sufferings now recommended him to patronage; and it is said that King, bishop of Chichester, to whom he had been introduced, would have provided for him if he had remained in the country. But he chose to accept the offer of the chaplainship to the garrison at Dunkirk, and, soon after losing that post by the place being delivered up to France in 1662, he received an appointment to a similar situation at Tangier, which he held for about seven years, enjoying the favour and confidence of the Earl of Teviot, or Tiviot, the governor, by whom his services were employed on various important occasions. It does not appear how it happened that, having paid a visit to England in the beginning of the year 1670, with the intention of returning to Africa, he was unexpectedly deprived of his chaplainship, which was, in his absence, conferred upon another person, so that he suddenly found himself without employment or resources. However, the reputation he had brought back with him, and the introductions he obtained to many persons of distinction, had, before this, occasioned his being made chaplain in ordinary to His Majesty; and it was not long before the patron of the rectory of Milston, in Wilts, presented him to that living, then worth about 120*l.* a-year, to which was soon after added a prebend in the cathedral of Salisbury. In 1671 he made himself known by the publication of an octavo volume, entitled "West Barbary, or a short Narrative of the Revolutions of the Kingdoms of Fez and Morocco; with an

Account of the present Customs, sacred, civil, and domestic." This work, which was printed at the Sheldonian press, appears to have been written while the author was abroad. It attracted some attention in other countries as well as at home, as we may gather from the circumstance of a German translation of it having been published at Nürnberg the following year. This first publication of the elder Addison, it may be noticed, is dedicated to Joseph Williamson, Esq. (afterwards Sir Joseph, and principal secretary of state), who was himself the son of a Cumberland clergyman, and who appears to have been Addison's chief patron through life. In the beginning of the year 1675, Addison published another work (which he likewise inscribed to Williamson), entitled "The present State of the Jews (more particularly relating to those in Barbary), to which is annexed a Summary Discourse of the Misna, Talmud, and Gemara," 8vo., London; and about the same time appeared his tract entitled "The Primitive Institution, or a seasonable Discourse of Catechising." On the 6th of July in this year he took his degrees of B.D. and D.D. at Oxford. His literary industry during some succeeding years produced the following works:—"A Modest Plea for the Clergy" (anonymous), 8vo., London, 1677 (republished a few years afterwards, and again in 1709, after Addison's death, along with "Heylin on Tythes," &c., by Dr. Hickes, who states, in his preface, that he did not know whether the author was a clergyman or a layman, but was inclined to think him a layman); "The First State of Mahometism, or an Account of the Author and Doctrine of that Imposture" (also anonymous), 8vo., London, 1678 (republished in 1679, under the title of "The Life and Death of Mahomet, the Author of the Turkish Religion," and again in 1687, with a somewhat more extended title); "An Introduction to the Sacrament," 1681, and again, with the addition of "The Communicant's Assistant," 12mo., 1686. On the 3d of July, 1683, Dr. Addison was installed in the deanery of Lichfield, which was conferred upon him, according to Anthony Wood, by the Commissioners of Ecclesiastical Affairs, in reward for his services at Tangier, and to compensate him for certain losses he had sustained by a fire at Milston. On the 8th of December, 1684, he was collated to the archdeaconry of Coventry, which he held *in commendam* with his deanery. In 1685 there appeared in 4to., at London, the second edition (the date of the first is not recorded) of another account by Addison of his residence in Africa, entitled "A Discourse of Tangier under the Government of the Earl of Teviot." In the convocation which assembled in December, 1689, in the crisis of the Revolution, Dean Addison is said to have taken so conspicuous a part on the high church side, as to have cut himself

out of a good chance of a bishopric. He continued, however, with unabated vigour, his exertions in support of orthodoxy and the establishment. In 1690 he published a 12mo. tract of 100 pages, entitled "The Catechumen," which, however, appears not to have been of his own writing, although it has sometimes been ascribed to him; and this was followed by "Χριστὸς Ἀυτόθεος, or an Historical Account of the Heresy denying the Godhead of Christ," 12mo., London, 1696; "The Christian's Daily Sacrifice duly performed," 12mo, London, 1698; and "An Account of the Millennium, the Genuine Use of the Two Sacraments," &c. He died at Lichfield, 20th April, 1703, and is buried in the churchyard of the cathedral there. By his first wife, Jane, daughter of Nathaniel Gulston, Esq., and sister of Dr. William Gulston, bishop of Bristol, Dean Addison had three sons: Joseph, born 1st May, 1672; Gulston, born April, 1673, who died governor of Madras; Lancelot, born in 1680, who was a fellow of Magdalen College, Oxford, and eminent for his classical attainments; and three daughters: Jane, born 23d April 1671, who died in infancy; Dorothy, born May, 1674, who became the wife, first, of the Rev. Dr. Sartre, secondly, of Daniel Combes, Esq.; and Anne, born April, 1676, who died young. Swift, in one of his letters to Stella, mentions having dined with Mrs. Sartre, of whom he says, "Addison's sister is a sort of wit, very like him. I am not fond of her." She died 2d March, 1750, having survived all her brothers and sisters. (*Biographia Britannica*; Wood, *Athen. Oxon.*) G. L. C.

AD-DIYA'RBEKRI'. [HUSEYN.]

ADDUL-BAKI. [BAKI.]

ADDY, WILLIAM, lived at the end of the seventeenth century, and published—1. The Bible in short-hand, under the title "Vetus et novum Testamentum Anglice, litteris Tachygraphicis impressum," London, 1687, 16mo., engraved by J. Sturt. 2. "Stenographia, or the Art of Short-writing." London, 1695, 8vo. (Watt, *Bibliotheca Britannica*; Adelung, *Fortsetzung zu Jöchers all-gemeinen gelehrten Lexico.*) J. W. J.

ADEL, properly ADILS, an ancient king of Sweden, and the seventeenth of the race of Yngling, whose fabulous history is contained in the "Ynglinga Saga," which Snorro places at the head of the histories of the early Swedish kings. It is impossible to assign any exact time to the reign of Adils; some place him in the fifth, and others in the sixth century of our æra. The ancient tradition about him runs thus:—As he was the son of Ottar Wendilkroka, who had fallen in battle against the Danes, Adils, after his accession, thought it his first duty to avenge the death of his father. But as Jarmerick, king of Denmark, had just gained a great victory over some Slavonian tribes on the Baltic, he deferred the execution of his plans. At last, however, he had not

patience to wait any longer, and he attacked the Danes by sea. After a three days' battle, Adils was willing to make peace, on condition that Jarmerick should marry his sister Swavilda, and henceforth live in peace with Sweden. To this Jarmerick agreed; but this marriage, instead of being a bond of union between the two princes, became the cause of new hostilities. Swavilda was accused of adultery with Broder, Jarmerick's son-in-law, and the king ordered her to be torn to pieces by wild horses. When Adils heard of this act of cruelty, he immediately invaded Denmark, laying waste the whole country as he advanced. Jarmerick, who could not trust to his own people, many of whom had revolted against him on account of his cruelty, took refuge in a stronghold. He was besieged, taken prisoner, and put to death on the wheel. Adils conquered three provinces of Denmark—Schonen, Haland, and Bleking, which he annexed to Gothland. Denmark was left to Broder, on condition that he should pay an annual tribute to Sweden. Adils returned to Upsala, where he celebrated his victory with sacrifices to Odin. But while he was riding in procession around the temple, he fell from his horse and broke his neck. The tradition states that he ruled forty-five years, and that at his death he was fifty-five years old. He was succeeded by his son Osten, or Eisten. (*Ynglinga Saga*; Loccenius, *Antiq. Suev. Goth.* i. 38.; Suaning, *Chron. Dan.* p. 35.) L. S.

ADELAIDE, a German empress, was the daughter of Rudolph II., king of Burgundy, and born in A. D. 931. Two years after her birth, her father concluded a peace with Hugo, count of Provence, with whom he had been carrying on a war about the sovereignty of Italy, on condition that Lothar, son of Hugo, should marry his daughter Adelaide. This marriage was not solemnised till the year 947, when Adelaide was sixteen years of age. Her mother Bertha, who had then been a widow for some time, married Hugo himself, who, together with his son Lothar, ruled over Italy most tyrannically. Adelaide during this marriage gave birth to a princess Emma, who afterwards married Lothar, king of France. She was, however, highly unfortunate during her marriage, for owing to the tyrannical rule of her husband a hostile party in Italy had given all possible support to Berengarius, marquis of Ivrea. In November, 950, Lothar, probably poisoned by Berengarius, died; and Berengarius now assumed the title of king of Italy, under the name of Berengarius II. He required Adelaide to marry his son Adalbert, and when she refused, he imprisoned her in a castle on the shore of the lake of Garda, where she had only one female servant about her. Adelaide was beloved by all her subjects, and admired both for her beauty and her prudence. Her oppressor, on the other hand, who was as cruel as his predecessors,

drew upon himself the hatred of his subjects. A priest at last contrived to dig a subterraneous passage to Adelaide's prison, and conducted her and her servant safely across the lake, where he kept them concealed until he found a powerful friend whom he made acquainted with the secret. This man was Alberto Azzo, who conducted the queen, protected by an armed band of his friends, to his castle of Canossa. The discontent of the nobles of Italy with the government of Berengarius had in the mean time increased, and they called in the assistance of the German emperor Otho I. (the Great.) Otho appeared in Italy in 951, and dispersed the army of Berengarius, which was besieging Canossa. He then married Adelaide, and compelled Berengarius to appear at Augsburg, to take the oath of allegiance, and receive the greater part of his dominions as a fief from the empire. Adelaide accompanied her husband to Germany, where she bore him several sons; and when her husband died, in 973, he was succeeded by his youngest son, Otho II. As he was only nineteen years old when he ascended the throne, his mother Adelaide administered the empire, and with such prudence as to win the affections of all her subjects. She showed the greatest munificence, especially towards the clergy. Otho at last, tired of the dependence upon his mother, and instigated by his wife Theophania, who was jealous of the popularity of Adelaide, removed her from his court, whereupon, in 978, she withdrew to Pavia. In 980 she became reconciled to her son, and returned to Germany. Otho II. died in 983, and was succeeded by his son Otho III. then only three years old. His mother Theophania, and his grandmother Adelaide, were entrusted with the regency. They gave the young prince a very learned education, but as they soon began to disagree, Otho listened to the advice of his mother, and removed Adelaide from the court. Theophania, however, died before her son was of age, and Adelaide was invited to undertake the regency alone. Although experience had taught her to regard the duties of her office more as a burden than as an honour, she yet devoted herself to it with the most indefatigable zeal. She lived chiefly at Magdeburg, where her memory is still held in high esteem, as one of the great benefactors to the place by numerous foundations. She also took great pains to diffuse Christianity among the northern nations of Europe. In 999 she undertook a journey to Burgundy, for the purpose of reconciling King Rudolph III., her nephew, with his subjects: she died in the monastery of Seltz, in Alsatia, at the close of 999. Some relics of her are still preserved and shown at Hanover. She has been canonised, and is regarded as a saint, though her name does not appear in the Roman calendar. Her life has often been written — by Odilo, abbot of Cluni, printed in Canisius, "Antiq."

sect. v.; by Luitprand, in his "Historia de rebus Othonis Augusti;" and in several martyrologia, under the 16th of December. (See also W. A. Von Breitenbach, *Leben der Kaiserin Adelheid.*) L. S.

ADELAIDE (Marchioness), daughter of Odelric or Olderic Manfredi, count of Turin and of Susa, styled marquis of Italy, because he guarded the marches or borders and the passes which led into Italy, was born in the early part of the eleventh century. There is an act of donation by the Emperor Otho III. of the year 1001, dated from Paterno near Rome, which confers upon Count Odelric certain allodial property. Peter Damianus speaks highly of the charity and piety of Count Odelric and his wife Bertha, who was daughter of the Marquis Autbert, an ancestor of the Este family. Odelric died A. D. 1035, and left two daughters, the elder of whom, Adelaide, was married to Hermann, duke of Suabia, who was related to the German emperors of the Franconian dynasty, and who succeeded in right of his wife to Odelric's estates, having received from the Emperor Conrad II. the investiture of the marquisate of Italy. In the year 1038, Hermann, having followed the emperor in an expedition to Rome, and from thence to Beneventum, was taken ill of an epidemic, and died without leaving any children. After his death, Adelaide married the Marquis Henry of Aleram in Montferat, of whom we know nothing worth mention, except certain donations which he made to the cathedral of Turin, and other churches and convents. He died soon after without children, and Adelaide married again (A. D. 1045) Oddo, son of Humbert of "the white hands," count of Maurienne and of Aosta. This marriage laid the foundation of the power of the house of Savoy. Oddo became lord of Turin and marquis of Italy, and after the death of his father, he also inherited the counties of Maurienne and of Aosta, and was thus the master of the four most important passes of the Western Alps, namely, Mont Genève, Mont Cenis, and the Little and Great St. Bernard. Oddo died about 1060, leaving two sons and two daughters, and Adelaide governed both his and her states as guardian of her sons, Peter and Amadeus. Bertha, the elder daughter, married Henry, afterwards Henry IV. king of the Germans and emperor; the younger, Adelaide, married Rudolf, duke of Suabia and rector of Burgundy.

When the Marchioness Adelaide assumed the regency, a great controversy was raging in North Italy, concerning the obligatory celibacy of the clergy, a question which had been discussed in several councils, but never definitively settled. The church of Milan, that is to say, the province subject to the spiritual control of the archbishop of Milan, like the Greek church, allowed married men to take orders, and continue to cohabit with their wives. If a married priest lost his wife

and chose to marry again, he could not continue to exercise his office, though no moral blame was attached to him. Such was the custom in the eleventh century, and it was supported by the well-known passage of St. Paul, and by several passages of St. Ambrose, archbishop of Milan, which passages however appear to have been altered in most editions of his works. (Verri, *Storia di Milano*.) The popes wished to do away with this custom of the church of Milan, and they succeeded after a long struggle attended with bloodshed, in which the mob of Milan took an active part against the married clergy, who were supported by their bishops and the higher orders of society. In the course of this controversy the pope sent as legate to Lombardy, Petrus Damianus, bishop of Ostia, and a man of great learning, who after visiting Milan repaired to Turin, and there saw the Marchioness Adelaide and her sons. He afterwards wrote two letters, one to the marchioness and the other to Cunibert, bishop of Turin, who was remiss in enforcing celibacy among his clergy. These letters are in the work of Damianus, "*Contra Clericorum Intemperantiam*." The letter to Adelaide is entitled "to the Duchess and Marchioness of the Cottian Alps," and is full of laudatory expressions concerning her piety and other virtues, and bears witness to her great power and influence as "mistress of a vast territory, situated between the kingdoms of Italy and Burgundy, and comprising many episcopal dioceses."

Adelaide continued to act as adviser of her eldest son Peter after he was of age, and had received the investiture of the marquisate of Italy. In July, 1064, Peter and his mother held a general "*placitum*," or public court or parliament at Cambiano, near Chieri, at which all his vassals were summoned to attend. Guichenon, the historian of the house of Savoy, has a short note of this meeting. The Marquis Peter was attended by the Countess Adelaide, and by five judges, "*sacri palatii*," or of the imperial court, who acted as assessors, and expounders of the law, and also by the bishop of Turin, and many nobles and "*boni homines*," or elders, of the various communes who were consulted on matters of local custom and tradition. The assembly was held in the open fields; the marquis sat under a handsome tent, and matters political and financial, as well as judicial, were discussed. These placita were held three times a year, at Christmas, Easter, and St. John's day.

During the great quarrel between Henry IV. of Germany and Pope Gregory VII., when the pope had excommunicated and deposed Henry, the emperor finding himself forsaken by his German vassals, resolved to go to Italy; and proceeding through Burgundy to Vevay, on the banks of the Leman lake, he met there soon after Christmas, 1077, his mother-in-law Adelaide, and her second son Amadeus. Vevay was then part of the province of Chablais,

which had been conferred by the Emperor Conrad upon Humbert of Maurienne, Adelaide's father-in-law. Henry was accompanied by his wife Bertha, and their infant son Conrad. He urgently requested Adelaide and Amadeus to assist him to proceed to Italy, in order to make his peace with the pope. His request was not readily granted; the chronicler Lambert of Aschaffenburg says that Adelaide and Amadeus exacted conditions from him, and that Henry gave them a province of the kingdom of Burgundy, which however, he does not name. The whole royal and ducal party then crossed together the Mons Jovis, now Great St. Bernard, in the depth of a most severe winter; and they went together to the Castle of Canossa, the residence of the Countess Matilda, near Reggio, where Pope Gregory was. Adelaide and her son Amadeus, together with the Marquis Azzo of Este, the Abbot of Cluny, and other personages, acted as mediators between the pope and Henry, who, having humbled himself to the dust before the pontiff, received absolution. The Marquis Peter, Adelaide's eldest son, does not appear in this transaction: he had probably remained in his hereditary states, where we find him, in the year 1078, taking the part of Cunibert, bishop of Turin, against Benedict, abbot of St. Michael, near Chiusa, who had been elected without the bishop's participation, and had been consecrated at Rome by the pope. Cunibert, who with other prelates of North Italy was dissatisfied with the pope, resented the independent demeanour of Benedict and his monks, who were the faithful adherents of the see of Rome, and availing himself of the first rupture between Henry and the pope, he came out with the militia of Turin, and laid waste the lands of the abbot. The monks and their tenants and dependents repulsed him; but the Marquis Peter supported the bishop, with whom he was intimate, and both together drove away the abbot, and took possession of the monastery, where they feasted and caroused together until the soldiers of the abbot one evening, at the beginning of 1078, obliged them to decamp. Such is the account given by the biographer of the abbot Benedict in Mabillon's "*Acta Sanctorum*" (vi. 11. 701.) This account serves to show the state of North Italy during the long quarrel of the investitures.

In the latter part of the same year, 1078, the Marquis Peter died, leaving two daughters, the elder of whom married Frederic, count of Monçon, a Burgundian noble, and the younger married the Marquis Boniface del Vasto, from whom descended the marquises of Saluzzo and Ceva, rivals of the house of Savoy. In most public acts of the times in which the name of the Marquis Peter appears, it is generally annexed to those of his mother Adelaide and his brother Amadeus, from which it would appear that they all three

participated in the administration of their extensive territories.

Amadeus (styled II.) did not survive his brother long, as we find a donation made by Adelaide, in March, 1080, to a convent at Turin, for the benefit of the souls of her sons the late Marquis Peter and the late Count Amadeus. The act is signed by Frederic, count of Monçon, her grand-daughter's husband. Amadeus left an infant son, Humbert, (styled II.) count of Savoy. During his minority his grandmother Adelaide retained the administration of the state. The war of the investitures continued to rage; the pope had superseded Henry as king of the Germans, and sanctioned the counter-election of Rudolf, duke of Suabia. Henry fought for his title with various success; and having assembled a diet at Brixen, composed of bishops and barons of his party, he deposed Pope Gregory, and put in his place Guibert, archbishop of Ravenna, by the name of Clement III. In these critical circumstances Adelaide appears to have avoided declaring herself openly for either party, though she was strongly urged in favour of Henry by Benzo, bishop of Alba, a man of some eloquence, and an active enemy of Pope Gregory, whom he nicknamed Brandellus. Benzo addressed Adelaide in a flattering strain, entreating her to support the throne of Henry, her son-in-law. (*Benzonis Episcopi Albensis Commentarius de Rebus Enrici*, in Ludewig's *Reliquiæ Manuscriptorum*, ix. 241.) It is written in Latin verse, and is a curious production. The only known result of these entreaties was, that Adelaide acted as mediator between the Countess Matilda and Henry, who, having defeated and killed his antagonist Rudolf, had come to Italy at the head of an army, to put down Pope Gregory and his adherents. Some time after, Benedict, abbot of St. Michael, who in common with other heads of monasteries supplied Pope Gregory with money to carry on the struggle, happened to be at Montecasino when Henry arrived there with his army. Henry ordered him immediately to be put in irons, as his declared enemy. Adelaide, however, insisted upon the release of the abbot, as being a man who was an honour to her dominions; and Henry, not wishing to disoblige her, reluctantly consented.

In December, 1091, the Marchioness Adelaide died, at a very advanced age, and her succession was disputed between the Marquis Boniface, who had married her grand-daughter, and her grandson Humbert, who obtained the title of Count of Savoy.

In the midst of the obscurity which pervades the chronicles of the eleventh century, the name of Adelaide is conspicuous as that of an able princess; whilst her charity and piety are recorded, according to the custom of those times, in the numerous donations made by her to various churches and convents, and in the letters of Petrus Damianus and other prelates.

(Bertolotti, *Storia della Real Casa di Savoia*; Cibrario, *Storia della Monarchia di Savoia*, and other historians of the house of Savoy.)

A. V.

ADELAIDE, (Madame, of France,) eldest daughter of Louis XV., and aunt of Louis XVI., was born at Versailles, in the year 1732. This princess, although constantly exposed to the contaminating influence of a dissipated court, was distinguished for the purity of her morals; and her strong good sense led her to keep aloof from any participation in the various intrigues that were in active operation around her during the reigns both of her father and nephew. She is said to have detected the fallacy, and foreseen the danger, of the financial schemes of the minister Calonne, and in this instance to have departed from the rule she had laid down for herself, of strict silence on all public affairs, by endeavouring, but in vain, to inspire Louis XVI. with her own mistrust. Anxious to escape from the revolutionary storm which every day became more threatening, she quitted Paris for Rome, in the month of February, 1791, accompanied by her sister, Madame Victoire. Twice, however, they were detained on their route; first at Moret, and afterwards at Arnay le Duc, at which latter place they were obliged to wait for permission from the National Assembly to proceed on their journey. For this permission they were indebted to General Menou, who, whilst the Assembly was hesitating, exclaimed, "What will Europe say, when it learns that the Assembly of France has spent two sittings in discussing whether the princesses shall hear mass at Paris or at Rome?" The approach of the French army, in 1799, compelled the princess to quit Italy, where she had enjoyed comparative ease and tranquillity; and, still accompanied by her sister, she took refuge in Naples, whence she proceeded to Corfu, and ultimately to Trieste. The fatigue and anxiety consequent upon these changes proved fatal to both sisters. Madame Adelaide expired in the early part of the year 1800, having survived Madame Victoire nine months. (*Dictionnaire de la Conversation*; Rabbe, *Biographie des Contemporains*.)

J. W. J.

ADELAIDE or ALYT VAN POELGEEST. [ALBERT OF BAVARIA.]

ADELAIDE. [HUGUES CAPET.]

ADELAIDE. [LOUIS LE BEGUE.]

ADELAIS, OF LOUVAIN, second queen of Henry I. of England, was the eldest daughter of Godfrey, duke of Brabant, and Ida, countess of Namur. When King Henry, after the loss of his son by shipwreck, determined by the advice of his nobles to marry again, his choice fell upon Adalais, whose beauty and accomplishments were great attractions. Her designation among the troubadours, "The Fair Maid of Brabant," will vouch for the former, and the

renown of the latter was spread throughout Europe by the Battle of Duras, or of "the Standard," so called because a highly-prized standard of silk and gold, the work of Adelaïs, was there taken from her father's army. The captors, the Bishop of Liège and the Count of Limburg, set so much store by the trophy, that they deposited it in the cathedral of St. Lambert, at Liège, from which for ages it was only taken to be carried in triumphal procession through the streets on a certain day in each year. The standard was in existence until the church of St. Lambert was pillaged during the French revolution. Adelaïs is supposed to have been about eighteen years of age at the time of her marriage with Henry, which took place at Windsor, on the 24th of January, 1121. She appears to have taken no part in state affairs, but she showed a decided predilection for literature, and her court was frequented by the first troubadours of the time, of whom she was a steady patroness. Among them may be particularly mentioned the now-unknown author of the "Legend of St. Brandan;" Henry of Huntingdon, whose Latin verses in her praise have been highly admired; Gaimar; and Philippe de Thuan, who at her request translated into Norman French a popular Latin work entitled "Bestiarius," in order that she might win the good graces of King Henry, whose taste for collecting animals is well-known. In 1135 King Henry died, leaving no issue by Adelaïs. During her widowhood, she founded several endowments for the good of his soul; and, as appears from a passage in a contemporary writer, engaged a troubadour, named David, to celebrate the actions of the king in verse. Three years after Henry's death, she was again married to William de Albin "of the Strong Arm," a nobleman who had the year before declined the proffered hand of Adelaide, queen dowager of France, on the score of his engagement to the Queen Dowager of England. Adelaïs retired with her husband to her castle of Arundel, a part of her portion from King Henry; and in 1139 she there received her step-daughter, Matilda, on her arrival from France to contest the throne with Stephen. Stephen prepared to besiege the castle, but yielded to an appeal from Adelaïs, and permitted Matilda to depart and join her brother, the Earl of Gloucester, at Bristol. Adelaïs happily escaped any further embroilment in the troubles of the time; and, after bringing her husband seven children, died in 1151. From her is descended the noble family of Howard, still the possessors of Arundel; and from her brother Joceline, who came to England a soldier of fortune, and was presented by De Albin with some of his numerous manors, springs the equally noble house of Percy. (Matthew Paris, *Historia Major*, ed. 1644, p. 47. 53.; Butkens, *Trophées de Brabant*,

i. 103.; *Henrici Huntindoniensis Historiarum*, lib. vii., in Savile; *Rerum Anglicarum Scriptores*, p. 381.; *Histoire Littéraire de la France*, xiii. 63. 66.; *Annales de Margan*, in Gale, *Historiæ Anglicanæ Scriptores*, ii. 7.; Hannah Lawrance, *Memoirs of the Queens of England*, i. 64—88.; Tierney, *History of Arundel*, p. 170.) J. W.

ADELARD, a kinsman of Ina, king of the West Saxons, and his successor in that kingdom, A. D. 727. His succession was disputed by Oswald, but finally established, and he reigned till A. D. 740, in which year he died. J. H.

ADELARD. [ADALHARD.]

ADELARD OF BATH, an eminent Englishman of the early part of the twelfth century, a cultivator of natural science, and who has been called "the father of natural philosophy in England," and "the first herald of its approach." (Turner's *History of England*, iv. 438.)

Some information concerning his history may be gathered from one of his writings still extant, where he says, that seven years before, he had left England for the purpose of making himself acquainted with Arabian philosophy, which he had studied in Spain. Pits has collected that he had studied or travelled in France, Germany, and Italy; to which he adds, without citing his authority, that he had even penetrated into Egypt and Arabia. Perhaps the better opinion is, that he obtained in Spain what knowledge he possessed of the writings of the Arabian philosophers. But on this we have no certain information, though it does not, we believe, appear from his own writings, that he gained his knowledge of Arabic manuscripts in Arabia itself.

We have his own authority for saying that he returned to England while Henry I. was on the throne; and with this agrees the fact, that his treatise, "De Naturis Rerum," is inscribed "ad G. præsulem," who may reasonably be supposed to be Godfrey, bishop of Bath, who presided over that see from 1123 to 1135. If, as there is reason to believe, he is the "Adelardus de Bada" who occurs in the earliest of the Pipe Rolls as receiving a small sum at the hands of the sheriff of Wilts, it would seem that his return to England must be placed before the year 1130, the year of the accounts in that roll; and also that he was brought in some way into connection with the public affairs of the time.

The addition "Bathoniensis," or some equivalent to it, which is found with his name Adelard in most of the MSS. in which it occurs, connects him with Bath, either as having been born there, or, what is more probable, as having made that city the place of his residence. It was a favourable position for a cultivator of natural philosophy, not only on account of the singular natural phenomenon of the copious spring of hot mineral

waters, which would attract to it the philosophers of all other countries who might visit England, but also of the monastery of Saxon foundation (if not even earlier) which had a valuable library, some of the books of which had been given by King Athelstan. There had also presided over the see of Bath before Godfrey a bishop, who was a cultivator of natural science, named John of Tours, or John de Villula, who made Bath his place of residence, and who seems to have sought to attract around him the philosophical inquirers of the time.

These few particulars seem to be all that can now be recovered concerning the personal history of Adelard, except that his writings which remain afford some insight into the subject of his studies, and his mode of prosecuting them. Two of these writings require more particular notice.

In his researches among the writings of the Arabian philosophers he became acquainted with the translation made by them of the Fifteen Books of Euclid, at a time when the work was wholly unknown, except to those persons in Western Europe, who, like himself, had sought to make themselves acquainted with the Arabian philosophy. He made of this work a translation from the Arabic into Latin, and this translation is believed to have been the Euclid of the Middle Ages, and the text of the edition of Campanus, the comment only being by that editor. (See Tiraboschi and Libri, who both consider the text of this edition to be Adelard's.) Several manuscripts of this work are known in England; one is among Selden's manuscripts in the Bodleian library; another with scholia and diagrams is in another department of the same library; Trinity College, Oxford, has a third copy; and there is one in the library of Corpus Christi College, Cambridge. These facts are from Tanner, where more particular information may be found. The first Latin Euclid was that of Campanus, printed at Venice in 1482; the first edition of the Greek original was printed at Basil in 1533.

The other of the two more important works of Adelard is found in manuscript under various titles: such as "De Naturis Rerum," "Quæstiones Naturales," and "De Decisionibus Naturæ." There are manuscripts of it in the Bodleian library, in the libraries of Oriel College and Corpus Christi College, Oxford, and in the British Museum among the Cottonian MSS., in a volume of a very miscellaneous character, to be found under Galba E iv. There is also one in the library of Eton College, and it is frequently found in foreign libraries. This small piece was among the first works which were printed; an edition without date is referred by De Bure to about 1474, and there was another edition before the close of that century. The work is in the form of a dialogue between

the author and a younger person, his nephew. Mr. Turner, in the place cited above, gives a short analysis of this work. Some of the questions to which he gives his answers are trifling and foolish; but he treats also of subjects which are well worthy to engage the attention of philosophical inquirers, such as the cause of earthquakes, eclipses, and the tides, the origin of winds, thunder, and lightning. He travels also into the regions of metaphysics, answering the inquiry, Whether brutes have souls? Why men of genius should want memory; and those of memory, genius? and why the seat of fancy, reason, and remembrance should be in the brain? Mr. Turner, from whom this is taken, remarks, that "though not abundantly wise in all his opinions and inquiries, yet he discusses his topics with the air of a man who feels that he has burst from the swathing bands of authority. He talks loudly of the privileges and utility of reason, and contempt of those who submit to slumber in bestial credulity." His work would at least excite curiosity, and lead men to further investigation in the direction in which it pointed.

The other writings of Adelard are a treatise, "De Astrolabio," of which Tanner says there is a MS. in the Arundel library; "Isagoge minor Japharis Mathematici in Astronomiam," another fruit of his studies among the Arabian philosophers—of this there is a MS. in the Bodleian library; "Ezich Elkauresmi, hoc est, Tabulæ Chawaresmicæ ex Arabico traductæ," in MS. in the Hatton library; "De Doctrinâ Abaci," in the library at Leyden; a treatise, "De Philosophiâ Danielis," is in the library of Oriel College, Oxford.

Others of his writings are lost. Leland speaks of his "Problemata," which he saw in the library of the Dominican Friars at London, but found that it had been stolen when inquiring for it again. He also mentions a treatise by Adelard, "De Motu Cordis," and a commentary by him on "De Vegetabilibus," a treatise attributed to Aristotle. Pits attributes to him other works in science, and says that he was the author of certain medical treatises which do not appear to have come down under his name. (Leland, *De Scriptor. Brit.*; Pits, *De Reb. Angl.* 200.; Tanner, *Biblioth. Brit. Hib.*)

J. H.

ADELA'SIA, of Torres, queen of Sardinia in the earlier half of the thirteenth century. She was the daughter of Mariano, judge or lord of Torres, one of the four judgeships into which the island was divided, and of Agnes, daughter of Guglielmo, marquis of Massa, and judge of Cagliari. About the year 1219 Ubaldo Visconti, patrician of Pisa, together with his father Lamberto, made himself master of the judgeship of Gallura, and some of the lands of Cagliari. The papal see claimed at that period a right over the

islands of Corsica and Sardinia, the latter in particular, which was grounded on the alleged donations of Constantine and Pepin. Honorius III., the then pope, called upon Mariano of Torres to attack the usurpers; but instead of obeying, he formed an alliance with them, by giving his daughter Adelasia in marriage to Ubaldo. By the death of Mariano, and that of his son and successor Barisone, who was killed in a rebellion in 1236, and also by a solemn election made according to the customary forms by the clergy and people, the sovereignty of Torres passed to Adelasia. To secure the firm possession of their dominions, Ubaldo and Adelasia found it expedient to make submission to the pope. By four solemn acts, dated on the 3rd of March, 1236, they acknowledged that they held the judgeship of Torres, and all other lands belonging to Adelasia, not only in Sardinia, but in Corsica, Pisa, and Massa, in the name of the Roman church, to which, in case of the want of legitimate issue, they were to pass, and took a solemn oath of fidelity to the Roman pontiffs. In return for this, but not before the date of the 8th of April, 1237, the pontifical legate invested Adelasia with all the rights of sovereignty; and she, on the 3d of May in the same year, agreed to pay the annual tribute of four pounds of silver; and on the 10th of April ceded to the legate, as the representative of the Roman church, the full dominion of the castle of Monteacuto. In the next year Ubaldo died. Gregory, the then pope, after condoling with Adelasia on her loss, suggested that a prolonged widowhood might give rise to sedition in her territories, and informed her that he had selected a husband for her in the person of a member of the family of Porcari, who was devoted to the interests of the church. The Emperor Frederick the Second was no less active in favour of his illegitimate son Enzius, and the manly beauty of Enzius decided the choice of Adelasia in his favour. The marriage took place in October, 1238: Enzius immediately assumed the title of King of Torres and Gallura, and shortly after, that of King of Sardinia. Not long after he showed the bitterest hatred to his wife, from what cause is not known; and after depriving her of all share in the government, shut her up in the castle of Goceano. This is the last circumstance of Adelasia's life that is authentically recorded; and the life of her husband, like her own, concludes with captivity. He was taken prisoner in 1249, by the Bolognese, in the "war of the bucket," celebrated by Tassoni, and died, still unreleased, on the 14th of March, 1272. (Martini, *Biografia Sarda*, Cagliari, 1837, p. 21—26.; Raumer, *Geschichte der Hohenstaufen und ihrer Zeit*, iv. 14, &c.) T. W.

ADELBERT. [ADALBERT.]

ADELBOLD (in Latin, Adelboldus, Adalboldus, Adelbaldus, Athelboldus, Adelbodus,

or Albaldus,) was born in the latter part of the tenth century, and is first mentioned as a resident in the monastery of Lob (Lobium), on the Sambre, in the bishopric of Liège, a distinguished seat of learning in those times. Adelbold, who was probably a native of the bishopric, and in some of the more modern accounts is said to have been of noble extraction, had for his masters Notger, or Notker, who became bishop of Liège in 972, and the very learned Abbot Heriger, who died in 1007, and who, according to the chronicler Sigebert of Gemblour, wrote a dialogue on the discordance of opinion in the church respecting the advent of Christ, ("De Dissonantia Ecclesiæ de Adventu Domini,") under the names of himself and Adelbold. His destination appears to have been to the ecclesiastical profession from the first; and he had doubtless already entered into holy orders when he left his monastery and proceeded to Rome. He is supposed to have been resident there when, some time between 999 and 1003, he addressed a short treatise on a mathematical subject to Pope Sylvester II. (the famous Gerbert), which has been published by Bern. Pez, in his "Thesaurus Anecdotorum Novissimus," fol. Aug. Vind. 1721-8, tom. iii. par. 2. col. 85—90., under the title of "Adelboldi Episcopi Trajectensis, Ord. S. Benedict. ad Sylvestrem II. P. M. Libellus de Ratione inveniendi Crassitudinem Sphæræ." It is preceded by an epistle from Gerbert to Adelbold, "De Causa Diversitatis Arearum in Trigono Æquilatere geometrice arithmeticeque expresso," beginning in terms which seem to show that the two were then attached friends of some standing. The common account is, that, after having been for some time one of the chief favourites and counsellors of the emperor Henry II. (or Henry I., according to another mode of reckoning), becoming impressed with the vanity of all earthly things, he threw up his employments at court, and, returning to Lob, entered into the monastic state, and spent his time in study and meditation, till he was called to be bishop of Utrecht, in 1008. Henry became emperor in 1003 (the same year in which Gerbert died), and Adelbold may have been taken into his service very soon after; but he was not a monk when he was promoted to the see of Utrecht, and that event appears not to have taken place till 1010. The history of the first eight years of his episcopacy has been recorded by Alpertus, who was his contemporary, and a monk of his diocese, in his minute and graphic chronicle entitled "De Diversitate Temporum," first published entire by J. G. Eccardus, in his "Corpus Scriptorum Medii Ævi," fol. Lips. 1723," tom. i. pp. 91—132.; but more correctly in the fourth volume of the "Monumenta Germaniæ Historica" of G. H. Pertz, fol. Hannov. 1841," p. 700—723. The series of events which Alpertus relates belong to

two obscure wars, in which Adelbold became involved with certain of the neighbouring petty princes, further details of which may be found in the following authorities :—Ditmarus (or Thietmarus), *Gesta Saxonum*, lib. viii. cap. 13. 15., in Leibnitz, *Scriptores Rerum Brunsvicensium*, tom. i. p. 323, &c.; Joan de Beka, *Chronicon*, p. 37—39., and Wilh. Heda, *Historia Episcoporum Ultrajectensium*, p. 107—110., both with the notes of Arn. Buchelius, fol. Ultraj. 1643; Lambertus Hortensius Montfortius, *Secessionum Civilium*, libri vii. fol. Ultraj. 1642, p. 54.; and Matt. Vossius, *Annales Hollandiæ Zelandiæque*, 2d edit. 4to. Amsterdam, 1680, p. 29—36. But the later narratives vary from one another in many particulars; and all of them both omit much that is in Thietmar and Alpert, and add many circumstances not found in the contemporary accounts. Some make Adelbold to have been in the end actually taken prisoner by Theodoric III. count of Holland, whom the bishop, after there had been peace for 120 years between their respective predecessors, had attacked in vindication of the rights of his vassal, a certain Count Theodoric Bavo, driven by the Count of Holland out of his fief, which was the district where the towns of Bodegrave and Zwammerdam now stand. The bishop, it is said, was beaten in two great battles, the second and most decisive of which was fought near what, in some of the accounts, is called the river, in others the wood, in others the island of Meriwid, or Merwede, in the lower part of the Maas. The Merwe is still the name of one of the branches of the Maas, the Rhine, or the Waal. However, it is admitted on all hands that Adelbold spent the rest of his life in tranquillity, and acquired great renown both by his piety and by his encouragement of learning and the arts. Besides other monasteries and churches which he erected or restored, he laid the foundation of a new cathedral at Utrecht, in 1015, and he consecrated the finished building on the 26th of June, 1023, the ceremony being graced by the presence of the emperor and a numerous attendance of distinguished personages. It was not till towards the end of his life that he became a monk; and it even appears that, although he relinquished the government of his diocese for a short time, he resumed it before he died. His death took place on the 27th of November, 1027, in the reign of Conrad II., the successor of the emperor Henry. Sigebert says that he left many writings, both in prose and verse (in utraque litteratura); and other ancient authorities mention particularly, as of his composition, a nocturnal hymn in praise of Saint Martin, a book on a triumph obtained by that saint over the Danes, and other pieces in praise of the holy cross and of the Virgin; but the only work attributed to him that has been printed (besides the epistle to Gerbert),

is a life of the Emperor Henry (St. Henry, as he came afterwards to be called, having been canonised by Innocent III.), which was first published by Gretser, in his "*Divi Bambergenses*, 4to. Ingoldst. 1611," p. 430—454. From Gretser's edition, which is also contained in the tenth volume of his collected works, fol. Ratisbon, 1737, p. 540—550., it is reprinted by Leibnitz, in his "*Scriptores Rer. Brunsvic.*" i. 430, &c., and in various other collections; but the most accurate edition is that given by G. Waitz, Th. D., in the fourth volume of Pertz's "*Monumenta Germaniæ Historica*, fol. Hannov. 1841," p. 679—695. It is, however, very uncertain, after all, if this biography (which is only a fragment, coming down no farther than to the year 1004) be really the work of Adelbold. That Adelbold did write a life of the Emperor Henry, or at least an account of the most important transactions of his reign, is expressly stated by Alpertus, who apologises for passing over the whole history of the emperor's election, and of the victories over the various petty princes of Germany which illustrated his reign, although in possession of abundant materials, on the ground that Adelbold had already related all these matters fully in a luminous treatise amply furnished with documents. After the bishop's brilliant composition, Alpert professes to apprehend that anything he might say on the same subject would only sound like the barking of a fool. (*De Divers. Temp.* lib. i. c. 5., in Pertz. iv. 204.) The only MS. of the life attributed to Adelbold now known to exist, is in the Imperial library at Vienna, (No. 9020.) a transcript of which it was that Gretser used. This MS., however, merely describes the work as believed to be by Adelbold—"Vita Henrici Primi Imperatoris, ab Adelboldo, Episcopo Trajectensi, ut creditur, conscripta." Waitz conceives that the evidence of the style is strongly in favour of Adelbold's claim to the authorship; but what is remarkable is, that the writer, whoever he may have been, appears to have throughout taken his facts, and the entire order of his narrative, from Thietmar (or Ditmar), whose history, at the same time, is known not to have been finished till the year 1018, while the passage in which Alpert mentions the history of Henry by Adelbold must have been written at the latest in 1021 or 1022. It is clear that the writer of the life copied Thietmar, from several gross mistakes, as to matters of fact, which he has committed in giving a rhetorical turn to passages in his original, which he did not understand. A performance such as this, however well written, does not seem very likely to be the work described by Alpert, or a work that could have come from Adelbold at all: it would appear to be much more probably the composition of some writer of a later age. The discussion of the question of the authorship of this life has

been farther embarrassed by its being confounded by many writers with another life of the emperor Henry, first published by Canisius, in his "*Antiquæ Lectiones*," Ingolst. 1601 : even Basnage, in his edition of the "*Antiquæ Lectiones*," (Antw. 1725, vol. iii. par. 2. p. 23, &c.) while he proves that the life published by Canisius could not have been written by Adelbold, has carelessly assumed it to be the same with that previously printed by Gretser and Leibnitz ; and the same mistake is committed by Vossius, Oudin, and others. A life of St. Walpurg, attributed to Adelbold, is printed in the "*Vitæ Sanctorum*," edited by Bollandus and others, tom. iii. mensis Feb. ad diem 25. p. 542. ; but that Adelbold ever wrote a life of that saint appears to be a mistake originating with the Dutch chronicler Heda. Pertz mentions a philosophical tract by Adelbold, a disquisition on a passage in Boethius, as existing in MS. in the royal library at Paris (No. 7361.), and also in other collections. (The works already quoted ; Jac. Gretseri *Opera*, tom. x. folio, Ratisbon, 1737, p. 504, 505. 540., who quotes Sigebertus, in *Catalogo Scriptorum Ecclesiasticorum*, cap. 138., Sigebertus, *Chronicon*, ad an. 1024, Trithemius, *Chronicon Hirsauigiense*, and Trithemius, *Illustres Viri per Germaniam* ; Bern. Pez, *Dissertatio Isagogica*, in tom. iii. par. 2. ; *Thesaur. Anecd. Noviss.* p. viii., who refers to Possevini *Apparatus ad Omnium Gentium Historiam* ; Oudin, *Comment. de Scriptoribus Eccles. Antiq.* ii. 540. ; G. J. Vossius, *De Histor. Latin.* 4to. Lugd. Bat. 1651, p. 359. ; and Saxii *Onomast. Liter.* ii. 167., and Waitz, in Pertz, iv. 679, &c., both of whom give many other references.) G. L. C.

ADELBULNER, MICHAEL, (written incorrectly Adelburner by Adelung and in the "*Biographie Universelle*,") was born at Nürnberg in 1702 ; professor of mathematics at Altdorf, 1743 ; died there in 1779. He was an astronomical writer of little note. In 1733 he published, at Nürnberg, an "*Invitatio ad Commmercium Literarium Astronomicum*," of which "*Commmercium*" he published three numbers in that year, and a fourth in 1734 : he completed a volume in 1735. It is now very scarce, having been nearly all lost in a fire. He also published (Altdorf, 1743, 4to.) "*Programma de Methodo*, &c." a proposal for finding longitudes by solar eclipses and lunar occultations ; and at the same place, in 1745, "*Dissertatio de Inequalitate Dierum Naturalium*." Weidler attributes to him another astronomical periodical, of which a few sheets were published in 1736, under the title "*Merckwürdige Himmels-begebenheiten*," but Lalande says this work was published at Berlin, by C. Kirchen. (Lalande, *Bibliographie Astron.* ; Weidler, *Hist. Astron.* and *Bibl. Astron.* A. De M.

ADELCRANTZ, BARON CARL FREDRIK, son of Baron George Joshua Adel-

crantz, architect, who died in 1739. Carl Frederick, born at Stockholm, in 1716, was also an architect : he erected the Opera-house, and directed the building of the Adolph-Fredrik's church, in that capital. The great bridge at Dronningholm is another of his works, and one that has been greatly admired. His ability in his profession was considerable ; for his buildings generally manifested both solidity of construction and good taste. He died in 1796. There is a bust of him by Sergell, in the Academy of Arts at Stockholm, where an éloge on him (afterwards printed) was pronounced by the secretary, Wennberg, February 1. 1797. (Weinwich, *Dansk, &c. Künstler-Lexicon*.)

W. H. L.

ADELER, CORT or CONRAD SIVERTSEN, ennobled by the name of Adeler, was an admiral of high reputation in the Venetian and Danish services in the seventeenth century. He was born on the 16th December, 1622, at Brevig in Norway, where his father, Sivert Jensen, was controller of the royal salt-works. At the age of fifteen he chose the sea for his profession, and was sent to Holland, where he entered the Dutch navy in the capacity of "adelborst," literally "noble youth," a sort of volunteer officer, and served under Martin Tromp, in the great battle of 1639, against the Spaniards, off the coast of England. In 1642 he left the Dutch service for the Venetian, in which he saw better chances of promotion, and soon rose to command, on the death of his captain, Jan Reiers, a Dutchman, who was also employed by Venice. During a leave of absence he visited Holland, where he married a relation of Admiral Tromp : he also visited Norway, and on his return his younger brother accompanied him to share in his naval career. With this exception, the history of his life for the next eighteen years is that of the long series of battles in which he was engaged during the war between the Turks and Venetians, for the possession of Candia, which ended in the cession of the island to the Porte. In 1648, when commander of the "Great St. George," being chosen by Francesco Morosini to carry provisions to the besieged fortress of Suda in Candia, he was engaged in a battle with the Turks in the Dardanelles, in which the Venetians had the advantage. In 1649 he began the battle in the Gulf of Foschia, in which the Admiral Riva, coming to his assistance, succeeded in taking three Turkish ships, and burning thirteen. In another battle with the Turks, off Candia, he conspicuously contributed to the triumph of the Venetian admiral Molini, who burnt six vessels, and took twelve others, with 1500 prisoners. But the sea-fight in which he was most distinguished was that of the 16th of May, 1654. The Turkish admiral Murad, with seventy-five galleys, forty-five other vessels, and five of the small kind called

by the Turks "maons," attacked the larger division of the Venetian fleet under Admiral Giuseppe Delfino, consisting of five galleys, sixteen other vessels, and some armed barks. Delfino's ship was burned, but the admiral was rescued by Adeler. Determined on revenge, the Norwegian pursued the ship of the Turkish vice-admiral, Ibrahim Pasha, which carried a thousand men, and ninety cannon. The fight lasted five hours. Adeler, though severely wounded in the right arm, refused even to allow it to be bandaged, and was one of the first to board; with his left hand he wrested the pasha's sabre from his grasp, and with it struck off his head. In this battle the Turks lost 6000 men, and fifteen galleys; the Venetians two galleys, two other ships, and 900 men, among them the admiral, Morosini, and Adeler's younger brother, who had hitherto fought by his side during the war. In 1656 and 1657 Adeler assisted in two other battles in the Dardanelles; and it is said that during his career with the Venetians he saw as many battles as he served years — namely, eighteen. He also rendered distinguished service in 1652, in saving the life of Bragadino, the commissioner of the republic, at the risk of his own, when the ship in which Bragadino was embarked, the Gallo Dorato, was sunk, with almost all its crew, in a storm. His honours kept pace with his exertions. In 1653 the Great Council of Venice gave him a pension of 200 ducats yearly, and a gold chain worth 300; in 1658 he was made a knight of St. Mark, and the pension raised to 1400 ducats, and extended to the third generation. The rank which he last held was that of tenente generale, or general lieutenant. It is curious to notice, in the Italian documents relating to these preferments, the different mutations of Adeler's name. In one he is described as "Curt Seiueren Adelbors," the Dutch appellation for his earliest rank being converted into a proper name; in others, as "Curt Ceruiesen" and "Curt Seivas," with the addition of "Fiamengo," or "Fleming." His Danish biographer, Hofman, remarks on this, in a note, that "in Italy all foreigners are called Flemings or Englishmen, just as in France they are called Germans, and in England, Frenchmen." The fame of Adeler had now become so great that the king of Denmark, Frederick III., recalled him home. He passed some time in Holland, in 1662, where he married a second wife, and in 1663 he returned to Copenhagen, where he was appointed admiral, and councillor of the admiralty, with a salary of 7200 rix-dollars yearly. He was soon after made general admiral, and vice-president of the admiralty, and became in fact the manager of the navy, to which the king had until then given his personal superintendence. He was ennobled by the name of Cort Sivertsen Adeler, the latter name being, according to Hofman's conjecture, conferred upon him from the resemblance of his qualities

to those of an eagle, which in German is Adler, but in Danish, Orn. By the exertions of the new superintendent the navy was improved in every department, in particular by his transferring from Holland, in 1664, a number of Danes, who had learned and were practising the art of ship-building in that country. How highly his talents were esteemed by the States General was shown by a request they made him to take the command of their fleet in the war with England, in 1665, an office which, on his declining it, they conferred on the younger Tromp, the son of his old admiral. Two years afterwards they renewed the request; and on that occasion the king of Denmark granted him permission to accept it; but the conclusion of the war by the peace of Breda prevented its taking effect. The appointment of Adeler to the directorship of the Danish East India Company led to his paying a visit to the coast of Coromandel, to settle some questions in dispute with the native powers, after the satisfactory arrangement of which he returned, in 1670, to Copenhagen. In 1675 a war broke out with the Swedes, who threatened an invasion of Seland, and Adeler was appointed to the command of a fleet of thirty sail to act against them. After manœuvring for two months, he was just on the point of coming to an engagement with the enemy, when he perceived, with the eye of an experienced seaman, that a storm was coming on, and ran into Kiøge Bay. His forebodings were verified, and a bloodless victory was gained, for eighteen vessels of the Swedish fleet were disabled and almost destroyed. Adeler shortly after fell ill, resigned the command of the fleet to Juel [JUEL], and died, on the 5th November, 1675, in his fifty-third year. When told, on his death-bed, that his end was approaching, he expressed his regret that he had not lived to gain one victory in the service of his country. He was honoured with a public funeral, and the sabre which he had taken from the Turkish admiral, and a splendid dress with which he had been presented by one of the native powers in the East Indies, were preserved in the royal museum at Copenhagen. The pension which had been bestowed upon his descendants as well as himself, by the Venetian government, was in vain claimed by his son. By the portraits of Adeler, he appears to have been a portly man, with large features, and rather a good-natured expression. (Tycho de Hofman, *Historiske Efterretninger om velfortiente Danske Adelsmænd*, iii. 153—190.; *Leben einiger wohlverdienter Dänen* (by the same author, not paged.) T. W.

ADELFRID, a Saxon king in whom the provinces of Bernicia and Deira became reunited in one sovereignty after the separation on the death of Ida in A. D. 559. This is the Saxon chief who is charged with the massacre

of the monks of Bangor. He was slain in battle by Redwald, king of the East Angles, A. D. 617. Edwin, the son of Attah, who had held Deira when separated from Bernicia, succeeded Adelfrid in both sovereignties, and some years after his accession professed Christianity. Bede gives a full account of all the circumstances of the life of Edwin, including nearly everything that is known of Adelfrid. (See also the *Saxon Chronicle* and William of Malmesbury.) J. H.

ADELGISUS, called also Adelchis, only son of Desiderius, king of the Longobards, was present with his father at the camp of La Chiusa in the valley of Susa, where they baffled for a time all the efforts of the Franks to force the position of the Longobards. Adelgisus is represented by the chroniclers as having distinguished himself by his personal bravery, and at the head of a chosen band, himself armed with an iron club, having repeatedly sallied out among the Franks, and killed many of them. Charlemagne, however, was shown a path across the Alps, some say by the valley of Viu, which led his men to the rear of the Longobard camp, and being also favoured by treachery among the followers of Desiderius, he completely routed the Longobards, A. D. 773. Desiderius shut himself up in Pavia, and Adelgisus in Verona, where he sustained a siege; but being forsaken by his followers, he escaped to the sea-coast, and proceeded to Constantinople, where he expected to find assistance against the Franks. He received fair promises; but it was not until the year 788 that the Emperor Constantine gave him a body of troops, with which he landed in Calabria, expecting to be joined by his nephew Grimwald, prince of Beneventum; but Grimwald, having made peace with Charlemagne, refused to take his part; and having informed Pepin, son of Charlemagne, of the design of Adelgisus, he united his troops with those of Hildebrand, duke of Spoletum, who defeated Adelgisus, and dispersed his Greek auxiliaries. According to Sigonius, Adelgisus, being taken, was put to a cruel death; but according to the older historians, Theophanes, and the continuator of Aimoin, the person put to a cruel death was John the Byzantine commander, who was with Adelgisus; whilst the latter escaped and returned to Constantinople, where he lived to an old age, with the title of patrician, on a pension from the Byzantine court. (Sigonius, *de Regno Italiae*; Giannone, *Istoria civile del Regno di Napoli*.) A. V.

ADELGISUS, son of Radelchis, prince of Beneventum, of the Longobard dynasty, succeeded his elder brother Radelgarius in the government, A. D. 854. The old principality of Beneventum had become greatly reduced from its former power, having been divided under Radelchis into two principalities, Beneventum and Salerno, which latter was soon subdivided into two, Salerno and Capua.

The Saracens, who had possession of Bari and other towns on the coast, availed themselves of these dissensions to make frequent incursions into the territories of Beneventum, and they ravaged the country. The gastaldi, or governors of the more exposed districts, had recourse to Lambert, duke of Spoletum, in the year 861 or 862. But his assistance not proving sufficient, the people of Beneventum, and those of Capua, applied to Louis II., emperor and king of Italy, who ordered a general levy of the people of Italy, in order to drive away the Saracens. Every man who was possessed of more than ten golden solidi was bound to join the army, which was ordered to meet in Apulia, or to do duty in the other districts exposed to the incursions of the enemy. Louis himself repaired to Beneventum, where he was dutifully received by Adelgisus, as well as by Landulfus, bishop-count of Capua, and was also greeted by Waimar, prince of Salerno, on the occasion of Louis visiting that city. Having united their forces to his, the emperor marched, in the year 867, against the Saracens in Apulia. The war lasted several years, with various success; but the scanty accounts which we have of these campaigns are very obscure and contradictory. Ultimately, however, the Saracens were defeated, and their stronghold, Bari, was taken by Louis, about the year 871, when it is said that the Saracens were all put to death, with the exception of their chief, called Sultan by the chroniclers, who, having shut himself up in a tower, would not surrender till Adelgisus, prince of Beneventum, promised him his life. Louis having afterwards ordered the siege of Tarentum, which was still occupied by the Saracens, returned to Beneventum in triumph. But in the month of August of the same year, while the emperor was staying at Beneventum with a few followers, Adelgisus conspired against him, at the instigation, according to some old chroniclers, of Basilus, emperor of the East, who was jealous of Louis styling himself Emperor of the Romans, and occupying the former Byzantine possessions of Apulia and Calabria; while Constantine Porphyrogenetus says that Adelgisus was encouraged in his treason against Louis by the Saracen sultan, or emir of Bari, whose life he had spared. It is also said that the people of Beneventum were irritated at the overbearing behaviour of the French troops who had followed the emperor, and the insolence of his wife Angilberga. However this may be, a revolt broke out in Beneventum on the 25th of August, and the people ran to the emperor's palace, while Louis was taking his rest at noon. The few Franks who were near his person attempted to defend the palace, upon which Adelgisus set fire to the gates: the emperor, with his wife, escaped to a tower, but, after three days, he surrendered, and was kept prisoner. Such is the narrative of the contemporary

chronicler Erchempertus, a monk of Monte Casino, who adds, that about forty days after this event, the Saracens, who had landed near Salernum, again attacked the territory of Beneventum, and that Adelgisus then consented to release the emperor, after making him and his wife, and his daughter Hermengarda, swear on the holy relics that they would not take any revenge for the outrage, and would never enter in arms the territory of Beneventum. Erchempertus says that Adelgisus kept possession of the imperial treasures, as well as of the spoils of all the men-at-arms of the emperor. He had previously induced Louis to disperse his French and German soldiers in various cantonments about the country, where they were probably surprised and disarmed by the inhabitants. This act of treason made a great noise in Europe; and both the uncles of Louis, Charles the Bald of France, and Louis of Bavaria, marched some troops towards Italy to enforce his liberation. Louis, however, having been set free by Adelgisus, repaired to Rome, some say to Verulæ, and having collected some troops, he deposed Lambert, duke of Spoletum, who was an accomplice in the conspiracy of Adelgisus, and appointed in his stead Suppo II., one of the emperor's ministers. Lambert took refuge at Beneventum with his friend Adelgisus. The emperor, however, did not attempt, for some years after, anything against Beneventum.

In the following year a numerous host of Saracens having attacked Waifer, prince of Salernum, Wüfer had recourse to his neighbour Adelgisus, who fought against them with various success. At last Waimar applied to the Emperor Louis, who went to Capua in the year 873, and obliged the Saracens to reembark. Louis then prepared to punish Adelgisus, who, foreseeing the storm, had applied for support to Basilus, emperor of the East, offering to pay him tribute, and acknowledge him as his sovereign. Basilus sent a fleet to Otranto; but in the mean time Louis advanced to Beneventum and laid siege to the town, which, however, being well defended by the inhabitants, the emperor accepted the mediation of Pope John VIII., who repaired to his camp for the purpose, and he granted peace to Adelgisus; after which Louis repaired to North Italy, where he died, not long after, A.D. 875, leaving no male issue. His uncle, Charles the Bald, king of France, succeeded him as emperor and king of Italy. Soon after, the Saracens from Tarentum renewed their incursions, ravaging the territories of Beneventum, Capua, and Salernum. Atanasius, bishop and duke of Naples, after having deposed his brother, duke Sergius, and deprived him of his sight, concluded an alliance with the Saracens, allotted them quarters near Naples, and having joined his troops to theirs, defeated the united forces of the princes of Beneventum and Capua, and carried his ravages to the borders of the Roman territory.

Upon this, Pope John VIII. excommunicated, in the most fearful terms, Atanasius, as well as the towns of Naples and Amalfi, for having joined the enemies of Christendom, A.D. 881. The chronicle of Erchempertus, and the letters of John, particularly the 22d and 44th epistle, attest these facts. Waimar, prince of Salernum, who had also, probably through fear, joined the Saracens, detached himself from them through like fear of the papal anathemas. The account of those wars in South Italy is extremely obscure.

In the year 878, Adelgisus, prince of Beneventum, on returning home in triumph from a successful expedition against the Saracens or their allies, was murdered by his own relations, after having governed Beneventum above thirty-four years. The faction that had killed him, put in his place his nephew Waider, son of Radelgarius, to the exclusion of Radelchis, son of Adelgisus. In about two years after, Waiderus was deposed by the people of Beneventum, when Radelchis was called to the throne, from whence he was driven away in 883, and his brother Ayon put in his place. Ayon reigned till 890, engaged in continual war with the Byzantines, who had regained possession of Bari, with great part of Apulia, being favoured by the exiled Waider and his partisans, who had sought the protection of the Emperor Basilus. Shortly after the death of Ayon, his infant son Ursus was driven from Beneventum by a powerful Byzantine army under Symbaticus Protospatharius, who subjected the principality of Beneventum to the rule of the Eastern emperor, A.D. 891. Thus ended the Longobard principality of Beneventum, which had lasted for more than a century as a sovereign state, from the time of Arechis.

Adelgisus issued a capitularium, or collection of laws, including some of those of the old Longobard kings. (Giannone, and the old chroniclers already quoted.) A. V.

A'DELGREIFF, JOHANN ALBRECHT, a celebrated fanatic of the seventeenth century, was the natural son of a country clergyman, in the neighbourhood of Elbing. He pretended that seven angels had made a revelation to him, that he was to represent God the Father upon earth, that he was to destroy all the evil in the world, and that he was to chastise all the worldly authorities with iron rods. It was at the time a general belief that he possessed the power of performing miracles, and producing signs in the air; in consequence of which he was accused of sorcery, and sentenced to death. He was beheaded at Königsberg, on the 11th of October, 1636, and his body was burnt.

Adelgreiff was a person of considerable acquirements; he had a perfect knowledge of Hebrew, Latin, and Greek, and spoke Polish, Lithuanian, and Bohemian with considerable fluency. He published several books, in which he endeavoured to diffuse his doctrines; but

all of them, together with his twelve articles of faith, were suppressed and destroyed by public authority. (Arnold, *Kirchen-und Ketzer-Historie*, vol. iii. c. 4. § 60, &c.) L. S.

ADELHARDUS, count of the palace of the Emperor Louis the Pious, son of Charlemagne, was sent to Italy by the emperor to administer justice in the year 823; and after the death of Suppo I., duke of Spoletum, in the following year, was appointed to his place. Adelhardus died five months after his appointment, and was succeeded by Mauringus, count of Brixia, or Brescia. (*Annals of St. Bertin*; Fatteschi, *Memorie dei Duchi di Spoleto*.) A. V.

ADELM. [ALDHELM.]

ADELMAN, an ecclesiastical writer of the eleventh century. The time and country of his birth are not ascertained. He is claimed by some of the Germans as a countryman; but this is hardly consistent with a passage in his letter to Berenger, in which he speaks of his having "for a long time sojourned" in Germany. He was rather older than Berenger, with whom he studied at Chartres, under Fulbert, bishop of that city. [BERENGER.] He was afterwards master of the ecclesiastical school at Liège, probably from A. D. 1041 to 1048, when he was chosen bishop of Brescia in Italy. The year of his death is not ascertained. One account, which makes him to have been killed A. D. 1046, by a blow of a stone or club, in a tumult excited by the followers of Berenger, is altogether unworthy of credit; but it is more difficult to decide between two other statements, according to one of which he died A. D. 1057, while the other mentions him as yet living in A. D. 1061. He is praised by Roman Catholic writers for his attainments in sacred and profane literature.

Two of his works, both short, are extant: 1. "Ad Berengarium Epistola" ("A Letter to Berenger"), probably written about A. D. 1047 or 1048; first printed by Ulimmerius, at Louvain, A. D. 1551, but not entire, and frequently reprinted, but still in a mutilated form. The first edition of the entire epistle is that of Schmid (12mo. Brunswick, A. D. 1770), printed from a MS. accidentally discovered by the editor. 2. "Rythmi Alphabetici de Viris Illustribus sui Temporis;" first published by Mabillon, in the first vol. of his "Anecdota," and since reprinted at different times. It is given by Schmid with the edition of the "Letter to Berenger." Our authority for this notice is the account of Adelman by the canon Gagliardi (Galeardus) of Brescia, reprinted by Schmid. J. C. M.

ADELPHIUS. [DELLIUS.]

ADELUNG or ADLUNG, JACOB, was born on the 14th of June, 1699, in the village of Bindersleben near Erfurt, where his father was a schoolmaster. He studied at Erfurt and Jena, and in 1726 he took the degree of M. A. at Jena. In the year following he was appointed organist at Erfurt, and in 1741 professor to

the gymnasium of the same place. He taught languages and music, and in his leisure hours he partly occupied himself with the theoretical study of music, and partly with making harpsichords: he is said to have made sixteen harpsichords during his lifetime. Adelung also possessed considerable knowledge of mathematics. He died at Erfurt, in 1762.

The works which he wrote upon the theory of music were considered very valuable at the time, and may still be read with advantage. They are—"Anleitung zu der Musikalischen Gelahrtheit," with a preface by J. E. Bach. Erfurt, 1758. A second edition, with some corrections and additions by Hiller, appeared at Leipzig, 1783, 8vo. After Adelung's death, J. L. Albrecht edited a work left in MS. by him, which is called "Musica Mechanica Organædi, das ist, Gründlicher Unterricht von der Structur der Orgeln," &c. Berlin, 1768, 2 vols. 4to. (Hiller, *Lebensbeschreibung berühmter Musikgelehrten*, 1, &c.) L. S.

A'DELUNG, JOHANN CHRISTOPH, was born on the 8th of August, 1732, at Spantekow, a village near Anklam, in Pomerania, of which his father was minister. The son received his first education in the public school at Anklam, and afterwards at Klosterbergen near Magdeburg. After he had finished his elementary course, he went to the university of Halle to devote himself to the study of theology. In 1759 he was appointed professor at the Protestant gymnasium of Erfurt; but on account of his religious opinions he became soon involved in theological disputes. His adversaries annoyed him in various ways, until, after a stay of two years at Erfurt, he resolved to give up his appointment, and went to Leipzig, where he devoted himself entirely to literature, and at first more particularly to the composition of several laborious and voluminous historical works. But history, although he cultivated it to the end of his life, was not his department, and his fame as an historian has been entirely thrown into the shade by what he has done for the language and literature of Germany. His first philological work was his grammatico-critical dictionary of the German language, under the title "Versuch eines vollständigen Grammatisch-Kritischen Wörterbuches der Hochdeutschen Mundart," &c. Leipzig, 1774-86, in five vols. 4to. This work was for the German language what Dr. Johnson's dictionary was for the English, with this difference, that Adelung excels Johnson in his definitions, and in everything connected with etymology, as well as in the arrangement of the different meanings of a word according to its etymology. It caused a great sensation throughout Germany, and the author was well rewarded for his labours, for the Elector of Saxony invited him to Dresden and appointed him chief librarian to the public library of that city, with the title of Hofrath, an office which Adelung held until his death. This dictionary has two

great defects: in the first place, the author had a great partiality for the German dialect spoken in Upper Saxony and Meissen, which led him to reject many words and expressions used by writers in other parts of Germany. Adelung entertained the opinion that the dialect of Upper Saxony should be considered as the standard of pure German; an opinion which is now universally abandoned. In the second place, he rejected all new words which had not been used by what he considered a good authority. It is true that the German language at that time was flooded with new forms of words, which were introduced after people had become weary of the practice of using French and Latin words and phrases which had previously been imported into the language by every person who wished to appear a man of education. Adelung opposed the excess to which this reaction carried some writers, but he himself did not know where to stop, and he did not justly appreciate that power of the German language, of making new derivatives and compounds, by which, since his day, the language has been enriched. Words which in his time were strange, are now in common use. These false principles drew upon Adelung severe censure from several of his contemporaries, as J. H. Voss, and Campe. A new edition of the dictionary, which appeared under the title "Grammatisch-Kritisches Wörterbuch der Hochdeutschen Mundart," &c. Leipzig, 1793-1801, in four vols. 4to., contains, indeed, many additions and improvements; but neither are the original defects altogether mended, nor does it bring linguistic knowledge up to the point which it had attained in the interval. Notwithstanding all this, however, Adelung's dictionary is not yet superseded.

After the first parts of the dictionary were published, Adelung was requested by Baron von Zedlitz, then minister to the King of Prussia, to write a German grammar for schools, which appeared under the title "Deutsche Sprachlehre für Schulen," Berlin, 1781. The fifth and last edition was published in 1806. An abridgment of this grammar ("Auszug aus der Deutschen Sprachlehre für Schulen") appeared in the same year (1781), and went through three editions. These two elementary works were followed, in 1782, by a more complete system of German grammar, called "Umständliches Lehrgebäude der Deutschen Sprache," Leipzig, 2 vols. 8vo. Other works, illustrating the German and other languages, now followed in rapid succession: "Ueber die Geschichte der Deutschen Sprache." Leipzig, 1781, 8vo. "Magazin für die Deutsche Sprache." Leipzig, 1782-84, in 2 vols. 8vo. "Ueber den Deutschen Styl;" Berlin, 1785-86, in 3 vols. 8vo.; a second edition of which appeared in 1801, in 2 vols. 8vo. "Vollständige Anweisung zur Deutschen Orthographie;" Leipzig, 1788, 2 vols. 8vo.; a second edition of which was published in 1790. "Mi-

thridates, oder Allgemeine Sprachen-Kunde." Berlin, 1806, &c. in 8vo. Of this work only the first volume is by Adelung, who died on the 10th of September, 1806. The three other volumes are by J. S. Vater, who made use of the papers left by Adelung, and of other materials furnished to him by Alexander and Wilhelm von Humboldt. In 1783, &c. Adelung also published an English dictionary, called "Neues Grammatisch-Kritisches Wörterbuch der Englischen Sprache," &c. 2 vols. 8vo.; and in 1784 he began his continuation of, and supplement to, Jöcher's Lexicon, "Fortsetzung und Ergänzung zu Jöcher's Allgemeinem Gelehrten-Lexikon," in two vols. 4to. Leipzig, 1784 and 1787; the supplement extends to the end of the letter I. (*Schriften der Kurfürstl. Gesellschaft zu Mannheim*, ii. 293—305.; Jördens, *Lexicon deutscher Dichter und Prosaisten*, i. 13, &c. v. 700, &c.; Ersch & Gruber, *Allgem. Encyclopaed. der Wissensch. & Künste*, v. "Adelung;" Wolff. *Encyclop. der Deutsch. Nationallit.* v. "Adelung.") L. S.

ADELWALCH, king of Sussex, in A. D. 686, in which year he was slain in battle by Cedwalla, a West-Saxon prince. He was a Christian. Bede and the Saxon Annals are the authorities for the little that is known of him.

J. H. ADELWALT, a grandson of Adelfrid, who, in the fluctuations of political power in the Saxon kingdom of Northumberland in the seventh century, possessed himself of the province or kingdom of Deira while Oswy, his uncle, reigned in Bernicia. He held it but a short time, and dying without heirs, the two kingdoms became again united in Oswy. There is a contemporary prince of the same name in the series of kings of the East Angles, of whom little or nothing is known. J. H.

ADEMAR, or AYMAR, or, in a Latinised form, ADEMARUS, a French writer of the eleventh century. He was of a noble family, the son of Raimond of Chabanois in the province of Angoumois, and was born A. D. 988. He studied under his paternal uncle, Roger, a monk of the abbey of St. Martial at Limoges, and himself became a monk of the monastery of St. Cybar, or Eparchius, at Angoulême. The time and place of his death do not appear to be certainly known: he was living A. D. 1030. He engaged very early in the dispute as to whether St. Martial should be regarded as an apostle or not, which dispute was raised by one Benedict, or Benoit, a Piedmontese monk, who depreciated the claims of that saint.

Ademar's principal work is his "Chronicon," or "Chronicle." It is in Latin, and was published in the "Bibliotheca Manuscriptorum Librorum" of Labbe, tom. ii. It contains much valuable information as to the affairs of Aquitaine, or that part of France which is south and west of the Loire; but the chronology is confused and inaccurate. It comprehends the period from the foundation of the Frankish

monarchy to A.D. 1029. Ademar left also a list of the abbots of St. Martial at Limoges, published by Labbe in the same volume as the "Chronicon:" this last was written while Robert, son and successor of Hugues Capet, was yet living. A MS. copy of a letter of his, on the apostleship of St. Martial, was in the possession of Baluze; and some acrostic verses are given in the "Analecta" of Mabillon. (Du Pin, *Bibliothèque des Auteurs Ecclesiastiques*, vol. viii. p. 108.; Biographical notices given in Mabillon, *Analecta*, vol. i. p. 418, et seq.; and Bouquet, *Recueil des Historiens des Gaules et de la France*, vol. x. p. 144, et seq. J. C. M.

ADEMA'RUS, son of Balsamo of Capua, a courtier of the Emperor Otho III., was appointed duke of Spoletum, and marquis of Camerino, by the emperor, A.D. 999, in place of Duke Hugo, who was also duke of Tuscany, and one of the most powerful Italian lords of that age, according to Petrus Damianus. (viii. ep. 12.) Hugo, finding that he could not properly administer both governments, "on account of the number of evil and lawless people," resigned Spoletum and Camerinum into the hands of Otho, and reserved Tuscany for himself. Ademar was did not remain long in his office, for one Romanus appears as duke of Spoletum and marquis of Camerinum, A.D. 1003. It appears that Ademar was in the mean time raised by Otho to the principality of Capua, in place of Landulfus, whom the emperor banished as an accomplice in the murder of his brother Landenulfus. Ademar was soon driven away from Capua by the people, who appointed in his place Landulfus of S. Agata, son of Landulfus IV., prince of Beneventum. This is all that can be gathered concerning this Ademar from Leo Ostiensis and other old chroniclers (Giannone; Fatteschi, *Memorie dei Duchi di Spoleto*.) A. V.

ADEMA'RUS was son of a certain Peter, appointed by Siconulfus, first prince of Salernum, on his death-bed, guardian of his infant son Sicco, A.D. 851. Some time after, Louis II., king of Italy, in one of his campaigns against the Saracens, came to Salernum, and, on his departure for the north, took away young Sicco with him, and entrusted the government to Ademar, who had acquired the reputation of a gallant soldier. Sicco having died in France, Ademar assumed the principality, A.D. 856. He was, however, deposed in the year 861, being accused of having betrayed his countrymen, and was deprived of his sight. Waiferius son of Daiferius, one of the chief actors in the separation of Salernum from Beneventum, succeeded Ademar as prince of Salernum. (Giannone, *Storia civile del Regno di Napoli*, b. vii.; and the authorities quoted by him.) A. V.

ADENE'S (sometimes written Adan), LE ROI, was born in Brabant, about 1240.

Henri III., duke of Brabant, had him educated, and promoted him to be his minstrel. The duke dying in 1260, Adenès continued to enjoy the protection of his heirs, Jean and Guyon; and when Marie of Brabant was married, in 1274, to Philippe le Hardi, king of France, she persuaded him to follow her to Paris. The time of his death is unknown, but from some allusions in his "Cleomedes," it has been inferred that it was composed between 1275 and 1283. In this poem he names three others, which he had previously composed:—

Cil qui fit "d'Ogier le Danois,"
Et de "Bertain qui fut au bois,"
Et de "Buevon de Comarchis,"
Ai un autre livre entrepris.

The work which is alluded to in the first line is the "Enfances Ogier," or the youth of Ogier the Dane, one of the heroes of the legendary court of Charlemagne. The poem alluded to in the second line is his "Berte aux grans Piés" (Bertha with the large feet), the heroine of which was mother of Charlemagne. "Buevon de Comarchis" is one of the numerous versified legends relating to the family of Guillaume au Cortnès (William with the short nose) of Orange. In "Cleomedes," the magic steed, which occupies so prominent a place in the half-told story of Cambuscan bold, makes his appearance. All these poems are preserved in manuscript in the king's library at Paris, with the exception of "Buevon de Comarchis," of which only the first part has been preserved. "Berte aux grans Piés" was published in 1832, by M. Paulin Paris, of the king's library; from whose prefatory dissertation this account of Adenès has been taken. The language and versification of Adenès are pure and accurate, but his ideas are rather prosaic. Adenès' title, "Le Roi," has given rise to various conjectures regarding its origin: Paulin Paris has suggested, with considerable plausibility, that he received it on account of holding the office of king of the minstrels, corresponding to that of master of the chapel royal in the modern courts of Europe. (*Romances des XII. Pairs de France*, No. I.; *Le Romans de Berte aux grans Piés, précédé par une Dissertation sur les Romans des Douze Pairs*, par M. Paulin Paris, de la Bibliothèque du Roi, Paris, 1832, pp. xlii.—lvi.) W. W.

ADE'NI. [MOHAMMED.]

ADEODA'TO, an artist of Italy, who lived in the twelfth century. Little is known of his history, nor is he noticed for any peculiar merit as a sculptor. His name appears in an inscription on the architrave of the principal entrance of the church of S. Andrea at Pistoja, as one of the workmen or carvers employed in the decoration of that edifice. The inscription is as follows:—HOC . OPVS . FECIT . GRVANVS . MAGISTER . BON . ET .

ADEODAT . FRATER . EIVS . TVNC . ERANT .
OPERARII . VILLANVS . ET . BATHVS . TIGNOSI .
A. D. MCLXVI. R. W. jun.

ADEODAT'US. [DEODATUS.]

ADER, GUILLAUME, by birth a Gascon, was a physician at Toulouse, in the early part of the seventeenth century. He wrote a singular book, entitled "Enarrationes de Ægrotis et Morbis in Evangelio, Tolosæ, 8vo. 1620 and 1623, and Lond. 8vo. 1660," for the purpose of magnifying the excellence of the Saviour's miracles, by showing that all those whom he restored were incurable by medicine; a weak position, which he as weakly defends. For after a brief account of each of the miraculous cures recorded in the Gospels, he proceeds to expound at much greater length the general principles of medicine and pathology involved in the knowledge of the maladies under which the patients laboured, and then to a particular account of each disease and of the proper remedies for it. He thus obliges himself to ascribe the necessity of the miracles for the recovery of the persons cured, not so much to the essential nature of their diseases, as to the circumstances of age, season, climate, &c. in which they were placed. On the influence of each of these, moreover, the evidence which he adduces is very slight; and he generally puts the hypotheses of the ancient writers whom he quotes in the place of facts. At the end of the book there is an oration, which the author delivered at Toulouse, in 1617, as a preface to the publication of his "Enarrationes." It contains a furious attack upon those especially of the school of Paracelsus, whom he accuses of impiety in undertaking to cure all diseases by artificial remedies ignorantly obtained, or invented by the fraud of devils.

Besides this work, Ader wrote one entitled "De Pestis Cognitione, Prævisione, et Remediis Prælectiones;" Toulouse, 12mo. 1628; which Haller justly calls a trivial work; an heroic poem, "Lou Gentilome Gascoun," Toulouse, 8vo. 1610, in the Gascon dialect; the burden of which is the praise of the gallantry of his countrymen, and especially of Henri IV.; and another called "Lou Catounat Gascoun bondat a M. de Tontarailles," Toulouse, 8vo. 1612. (A brief analysis of Ader's medical writings is in Haller, *Bibliotheca Medicinæ Practicæ*, ii. 492.) J. P.

ADGANDE'STRIUS. [ARMINIUS.]

ADGILLUS lived towards the end of the seventh and the beginning of the eighth century. Chlotar III., king of the Franks, made him duke of the Frisians, who had been subdued by that king, and some of whom had been induced to become Christians. Adgillus was a great benefactor of the Frisians; he not only did much to promote Christianity among them, but also protected their country against the frequent inundations to which it was subject, by constructing several dikes. But the Frisians in their great love of liberty

bore the yoke of the Franks very reluctantly, and frequently attempted to shake it off, and to return to their pagan religion, and in this latter attempt they were supported by Adgillus II., who in 710 succeeded Adgillus I. as duke of the Frisians. (Moscow, *History of the Ancient Germans*, xv. 21.; Wiarda, *Ostfriesische Geschichte*, i. 1. L. S.

ADH-DHA'FIR (the victorious), a surname given to several khalifs and sultans in the East. "Adh-dhâfir lidîn-illah" (the victorious for the religion of God), Ismaîl Ibn Al-hâfidh, twelfth sultan of Egypt of the dynasty of the 'Obeydites, who reigned from A. H. 544 to 549 (A. D. 1150-5); "Al-malek Adh-dhâfir" (the victorious king), 'Amer, last sultan of Yemen, dethroned by Selim, emperor of the Turks. P. de G.

ADH-DHAHEBI' ('Abû 'Abdillah Mohammed Ibn Ahmed Ibn 'Othmân), surnamed Shemsu-d-dîn (sun of religion), was born at Damascus, in A. H. 673 (A. D. 1274-75). Of his life very little is known, except that, after practising for some time as a lawyer, he was appointed to the high office of sheykhu-l-islâm, or Mufti of Damascus. He died in A. H. 748 (A. D. 1347-48), leaving several works, which are still held in great esteem by his countrymen. That which is best known in Europe is his "Târikhu-l-islâm," or chronological history of Mohammedism, comprising the annals of all the Moslem nations from the creation to his own time. Several loose volumes of the twelve which compose that remarkable production are in the Bodleian library. (Laud collection, Nos. 79. 208. 244. 305, &c.) Adh-dhahebí wrote likewise a biographical dictionary of the celebrated readers and interpreters of the Korán, entitled "Mârefatu-l-korâ-l-akbar 'ila tabakât wa-l-'ássâr" ("An account of celebrated readers, divided chronologically and according to their various schools"), a lithographed edition of which was published, in 1833, at Göttingen, by Professor Wüstenfeld. "Tabakátu-l-hoffâdh;" this is also a biography of illustrious theologians of the class called by the Mohammedans "hoffâdh," the plural of "hâfidh," which means a man who knows all the Korán, or the greater portion of it, by heart, and who can also quote from memory a certain number of well-authenticated traditions. It is probably the same work which Hájí Khalfah (*Lex. Ency.* ii. 259.) mentions under the title of "Tadhkiratu-l-hoffâdh" ("Liber Memorialis eorum, qui Coranum Memoriter Tenent"). There is a copy of it in the Bodleian library, No. 379. "Mizánu-l-'etidal fí nakadi-r-rejál" ("The Balance of Equipoise to discern the true Traditionists from the false ones"). This is a biography of the most celebrated traditionists, from the earliest times of Islâm down to the year 742 of the Hijra, disposed alphabetically; together with an account of those doctors whose traditions are not derived from

a pure source. "Tejrid fí asmá-l-assáhib" ("Clear Exposition of the Names of 'Assáhib,' or Companions of the Prophet Mohammed"). (Brit. Mus. No. 7359.) This is a Biographical Dictionary of the companions of the Prophet. "Dhātu-n-nikáb ani-l-asmá wal-alkáb" ("The tearing of the Veil from before the Names and Surnames of the Arabs"). This work, of which there is a copy in Dr. Lee's collection of Oriental manuscripts, is a short but valuable treatise on the names, surnames, and patronymics of the Arabs, with occasional historical and biographical notices. Of the same kind appears to be a work preserved in the Bodleian library (No. 485.); as well as in the royal library at Paris (No. 862.); entitled "Mushtabahu-n-nasabat" ("The double Meaning in proper Names"). Adh-dhahebí passes likewise as the author of an abridgment and continuation of the "Tádibu-l-kemál" ("Erudition made complete"), a biographical dictionary by Abú Zakariyá An-nawaví (Goth. Lib. No. 272.). A large historical work, entitled "'Oyúnu-t-tawárikh" ("The Fountains of History"), has also been attributed to him by Uri. (*Bib. Bodl. Catal.* p. 148.), but erroneously; since the work in question treats of events which happened long after the death of Adh-dhahebí. (D'Herbelot, *Bib. Or.* sub. voc. "Dhahabi," "Tarikh at Dhahabi Magem," "Marafat," &c.; Hamacker, *Spec. Catal. Cod. MSS. Or. Bibl. Academiæ Lugduno-Batavæ*, Lugd. Bat. 1820, p. 18.; Wüstenfeld, *Abu Abdallah Dzakabi, Liber Classicus Virorum qui Corani et Traditionum cognitione excelluerunt*, Göttingen, 1833, 4to.) P. de G.

ADH-DHA'HER (the conspicuous, the distinguished) is the surname of several Mohammedan khalifs and sultans, who reigned in the East or West; such as "Adh-dháher-billah" (Abú Nasr Mohammed Ibn Nasser), the thirty-fifth khalif of the race of 'Abbás; "Adh-dháher" (Abú Háshim 'Alí), seventh sultan of Egypt of the dynasty of the Fátimites or 'Obeydites, who reigned from A. H. 411 to 427 (A. D. 1017—1023); "Adh-dháhir" ('Othman), son of Ahmed, sultan of Arabian 'Irák and 'Adzerbiján, who was dethroned by Timúr; "Adh-dháher Algházi, sultan of Aleppo, and son of Saladin. It is also the surname of "Bibars" (Al-malek Adh-dháher), fourth sultan of Egypt, of the dynasty called by the Arabian historians "Baharites." [BIBARS.] P. de G.

ADH-DHA'HERÍ. [DAWÚD IBN 'ALÍ.]

ADH-DHOBBI' (Ahmed Ibn Yahya Ibn Ahmed Ibn 'Omayrah Al-kortobí), an historian of Mohammedan Spain, lived about the beginning of the thirteenth century of the Christian æra. Few particulars of his life are known, except that he was a native of Cordova, or resided long in that city, and that he belonged to the illustrious tribe of Dhobbah or Dhabbah, as some Arabian genealogists write that word. He wrote a

history of the Spanish Arabs, entitled "Bigh-yatu-l-multamisi fí tárikhi rejáli-l-andalusi" ("Desirable Object for those wishing for Information on the History of illustrious Spanish Moslems"), which he designed as a supplement to the Biographical Dictionary by Al-homaydí of Mallorca [AL-HOMAYDÍ], whose pupil he appears to have been. The work — which begins with a concise account of the conquest of Spain by Músa Ibn Nosseyr and Tárik Ibn Zeyyád, and of the different Mohammedan dynasties which ruled over the Peninsula — contains, in alphabetical order, the lives of eminent warriors, poets, authors, and theologians who lived in Spain. An ancient copy, made about a century after the death of the author, is in the Escorial library (No. 1671.). This history is one of the most valuable sources for the history of Mohammedan Spain, and has been used by Casiri and Conde, both of whom made large extracts from it. Another Spanish author, named Don Faustino de Borbon, also published numerous extracts from Adh-dhobbí, in two works, entitled "Cartas para ilustrar la Historia de la España Arabe," Madrid, 1796, 8vo., and "Discursos ó preliminares Chronológicos para ilustrar la Historia de la España Arabe," Madrid, 1797, 8vo. The year of Adh-dhobbí's death is uncertain; but from some passages in his work it would appear that he was a middle-aged man in A. H. 592 (A. D. 1196), the time at which he wrote. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 133—139.; Conde, *Hist. de la Dom.* i. pref. p. xxi.) P. de G.

ADHELM, whose name occurs in the genealogies of the Saxon princes of Northumbria as the son of Ogg, one of the illegitimate sons of king Ida. Nothing is related concerning him personally, but he was the ancestor of several of the later kings of Northumbria.

J. H.

ADHEMAR, GUILLAUME, called in manuscripts Azemars, and even Nazemars, a Provençal poet of the twelfth century, erroneously referred by Millot to the thirteenth. He is believed to be of the family of the lords of Grignan, the Adhemars with whom, five hundred years later, Madame de Sévigné was so proud to become connected. He acquired by his talents the favour of the Emperor Frederic the First, or Barbarossa. So passionately was he devoted to the Countess of Die, who was not only a handsome woman, but a poetess, that hearing a report that she was about to be married to the Count of Embrun, he fell desperately ill. The countess went with her mother to the castle of Grignan to visit him in his illness; the troubadour, deeply affected at her presence, took her hand, kissed it, and expired. Struck with inconsolable sorrow, the countess abandoned all ideas of marriage, and took the veil in the convent of Saint Honorat at Tarascon, where, after a few years, her grief brought

her to the grave. The death of Adhemar is supposed to have taken place in 1190. This romantic story first appears in Nostradamus, and is not supported by the authority of the older manuscript biographers of the troubadours, who are silent respecting any remarkable events in his life. They concur also in forming a low estimate of his talents, of which the same view is taken by Millot, the literary historian of the troubadours. Several of his poems are printed in the second and third volumes of Raynouard's collection. (Millot, *Histoire Littéraire des Troubadours*, ii. 497.; Raynouard, *Choix des Poésies originales des Troubadours*, v. 178.; *Histoire Littéraire de la France*, xiv. 567-69. The story of the Countess of Die is in the last of these authorities only.) T. W.

ADHEMAR DE MONTEIL, bishop of Metz in the fourteenth century, descended by the mother's side from the Counts of Poitou, and by the father's from the house of Adhemar Grignan in Provence. Before he was raised to the episcopal dignity he is said to have held the appointments of dean of Toul and archdeacon of Rheims. He was nominated bishop of Metz by Pope John XXII. in the year 1327. On the day of his installation he addressed a pastoral letter to all the churches in his diocese, exhorting them to contribute towards the finishing of the cathedral. Under the weak government of his predecessors great irregularities had gained ground among the clergy of the diocese: among others, the canons of the collegiate church of St. Theobald were in the habit of receiving their share of the church revenues, even while they lay under a sentence of suspension. Adhemar put an end to this abuse in the year 1330. About the same time he confirmed a law passed by the town council of Metz, ordaining that in suits for tithes the laity should be allowed to establish previous payment of them by their oaths. In 1359 Innocent VI. addressed letters to this bishop, exhorting him to prevent the holding of seditious meetings against the papal authority in his diocese. Adhemar gave large grants of lands to the churches and monasteries under his superintendence, to be held upon the condition of their furnishing him with four-wheeled wagons when he was engaged in war. Indeed, he was engaged in one war or other almost the whole time that he filled the episcopal chair. Immediately after his accession he was forced to defend himself against a hostile attack from the governor of Rodnach; in 1333 he was at war with the Duke of Lorraine; in 1347 with the Duchess Dowager of Lorraine; in 1351 first with the King of France, and subsequently with the Duke of Bar, as whose ally he had commenced hostilities against the King of France. Although his courage and skill rendered him generally successful, the expense of so many wars obliged him to contract heavy debts, for which he had to mort-

gage large portions of the demesnes of his see. In 1356 he received the Emperor Charles IV. at Metz with great splendour on the occasion of the publication of the golden bull. He had the credit of having been mainly instrumental in bringing about the general pacification of the empire in 1361 under the Emperor Wenceslaus. Adhemar de Monteil died on the 12th of May, 1361, having protected and ruled his diocese rather more than thirty-three years as an energetic and magnificent prince, with as little of the ecclesiastical spirit about him as was compatible with his office. (Dionysii Sammarthani *Gallia Christiana*, Parisiis, 1735—1785, fol. vol. xiii. col. 772—774.; *Bibliothèque Lorraine*, par R. R. Dom Calmet, Nancy, 1751, fol.) W. W.

ADHERBAL (the Latin form; Gr. Ἀδέρβας) was a successful Carthaginian officer during the first Punic war. He is first mentioned as commander of the Carthaginian fleet on the coast of Sicily, during the long siege of Lilybæum by the Romans; and gained a great victory over the Roman fleet under the consul P. Claudius Pulcher, B. C. 249. (Diodorus, *Ecl.* xxiv.; Polybius, i. 49. 51.)

Adherbal commanded in Spain (B. C. 206), under the Carthaginian Mago. There is nothing, as far as we know, to determine the identity of these persons; it is probable, from the difference of dates, that they are not the same. (Livy, xxviii. 30.) A. T. M.

ADHERBAL, son of Micipsa, and grandson of Masinissa, kings of Numidia, succeeded his father (B. C. 118), jointly with his brother Hiempsal, and his illegitimate cousin Jugurtha. [JUGURTHA.] A. T. M.

'A'DIL SHA'H (Abû-l-muzaffar Yûsuf), the founder of the 'A'dil Shâhi dynasty of Bijapûr in the Dekkan, was born in Rûm, or Asia Minor, of the Royal Ottoman family, near the middle of the fifteenth century. His father, A'gâ Murad (commonly called Amurath), died in February, 1451, when Yûsuf was a child, and was succeeded by his eldest son, Mohammed II., who afterwards terminated the Greek empire by the capture of Constantinople. On ascending the throne, Mohammed was persuaded by his counsellors, in accordance with Oriental policy, that his reign would never be secure if the younger prince were permitted to live. Mohammed, sacrificing the feelings of a brother, gave orders that the child should be strangled, and his body publicly exposed. When the executioners came to demand him from his mother, she entreated them to spare her boy at least for one day, that she might prepare her mind for so melancholy an event. They agreed to the prayers of the mother, who, in the mean time, hastened to concert measures for saving the life of the child. She purchased from a Persian merchant of Sâva a young Circassian slave, who bore some resemblance to the prince, and whom, next

morning, she delivered to the executioners as her son, and the stratagem succeeded.

The Persian merchant, on delivering to the queen the Circassian slave, received the young prince in return, together with a large sum of money, and on that very night hastened on his journey to the Persian territories. He safely reached the city of Sáva, in Irák 'Ajem, where the prince was brought up and educated like one of his own children, till he arrived at the age of sixteen. By this time Yúsuf had been told the secret of his birth, and was in correspondence with his mother, who sent to him his former nurse, together with her son, his foster-brother, and a large sum of money for his use. But this kindness well nigh proved his ruin. His nurse, in the excess of her joy, imprudently divulged the secret which it was so necessary for his safety to keep concealed. The rapacious governor of the place immediately took advantage of the circumstance, and exacted from the prince a sum of four hundred tománs (about 200*l.*), for permission to quit the city in safety. Yúsuf, finding himself no longer secure in Persia, travelled southwards, in disguise, through Ispahán and Shiráz, to the port of Gambrún; and having there embarked for India, he reached Dábul in the Dekkan in the year 1460, and the seventeenth year of his age. At this period, the most powerful prince of the Dekkan was Mohammed II., of the Bahmani dynasty, into whose service the fugitive prince was admitted in a subordinate capacity, under the master of the horse. Yúsuf, having had a good education, and possessing engaging manners, soon attracted the notice of the Vizír or prime minister, an upright and able man, who continued his friend for life. In the course of a few years we find Yúsuf dignified with the title of 'A'dil Khán Sávai, with the rank of a commander of five hundred horse. The name or title of 'A'dil Khán is frequently mentioned, or rather meant, by those who have given us accounts of the early expeditions of the Portuguese to India. This same prince is there called Hidalcan, Hidalxon, &c. &c.; and the epithet of Sávai (so called from Sáva) is, less corruptly, given by the Portuguese as Sabayo. In one of their accounts, however, we are told that Sabayo is the king of Idalxon, which has more truth in it than the writer was aware of. 'A'dil Khán continued in the service of Mohammed Sháh till the death of Mohammed in 1482, and gradually attained the highest military offices in the state, which he ably and faithfully discharged. Mohammed was succeeded by his son Mahmúd, a boy twelve years old, who became the tool of a corrupt faction, from which may be traced the downfall of the Bahmani dynasty. The capital of the Bahmani kings was Ahmadabád Bidar, now a very inconsiderable town in the Dekkan. Bijapúr, forming one of their provinces,

stretched northwards from Goa to Púnah, along the sea-coast, the superintendence of which had been conferred on 'A'dil Khán by the late Mohammed Sháh. On the accession of the young king, a strong party at court determined on 'A'dil Khán's removal, or, more properly speaking, on his destruction. With many expressions of regard, the prime minister invited him to the capital, in order to pay his respects in form to his new sovereign. 'A'dil Khán was too wary to fall into the snare. He came indeed to court, but attended by a numerous retinue of devoted friends and retainers sufficient to overawe the adverse party. He was pressed to reside in the capital, and assist in the management of public affairs; but this offer he rejected, stating that he and his friends were mere soldiers, and did not profess to understand secrets of state. 'A'dil Khán, now in the prime of life, returned to his province of Bijapúr. He foresaw the approaching ruin of the once powerful kingdom of the Dekkan, and from that moment prepared to meet the storm. His fame in arms, as well as his high character for justice and liberality, attracted to his standard the best and bravest of the land. Among the late king's troops were many officers from Circassia, Georgia, Persia, and Tartary, who had always attached themselves to 'A'dil Khán, and now, as a matter of course, followed him as their chief. For nearly seven years 'A'dil Khán thus continued to increase his power, and extend his territory, till at length, in 1489, he assumed "the canopy of royalty," as Yúsuf 'A'dil Sháh of Bijapúr. We may characterise his reign, which extended to a period of one and twenty years, as an almost incessant contest with the neighbouring princes. But his wars were uniformly defensive; and, owing to his prudence and valour, generally successful. The Bahmani sovereignty, which he had formerly felt proud to serve, had now sunk into utter contempt. Mahmúd Sháh, though arrived at the years of manhood, gave himself up entirely to dissipation, and left his kingdom a prey to factions. In this state of affairs, 'A'dil Sháh felt no scruple in founding an empire of his own on the ruins of one already expiring; agreeably to a text from the Korán, — "The sword is for him who can wield it." In 1502, when he had attained the summit of his power, he attempted to introduce the Shíá creed into his dominions. In this form of the Mohammedan religion he himself had been brought up when in Sáva; but on finding that the greater portion of his subjects favoured the Suni doctrines, he at once gave up the point. It was a favourite maxim with him, "that every man had a right to follow his own faith;" and as to different forms of faith, "the best would be that which was followed by the best man."

About this period, a band of strangers from the far west, of less liberal sentiments, were

endeavouring to gain a footing in 'A'dil Sháh's dominions. In 1509, the Portuguese, under Almeida, suddenly entered the port of Dábul, and took and destroyed the town. In fact, these pious Roman Catholics seemed to have adopted, to its full extent, 'A'dil Sháh's own maxim from the Korán respecting the sword; but they knew nothing of the liberal and enlightened policy with which he wielded that sword. In 1510 the Portuguese, under Alfonso Albuquerque, surprised and took the city of Goa; after which, they put to death the governor, and a great number of Moslems. This latter fact, which seems to have escaped the memory of the Portuguese historians, is stated by Ferishta, a writer of unquestionable accuracy, who lived in that part of the country within a century after the event. But the triumph of the savage and bigoted invaders was of very short duration. 'A'dil Sháh, with three thousand of his best troops, hastened to the relief of the city. So sudden and secret was his march, that the Portuguese were surprised in their turn, and with great difficulty escaped to their ships: Albuquerque had his horse shot under him. This was the last of 'A'dil Sháh's battles. He died soon after, on his return to Bijapur, in the sixty-seventh * year of his age, and the twenty-first of his reign. He was succeeded by his infant son, Ismail 'A'dil Sháh; and his descendants continued to reign in the kingdom of which he was the founder till 1689, when the city of Bijapur was taken by Aurengzebe, and Sikandar 'A'dil Sháh, the last of the race, was made prisoner. The historian Ferishta says of 'A'dil Sháh, "that he was a wise prince, intimate with human nature; handsome in person, eloquent in speech, and alike eminent for his learning, his liberality, and his valour. He always warned his ministers to act with justice and integrity; and in his own person showed them an example of attention to these virtues. His court was the asylum of men of learning and valour, of whatever creed or country." This picture may be a little flattered, for the historian was a subject of the 'A'dil Sháhi monarchs; but, making every allowance for this circumstance, we may fairly conclude that Yúsuf 'A'dil Sháh was a good and enlightened prince. The succeeding kings of this dynasty are noticed under their prænomen, such as Ismail 'A'dil Sháh, &c. (Ferishta's *Mohammedan History*.) D. F.

ADILS. [ADEL.]

ADIMANTUS (Ἀδείμαντος), son of Æcytus, the commander of the Corinthian ships in the war against Xerxes, advised the Greeks

* In Scott's "History of the Deckan," 'A'dil Sháh is said to have died in the seventy-fifth year of his age, — an error of the translator, which is very easily rectified. Yúsuf arrived in India in 1460, when he was seventeen years of age, and he died fifty years after. The Mohammedan dates given by Ferishta are A. H. 864, and A. H. 915, which gives fifty-one lunar years, or forty-nine and a half solar years, as the period of 'A'dil Sháh's life in India.

to retreat from Artemisium, but was bribed by Themistocles to remain. (B. C. 480.) In the second council which the commanders held at Salamis, when Themistocles strongly urged them to stay and fight the Persians, Adimantus opposed him with great insolence, reminding him that the racers in the games who started before the signal was given were scourged, and protesting that a man who had neither country nor city ought not to be suffered to speak or vote. At the battle of Salamis, Adimantus and the Corinthians were seized with a panic and fled, according to the account given by the Athenians; the truth of which, however, was denied, not only by the Corinthians, but also by the other Greeks. (Herodotus, viii. 5. 59. 61. 94.; Plutarch, *Themistocles*, 11.) P. S.

ADIMANTUS (Ἀδείμαντος), an Athenian general, associated with Alcibiades in his last command (B. C. 407), and afterwards one of the commanders at the battle of Ægospotami (B. C. 405), where he was taken prisoner. He alone was spared, when the other prisoners were put to death, on the ground that he had opposed the decree by which the Athenians had resolved, in anticipation of victory, to cut off their prisoners' right hands. Xenophon and Pausanias say that the Athenians attributed the loss of the battle to his treachery. Pausanias mentions another commander, Tydeus, who was included in the charge, and quotes oracles in support of it. Bp. Thirlwall (*Hist. of Greece*, iv. 153. 154.) thinks that there is no sufficient ground for such suspicions. Demosthenes mentions that Adimantus was accused by Conon at some time after the battle, but on what charge is not stated. His father's name was Leucolophidas; Aristophanes says, Leucolophus; but this is probably an intentional alteration for the sake of a jest. (Xenophon, *Hellen.* i. 4. 21. ii. 1. 32.; Pausanias, iv. 17. 2. x. 9. 5.; Demosthenes, *Περὶ Παραπρεσβείας*, 401.; Plato, *Protag.* 315.; Aristophanes, *Frogs*, v. 1509., and the passage of Eupolis quoted by the scholiast on this verse.) P. S.

ADIMANTUS, a Manichæan, who wrote a book to prove a contradiction between the doctrines of the Old and New Testaments, and hence that the former could not be from God. He was answered by Augustin, in a work entitled "Contra Adimantum," which is still extant, and which was written about A. D. 394. He appears to have been a disciple of Manes himself, and was esteemed by the Manichees as one of their greatest men. Augustin supposed that this Adimantus was the same as a noted disciple of Manes, named Addas, who wrote a work entitled "Modion" (Μοδίον). Beausobre and Cave think that Augustin was mistaken in this, since the names of Addas and Adimantus are both found in the same catalogues of Manichæan writers; but Tillemont and Lardner believe Augustin to be right, and suppose

that the "Modion" of Addas and the book ascribed to Adimantus, were one and the same. (Augustin, *Contra Adimantum*; *Contr. Adversarium Leg. et Prophet.* c. 12.; *Retract.* i. 22.; Fabricius, *Biblioth. Græc.*, Harles, vii. 319.; Lardner's *Credibility*, part ii. c. lxiii. sect. 1. § 4.) P. S.

ADIMA'RI, an old Florentine family or house, often mentioned in the history of Florence during the middle ages. They are stated by Dante to have been of small descent, that is to say, not noble; and the poet makes his ancestor Cacciaguida, who died about 1152, speak of them as beginning to rise in his time, when one of them married a daughter of Bellincione Berti, a noble and wealthy citizen, which displeased Ubertino Donati, who had married another daughter of Bellincione, and who considered the marriage with Adimari as a marriage of disparagement. In the following, or thirteenth century, when the factions of the Guelphs and Guibelines broke out at Florence, the Adimari belonged to the Guelph party, which was driven away in 1248 by the Guibelines, supported by the Emperor Frederic II. They returned after the death of Frederic and drove away the Guibelines in their turn. When the Guibelines, supported by Manfred, Frederic's son, by means of treacherous emissaries, induced the Guelphs of Florence to march against Siena in 1258, Tegghiajo Aldobrandi degli Adimari endeavoured to dissuade the council of Florence from this movement, but he was not listened to, and the defeat of the Guelphs at Monteperto followed. This Tegghiajo had a great reputation for wisdom and probity as a magistrate, and is mentioned with praise by Dante in his "Inferno." After Manfred's death, the Guelphs returned from exile, and several attempts were made to bring about a reconciliation between the two parties; but in the end the Guibelines were again driven away. A jealous rivalry then sprung up between the leading Guelph families, which was embittered by Bonaccorso degli Adimari marrying his son to a daughter of Count Guido Novello, the leader of the Guibelines, and, as such, banished from Florence. This led to an approximation between the Guibeline party and several of the Guelph families, about the year 1280, followed by fresh disturbances and civil war within Florence, which are related by Dino Compagni in his chronicle. In the struggle between the factions of the Cerchi and Donati, several of the Adimari are mentioned by Dino as siding with the Cerchi, and afterwards with the party of the Bianchi, of which the Cerchi were leaders. The Adimari, like most other great Florentine houses, consisted of many branches or families distantly related, and often divided by interest. Those Adimari who had declared themselves for the Bianchi party were banished by Charles of Valois and the Neri in April 1302, at the same time as Dante,

Petrarch's father, and many others. Some branches of the family, however, seem to have remained at Florence, like others of the Bianchi, having conducted themselves with caution during the civil strife, and we find them in 1304 among those who favoured Corso Donati, the leader of the Neri, in his quarrel with the magistrates. (Pignotti, iii. 8.; Dino, b. iii.) In May of the same year Cardinal Di Prato being sent by Pope Benedict XI. to pacify Florence, Baldinaccio degli Adimari, one of the exiles, was invited to come in as a deputy from the Bianchi party to treat of an arrangement, which however did not take effect. Some years after, another member of the house, one who had remained at Florence, Boccaccio Adimari, with his sons and other relatives, took an active part in the affair against Corso Donati, in which that ambitious leader was killed, in September 1307. The same Boccaccio Adimari is mentioned as having obtained possession either by purchase or lease from the fiscus of Dante's houses and grounds which had been confiscated at the time of the poet's banishment in 1302; and it is said that through fear of being obliged to restore the property if Dante's sentence should be reversed, he thwarted every endeavour of Dante's friends to have him recalled. It was not until 1342, more than twenty years after the poet's death, that his son Jacopo recovered possession of part of his father's property, after paying a fine to the community. Dante, in the seventeenth canto of his "Paradiso," launches forth an invective against the house of Adimari, calling it "an overbearing race which pursues like a dragon the poor fugitive, but puts on a lamb's face towards those who show their teeth, or unstring their purses."

In 1343 we find Antonio Adimari, a man of high reputation and influence, among those who conspired against and overthrew Gautier de Brienne, duke of Athens, who had usurped the supreme power at Florence, and was abusing it in the most oppressive manner. (Machiavelli, *Storie Fiorentine*; Pignotti, *Storia della Toscana*.)

Two descendants of the Adimari family distinguished themselves by their writings in the seventeenth century:—

ALESSANDRO ADIMARI, born at Florence about 1580, became known as a classical scholar and an Italian poet of some note. He published a free translation of Pindar in Italian verse, with notes and illustrations, "Le Odi di Pindaro tradotte in parafrasi e in rima Toscana e dichiarate con osservazione e confronti di alcuni luoghi imitati e tocchi da Orazio," Pisa, 1631, 4to. Adimari, who dedicated his work to Cardinal Francesco Barberini, says that he spent sixteen years about it. He inserted synoptical sketches for the purpose of explaining the plan and order of the Greek poet in his odes. Ginguené, in the "Biographie Universelle," art. "Adimari," charges him with having borrowed them from Erasmus

Schmidt's Latin version of Pindar, published in 1616. Adimari wrote also a kind of bibliography of poets, "La Mono-Grecia ove sono raccolti i nomi di tutti i Poeti dal principio della Poesia del Mondo sino al principio della Poesia Toscana;" "Esequie di don Francesco de' Medici," 1614, Florence, 4to.; and other minor works. Adimari died in 1649.

LUDOVICO ADIMARI, of the same family, born at Naples in 1644, studied at Pisa, and afterwards resided for a time at Mantua, where he was made chamberlain of the Duke Gonzaga of Mantua. He afterwards went to Florence, where he succeeded Redi as professor of the Tuscan language. He died in 1708, and was buried in the church of Santa Maria Novella, in the family vault of the Adimari. He wrote a book of satires in Italian verse, which entitle him to be placed among the few good Italian satirists. The satires of Adimari were published first at Pisa, under the false date of Amsterdam, in 1716, 8vo., and afterwards at Leghorn in 1788, with a biographical notice of the author. In two of his satires he indulges in cynical invectives against the fair sex in general, with a strained affectation, and what would be considered very bad taste in our times. He also wrote "Poesie Sacre e Morali," Florence, 1696; "Prose Sacre," Florence, 1706; and some other minor compositions. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Gamba, *Serie di Testi di Lingua*). A. V.

ADLER, CASPAR. [AQUILA.]

ADLER, GEORG CHRISTIAN, was born on the 1st of November, 1674, at Wohlbacht, on the southern frontier of Silesia, where his father, Charles Christian Adler, was then preacher. He was descended from the celebrated Caspar Adler, who is better known under his Latinised name of Aquila. He began, in 1695, his theological studies at Leipzig, and completed them at Halle. In 1698 he obtained the situation of private tutor in the family of John Gehr, at Königsberg, who held a high office at the court of the elector of Brandenburg. Adler's method of teaching met with so much approbation that several families of distinction wished to have their children instructed by him. In consequence of this, he established a school, and engaged several other teachers to assist him. The king of Prussia thought so highly of this establishment, that he honoured it with his especial patronage, and with the name of a "royal privileged school." This school subsequently became the foundation of the gymnasium of Königsberg, which is still flourishing under the name of "Collegium Fridericianum." Adler left Königsberg in 1704, for Halle, where he was appointed teacher to the Pædagogium. Two years later he was made rector of the public school of Altstadt-Brandenburg, which he brought to a very flourishing condition. In 1708 he was appointed deacon (diaconus) to the St. Gotthards-Kirche of the

same place; and in 1714, archidiaconus. Although he subsequently received a very flattering invitation to go to Fraustadt in Poland, he remained, at the request of his congregation, at Altstadt-Brandenburg, where he died, on the 30th of August, 1741.

Adler was a man of a practical turn, and the sphere in which he most distinguished himself was that of teacher. The numerous works which he wrote on theological subjects, his sermons and the like, are now little read. He also published some small works in Latin, as "De liberalium Artium in Ecclesia Utilitate, si rite tractentur," Stargard, 1702; "De Morte eruditorum Philosophica," Berlin, 1707.

A complete list of his works, together with an account of his life, is given by Adelung, in his Supplement to Jöcher's *Allgem. Gelehrten-Lexicon*, i. 226.

L. S.

ADLER, GEORG CHRISTIAN, a son of the former, was born on the 6th of May, 1734, at Altstadt-Brandenburg. He studied theology at Halle, and was in 1755 appointed preacher at Arnis, and three years afterwards, pastor at Sarau. In 1755 he was transplaced in the capacity of second conpastor to Altona, where he rose to the dignity of royal Danish provost of Pinneburg and Altona, and chief pastor of the Lutheran congregation at Altona. In all these offices he distinguished himself by a conscientious fulfilment of his duties, and by his enlightened views on religion. Notwithstanding his many important duties, he found leisure to devote some part of his time to classical literature. He died on the 2d of November, 1804.

The results of his philological studies are contained in the following works:—"Ausführliche Beschreibung der Stadt Rom," with plates. Altona, 1781, 4to. It is a very diligent collection of all that is contained in ancient writers about the topography of Rome; but it is now completely superseded by other works on this subject. His second work is on the Pontine marshes, "Nachricht von den Pontinischen Sümpfen," with a map. Hamburg, 1784, 8vo. He also made an edition of Frontinus, "De Aquæductibus Urbis Romæ," Leipzig and Altona, 1792, 8vo., with very useful explanatory notes. (Baur, in Ersch & Gruber's *Allgem. Encyclop.* i. 421, &c.)

L. S.

ADLER, PHILIPP, called also, erroneously, Patcina, was born at Nürnberg in 1484. He was one of the first who practised the art of etching, and his prints are greatly valued, as much for their power as for their antiquity. Besides other works, he etched some plates of the miracles of our Saviour, after Albert Dürer. Strutt says of Adler, "At a time when etching was hardly discovered, and even in the hands of the greatest artists of the day carried to no perfection, we find this ingenious man taking up the point, and producing such plates as not only

far excelled all that went before him in that day, but laid the foundation of a fine style, which his imitators have, even to the present time, scarcely improved. His point is firm and determined, and the shadows broad and powerful." Adler's best print, in the opinion of the same writer, is one in which several figures are represented beneath an arch richly adorned with foliage; in the middle of the group is the Virgin Mary crowned, and near her is a female saint holding the infant Christ, who is distinguished by the glory round his head. Upon a tablet on the middle of the arch is the following inscription: — "Hoc opus fecit Philippus Adler Patricius. MDXVIII." This *Patricius*, which means simply Patrician, appears to have been converted by Florent le Comte into *Paticina*, for he mentions a print of St. Christopher bearing the infant Christ, by Adler Paticina, dated 1518, which is supposed to be the cause of the twofold error of calling Adler, Paticina, and of treating of Adler and Paticina as two distinct artists. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ADLERBETH, GUDMUND GORAN, a Swedish poet and translator, of more merit in the latter than the former capacity. He was born at Jönköping on the 21st of May, 1751, and was the eldest son of the assessor at the high court of Gothland, who, resigning his office soon after, occupied himself with the education of his son. In 1768 Adlerbeth was sent to the University of Upsal, and in 1771 obtained a situation in the royal chancery, in the department of war and foreign affairs. In 1778 he was appointed antiquary and private secretary to the king, Gustavus III., and accompanied him on his tour to Rome in 1783. In 1786 he became secretary of the Academy of Polite Literature, History, and Antiquities; and he was also a member of the Academy of Sciences, of which he was twice president, and one of the eighteen of the Swedish Academy, a body distinct from the other two, the eighteen members of which are understood to occupy the same place with regard to the literature of Sweden as the forty academicians of Paris with regard to that of France. He resigned his political employments in 1793, but was named by Gustavus IV., in 1801, knight commander of the order of the Polar Star. In the year 1809, on the revolution which transferred the crown from Gustavus to his uncle Charles XIII., Adlerbeth was chosen by the diet one of the members of the committee for the constitution, and took an important part in drawing up the fundamental laws. He was made a counsellor of state, baron, and, shortly afterwards, a knight of the order of the Seraphim. In 1815, he retired from public life to an estate in Smaland, and died on the 7th of October, 1818, at the age of 67.

Adlerbeth was a copious writer. His dramatic works consist of operas and tragedies, all of them constructed on the French model, and mostly on classical subjects, as is shown by the titles — "Neptune and Amphitrite," "Cephalus and Procris," "Amphion," &c. Two of the tragedies, "Iphigenia" and "Phædra and Hippolytus," are translations from Racine. The elegance of the "Iphigenia" led to Adlerbeth's first introduction to Gustavus III., which was effected by Count Gyllenborg, himself a distinguished writer. The king afterwards entrusted to Adlerbeth and the count the execution of a design which he had drawn up for a tragedy in the subject of Birger Jarl, and they worked at it so completely in common that the verses in the same page are often alternately by one and the other. Neither this, nor another tragedy on a Swedish subject by Adlerbeth, "Ingiald Illråda," is considered so successful as "Kelonid," in which the scene is laid in Greece; but even this would hardly attract attention in any literature except one so exceedingly poor in dramatic merit as the Swedish. Adlerbeth's odes and poetical letters — a kind of composition of which French literature presents so many examples, and English so few — have little other merit than that of elegant style. His poetical translations appear to give him the best chance for continued reputation. They comprise the *Metamorphoses* of Ovid, the *Odes*, *Epodes*, and *Satires* of Horace, and all the works of Virgil. In the preface to the *Æneid*, Adlerbeth declares his adherence to the maxims of translation laid down by Voss, and contends that the Swedish language is no less qualified than the German to reproduce the idioms and the metres of classical antiquity. His own success is a strong support of his assertion. The *Transactions* of the Swedish academies contain a number of prose articles by Adlerbeth, including several biographical notices of his fellow academicians, a list of which will be found in Rosenhane. (Rabbe, &c., *Biographie des Contemporains*, v. 9.; Rosenhane, *Anteckningar hörande till Vetenskaps Akademiens Historia*, p. 350. 486, &c.; *Virgilio Æneis öfversatt af Adlerbeth, Företal*.)

T. W.

ADLERFELD, or ADLERFELT, GUSTAF, a Swedish historian, was born near Stockholm in 1671, on an estate belonging to his father, who held the office of master of accounts, or treasurer to the court. The family was of rank, and the grandfather of Gustavus had been governor of Revel, in Livonia. While studying at Upsal, Gustavus paid particular attention to history, the modern languages, heraldry, and genealogy. His first publication was a panegyrical oration in Latin, on the crown prince Charles, afterwards Charles XII., "*Panegyricus Caroli Principi hæreditario consecratus et in ordinis equestris palatio proclamatus, die 17 Junii*,"

1693, et ejusdem natali XII., a Gustavo Carlsson" (the name of Adlerfeld's father was Carl). Stockholm, 1693, 4to. Three years after he maintained a thesis on orders of knighthood, which is much sought after, being the only work containing a description of the ancient military orders of Sweden. This work, which is also in Latin, is entitled "Equites seu de Ordinibus Equestribus Disputatio, Præside Petro Lagerlöf," Stockholm, 1696, 4to. In the same year Adlerfeld left Sweden on a tour through Europe: after visiting the courts of Denmark and Gottorp, he stopped more than a year at Halle to attend the lectures of Thomasius on jurisprudence, assisted the Swedish ambassador, Lilieroth, at Ryswick, where the treaty of Ryswick was then pending, in some delicate negotiations, resided some time at Paris, where he had the honour of associating with the Marshal-Duke of Berwick, and paid a short visit to London. He kept a journal of his travels, which has never been published. On his return to Sweden, after an absence of four years and some months, he was presented to Charles XII. by the king's brother-in-law, the Duke of Sleswick-Holstein, and appointed to the office of hof-junkare, or gentleman of the court. Ill health prevented him for some time from following the king in his campaigns, and he made use of his leisure in drawing up a series of remarks on Messenius's "Theatrum Nobilitatis Suecanæ," illustrative of the history of the noble families of Sweden. He formed, at the same time, the plan of keeping an exact and regular journal of the campaigns of Charles XII.; and when on joining the camp he submitted the project, it met with such a warm approval that Charles gave orders to his council to furnish Adlerfeld with all the documents that could assist him, and to all the generals and commanding officers to give him an account of the services in which they should be engaged. In 1704, when the king permitted his generals to send for their wives at Heilsberg in Prussia, Adlerfeld took the opportunity of marrying Fräulein von Steben, daughter of a commissary belonging to a noble family in Franconia, whom he had engaged to marry four years before, at Wismar. This lady, who was well acquainted with several modern languages, made an abridged translation of a portion of her husband's journal from Swedish into German on her return to Wismar, and published it at her own expense. The work, which is entitled "Warhaffter Entwurff der Krieger-Thaten Carls XII." (Wismar, 1707, 4to), soon became very scarce, in consequence of the loss by sea of a number of copies on their way to Sweden. Adlerfeld followed Charles to his wars in Poland, and was attached by him to the service of the Prince of Wirtemberg. He continued his journal up to the eve of the fatal battle of Pultowa, or Poltava, (8th of July, 1709,) in the commencement of which, while standing by the litter in

which Charles was carried to the fight, he was killed by a cannon ball.

The manuscript of Adlerfeld was taken by the Russians in the battle, among the baggage of the Prince of Wirtemberg, and was for a long time supposed to be lost, but was finally recovered by the prince, and presented to Adlerfeld's brother, who gave it to the author's son. It is singular that it has never been published in the original Swedish, but is only known by two translations, that in German by his wife, and one in French by his son. The latter work, "Histoire Militaire de Charles XII., Roi de Suède depuis l'an 1700 jusqu'à la Bataille de Pultowa en 1709," appeared at Amsterdam in four duodecimo volumes in 1740. Of these four volumes the first three only are occupied by Adlerfeld's journal, which concludes at the very moment of the greatest interest; the last is occupied by an account of the battle of Pultowa, by another Swedish officer, and some other narratives of value. The journal is nothing but a plain record of facts, and derives the whole of its value from its authenticity, which is unquestionable. It confirms the correctness of Voltaire's narrative in his "History of Charles XII.," in several points, which had been contested by La Motraye. The work was reprinted at Paris in 1741, and an English translation of it in three volumes appeared at London in 1740. (*Life prefixed to the Histoire Militaire de Charles XII.*; Gezelius, *Försök til et Biographiskt Lexikon öfver Svenske Män*, i. 5.; Warmholtz, *Bibliotheca Historica Sveo-Gothica*, x. 60—74, &c.) T. W.

ADLERFELD, PEHR, a younger brother of Gustaf Adlerfeld, was born at Stockholm on the 4th of July, 1680. He entered the military service, and in 1712 was made colonel of the regiments of Nerike (or Nericia) and Wermeland, as a reward for his bravery at the battle of Gadebusch. After the death of Charles XII. in 1719, he was sent as minister to Denmark, and remained at Copenhagen in that capacity till 1726. In 1720 he was raised to the dignity of baron, and in 1739 made a member of the Riks-råd, or council of the kingdom, which, under the then constitution of Sweden, established after the death of Charles XII., completely overpowered the voice of the king. Towards the conclusion of the reign of Frederic of Hesse-Cassel, when parties ran high for the choice of his successor, the Dalecarlians, enraged at the election of the bishop of Lübeck, [ADOLPHUS FREDERICK] rose in rebellion to enforce the selection of the Crown Prince of Denmark, and thus effect the union of the three kingdoms of the north, which the bravery of their ancestors had dissolved. With this view they advanced, in spite of the threats of the government, upon Stockholm, and had taken possession of the city, when, on the 22d of June, 1743, the king issued orders for them to lay down their arms before five

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o'clock, on pain of being considered traitors. This warning was without effect, and a contest took place, in which the Dalecarlians were defeated, and, on the side of government, Adlerfeld was killed. In his epitaph, which was written by Dalin the poet, it was stated that, "while he sought to defend his country from thralldom and everlasting dishonour, the life which had escaped a thousand dangers in the field, fell a sacrifice to a despicable rebellious rabble!" (Gezelius, *Försök til et Biographiskt Lexikon öfver Svenske Män*, i. 7.; Silverstolpe, *Lärobok i Svenska Historien*, p. 377, &c.) T. W.

ADLINGTON, WILLIAM. [APULEIUS.]

ADLUNG, M. JACOB, professor of the Evangelical College, and organist of the Predigerkirche in Erfurt, was born at Bindersleben, in 1699. He was the author of several works on music. 1. "Anleitung zu der Musicalischen Gelahrtheit," &c. Erfurt, 1758. The first portion of this work contains an historical review of the progress of the art. Five chapters are then given to the construction &c. of the organ; and the rest of the volume treats of other musical instruments, of singing, of the Choral, and of composition generally. Another, but less perfect edition of this work, was published by Breitkopf in 1783, with a preface by Hiller. 2. "Musica Mechanica Organædi." Twenty chapters of this elaborate work (which was published at Berlin, in 1768, with an introduction by J. L. Albrecht,) are devoted to the organ, its structure, temperament, use, &c.; the remainder to the clavichord, harpsichord, spinnet, regal, water organ, and the entire class of keyed instruments. 3. "Musikalisches Siebengestirn," Berlin, 1768. 4to. This is a work altogether theoretical, and discusses some often-debated points, such as, "whether the fourth ought to be reckoned among the consonant intervals." Adlung died in 1762. (Forkel, *Litteratur der Musik*.) E. T.

ADLZREITER, JOHANN, was born on the 2d of February, 1596, at Rosenheim, in Bavaria. He studied philology at Munich, and afterwards philosophy at Ingolstadt; but as his parents did not possess any property, and his scanty means of subsistence became exhausted, he was obliged to leave the university, and to enter on another course of life. He found employment as a clerk in the court of justice at Pfaffenhofen; and after he had been a year in this situation, he became secretary to Caspar Denich, then professor of jurisprudence at Ingolstadt. Here he had leisure, and also opportunities, to study the law; and this he did with such success that, in 1622, he defended with great approbation some theses, "De Juribus Fisci" ("On the Rights of the Fiscus"), and obtained his degree as licentiate in law. In 1623 he began practising as an advocate at Straubing, and two years afterwards he obtained the office of Hofkammerrath, at

ADLZREITER.

Munich, and in 1628 also that of Revisionsrath. Maximilian I., elector of Bavaria, who was accustomed to take an active part in all matters of administration, soon perceived the great talents of Adlzreiter, and raised him from one high office to another. In 1638 he became keeper of the elector's private archives, and was consulted by his master in all important affairs. During the disputes between Maximilian and the Elector Palatine, there appeared several works in vindication of the claims of the former. The most important of these works was written by Adlzreiter, under the title "Assertio Electoratus Bavarici, pro Maximiliano Principe Electore contra Vindicias Palatinas Johannis Joachimi a Rusdorf." 1644, fol. In 1643 he obtained the title of privy counsellor; in 1649 he became vice-chancellor; and the year after, actual privy chancellor to the elector. This was the highest office that any person not noble could obtain in Bavaria. Adlzreiter held it till his death, on the 11th of May, 1662.

Adlzreiter's name has come down to posterity chiefly through the great history of Bavaria which appeared under his name, and with the title "Annalium Boicæ Gentis Partes Tres." Munich, 1662-3, folio. A second edition was published by Leibnitz, at Leipzig, in 1710, together with Brunner's "Annales Boicæ." This work, although it appeared under the name of Adlzreiter, belongs, as far as style and form are concerned, to John Ferveaux, a Jesuit of Lorraine. But all that distinguishes this work from its predecessors, both in regard to the materials and the political sentiments expressed in it, belongs to Adlzreiter, whose acquaintance with the public and private documents, and whose knowledge and experience in political matters, give to this work a value which few others of the same class possess. It comprehends the history of Bavaria from the earliest times to the year 1652. The third part, which treats on contemporary events, is particularly interesting and valuable. (Leibnitz's preface to his edition of the *Annales Boicæ Gentis*; Fessmayer, in Ersch & Gruber's *Allgem. Encyclop.* i. 422.; Saxius, *Onomast. Lit.* iv. 489.) L. S.

ADMIRAL. [BLOND.]

ADMO, a gem engraver; the reputed author of a very fine cameo, representing Augustus. It is supposed he lived in the time of that emperor, but the place of his birth is unknown.

R. W. jun.

ADO, ST., was born in 799 or 800, in the territory of Gâtinois, in the north of Gaul, of a noble, and doubtless, therefore, a Frankish family. His promising parts having attracted the notice of Sigulfus, abbot of the monastery of Ferrières, in his native district, he was taken into the school there when a boy; and, after completing his education for the priesthood, he must have continued at Ferrières till he was long past middle age, if the received chronology of his life be correct. For

we are told that, having removed to the monastery of Truym, on the invitation of the abbot, Marcwond, he remained there only for a short time, the hostility of some of the monks, who appear to have been envious of his superior attainments or reputation, having induced him to take his departure for Rome, where he resided for five years, pursuing his studies, and then set out on his return to Gaul in 857 or 858, so that he must have been in his fifty-second or fifty-third year when he left his native country. On his way home he found at Ravenna an old Martyrology (still preserved, and known as the "Parvum Romanum Martyrologium"); and his own more extended work of the same description, which appears to be founded upon that, is supposed to have been written at Lyon, where he staid for some time under the protection of the archbishop, Remi or Remigius. Remi was chaplain at the imperial court, and possessed great influence; and it was probably on his recommendation that Ado was appointed archbishop of Vienne in 860. Over this see he presided with great credit, being also occasionally employed in affairs of state, till his death in 875, on the 16th of December, which day is now marked with his name in the Roman calendar, although it does not appear when or by whom he was canonised.

Archbishop Ado is the author of a work entitled "Breviarium Chronicorum de Sex Ætatibus Mundi," which professes to be a general chronicle of events from the creation to the year 874, but is in the latter and only valuable part of it chiefly occupied with the affairs of the Gauls and Franks, and is often cited as an authority in early French history. It is printed, with a continuation by an anonymous writer to the year 880, according to Fabricius, along with the "Historia Francorum" of Gregory of Tours (Georgius Florentius Gregorius), in the Paris editions of 1512, 1522, 1567 (Le Long says 1561), and in the Basil edition of 1568, in Laurent de la Barre's "Historia Christiana Veterum Patrum," Basil, 1583; in the seventh volume of the "Bibliotheca Patrum," Paris, 1589, 1644, and 1654; in the ninth of the Cologne collection of the same name, 1618; and in the sixteenth of the Lyon collection, 1677. Le Long seems also to state that it was published separately at Paris, in 4to., in 1522. All the editions of it, he says, are full of errors; but he adds that Dom Bouquet has published several extracts from it correctly in his Collection ("Recueil des Historiens des Gaules et de la France," fol. Paris, 1738, &c.), v. 316. vi. 190. and vii. 54. Ado's other principal work is his "Martyrologium," or "Martyrology," which was first published (in a mutilated form) by Aloysius Lipomanus, bishop of Verona, in the fourth volume of his "Vitæ Sanctorum," fol. Venice, 1554, p. 150.; then (in full) by Jacobus Mo-

sander, a Carthusian of Cologne, in a seventh (supplementary) volume to the "Vitæ Sanctorum" of Surius, fol. Cologne, 1581; then by the learned Jesuit, Heribert Roswerde, with notes, at the end of his "Martyrologium Vetus Romanum," fol. Antwerp, 1613, and Paris, 1645; and, from his edition, in the sixteenth volume (p. 823.) of the Lyon "Bibliotheca Patrum," 1677. The true name of the writer was first discovered by Roswerde; both Lipomanus and Mosander having assigned the work to one Udo, Odo, or Otho, archbishop of Treves, who lived about two centuries later than Ado. But the best edition of the "Martyrologium" of Ado is that published, with notes and an appendix of other ancient martyrologies and kalendars, by Dominicus Georgius Rhodiginus at Rome, in 2 vols. 4to., 1745. Fabricius gives a particular account of this edition, and mentions a manuscript unknown to the editor by which he might have made it still more perfect. To these works are to be added two other short compositions by Ado: the first an account of the martyrdom of his predecessor, St. Desiderius (or Dedier), "Martyrologium S. Desiderii Viennensis in Gallia Episcopi, olim ex antiquis Membranis ab Adone, ejusdem Ecclesiæ Episcopo, collectum," which St. Notker, monk of St. Gall, in his "Martyrologium," states was written, or at least published by the archbishop in 870, and which was first printed by Canisius in his "Antiquæ Lectiones," 1601, &c. vi. 441.; and reprinted in the second edition of the "Vitæ Sanctorum" of Surius and in the similar collection of Bollandus and his associates, at the 11th of February, and also in Basnage's edition of Canisius, 1725, tom. ii. par. 3. p. 1.: the other, a Life of St. Theuderius, who was abbot of Vienne in the latter half of the sixth century, "Vita S. Theuderii, Abbatis Viennæ in Gallia," published by Mabillon in his "Acta Sanctorum Ordinis S. Benedicti," 1668, tom. i. p. 678—681. (Fabricius, *Bibl. Lat. Med. et Inf. Ætat.*; Le Long, *Bibliothèque Hist. de la France*; G. J. Vossius, *De Historicis Latinis*, lib. ii. cap. 37.; Chr. Sandii *Notæ et Animadversiones in Vossium*, 8vo. Hamburg, 1709, p. 291. 516.; *Præfationes*, &c. in *Act. Sanctor. Bollandi*, &c. 3 vols. fol. Venice, 1749—1751, tom. i. p. 43. 114. 117, or *Præfatio J. Bollandi* in tom. i. *Actor. Sanct. Januarii*, cap. 4. § 8., *Præfatio ejusdem* in tom. ii. *Martii*, and *Prologus ad Martyrologium Bedæ*, in eodem tomo; *Præfatio J. B. Sollerii ad Martyrologium Usuardi*, fol. Antwerp, 1714, p. iv. &c. xx. &c. xxxix. &c., containing a very elaborate and learned disquisition on the "Martyrologium;" Mabillon, *Acta Benedict. Sacr.* iv. par. 2. p. 262., the most complete account of the life of Ado; Saxius, *Onomasticon*.) G. L. C.

ADOALDUS. [ADALOALDUS.]

ADOLFI, GIA'COMO, an Italian painter, born at Bergamo in 1682; he was the son of

ADOLFI.

Benedetto Adolfi, also a painter, and by whom he was instructed. Giacomo Adolfi painted history, but displayed only moderate abilities. His best works are considered a picture of the crowning of the Virgin in the church of the monastery del Paradiso, and an Adoration of the Magi in the church of San Alessandro della Croce. He died in 1741.

He was much surpassed by his younger brother CIRO ADOLFI, born at Bergamo in 1683. Ciro had great facility of execution, and excelled in fresco-painting. His best performances are, the Four Evangelists in the church of San Alessandro della Croce, and a taking down from the Cross in Santa Maria delle Grazie; also an excellent beheading of John the Baptist in the church of Colognola. He died in 1758. (Tassi, *Vite de' Pittori, Scultori, ed Architetti Bergamaschi.*)

R. N. W.

ADOLFI, JOHANN. [NEOCORUS.]

ADOLPH, a German sculptor, who lived at Augsburg in the beginning of the sixteenth century. He executed the marble altar for the church of Annaberg. It has been engraved by Ender for Meyer's "*Herrlichkeit des Annaberger Tempel's.*" (Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

ADOLPH, JOSEPH, a German painter, who lived in England about 1750, and distinguished himself for his paintings of horses. He painted George III. on horseback, when Prince of Wales. (Füssli, *Allgemeines Künstler-Lexicon.*)

R. N. W.

ADOLPHI, CHRISTIAN MICHAEL, was born at Hirschberg, in Silesia, on August 14. 1676. He was the son of Balthasar Adolphi, a merchant who had made a large fortune in trade. After completing his preliminary studies in the gymnasium of Breslau, Adolphi went to Leipzig, where he studied philosophy, and afterwards applied himself to medicine. He graduated at Utrecht in 1702, after paying a hasty visit to the principal medical schools of Germany and Switzerland, and to Paris and England. From Utrecht he returned to Hirschberg, and stayed there until 1703, when he settled at Leipzig, in which city he continued to reside until his death, on October 3. 1753. He was a professor in the university of Leipzig, assessor of the faculty of medicine, a member of the Academia Curiosorum, and provost of the College of the Blessed Virgin Mary.

He wrote no large work, but was the author of many dissertations, which are reported to have considerable merit. They at first appeared separately, but were afterwards reprinted, classified according to their subjects, and published in eight collections, the titles of which are given in the "*Biographie Médicale.*" (Eloy, *Dictionnaire Historique de la Médecine; Biographie Médicale.*)

C. W.

ADOLPHUS, duke of Gueldres, or Guelderland, only son of Arnold, the sixth duke,

ADOLPHUS.

was born in 1438. From his youth he was constantly at variance with his father, in which he was encouraged by his mother, a princess of the house of Bourbon. At length, taking advantage of the discontent of his father's subjects at the imposition of new taxes, he placed himself at the head of the malcontents, and appeared in open rebellion, but was soon obliged to surrender in consequence of a defeat at Venloo. He obtained his father's pardon, and in 1460 set out for the Holy Land, but returned in 1463, and soon quarrelled again with his father, to whom he was again reconciled by the mediation of friends. Still he was only watching a fresh opportunity, in concert with his mother; and, on the 10th of January, 1465, in the midst of a festival, he suddenly seized Arnold in his night-dress, as he was going to bed, and hurried him in that condition on foot five leagues on a cold night, over the frozen Maas, to the castle of Beuren, where he confined him at the bottom of a dark tower. Having seized on the government, he extorted from his father a formal act of abdication. His uncle, John I. duke of Cleves, made war upon him, and Charles the Bold, duke of Burgundy, interfered, but without effect. At length, moved by the pope and the emperor, Charles threatened to bring down on Adolphus the full force of his power; upon which Adolphus released his father, and consented to a conference with him at Hesdin in the presence of Charles, who tried in vain to effect a reconciliation. "I saw them both," says De Comines, "in the chamber of the Duke of Burgundy many times, and in full assembly of council, when they pleaded their own cause; and I saw the good old man offer wager of battle to his son." De Comines, with others, was commissioned to offer Adolphus the government of Gueldres, on the single condition that his father should retain the town of Grave, with the title of duke, and a pension of 3,000 florins. To this Adolphus replied fiercely,— "I would rather throw my father head foremost down a well, and myself after him, than agree to such a proposal. Arnold has been duke forty-four years, and it is only fair I should have my turn. I will graciously allow him 3,000 florins a year, but only on condition that he never sets foot in Gueldres." After this reply, Adolphus fled from Hesdin, but he was overtaken, seized, and confined by Charles in the castle of Courtrai, and his father was restored to his possessions. Arnold, on his release, found most of his towns disaffected, and his wife continually stirring up his son's partisans against him; so that, wearied out at last, in 1472 he made over his states to Charles of Burgundy, for 92,000 crowns and some fiefs in his dominions. He died the following year. Charles received investiture from the emperor; and although he was opposed by several of the principal cities, his power bore down all opposition. In 1473, after reducing Ni-

meguen, the strongest city which held out against him, he carried off the two children of Adolphus to be brought up at his own court, and took complete possession of the duchy. Adolphus still remained in confinement. Thus matters stood until the death of Charles, at the battle of Nancy in 1477, when the turbulent inhabitants of Ghent not only released Adolphus from his prison at Courtrai, but placed him at their head, and insisted on his being married to Mary of Burgundy, the daughter of their late sovereign. Mary viewed the prospect of such a match with dismay, but was not in a condition to resist. Before the marriage could take place, however, Adolphus set out to conduct the siege of Tournai, which was then occupied by the French, and he was killed in a sortie by the besieged, on the 22d June, 1477, after distinguishing himself by his desperate courage. He left behind him the two children who had been seized by the Duke of Burgundy, a son and a daughter, whom he had had by his wife and aunt Catherine, daughter of Charles, duke of Bourbon. The son never came to his inheritance: disputes as to the right to his guardianship during his minority furnished an excuse for the introduction of an Austrian army, the result of which was that Gueldres speedily came under the sway of the house of Habsburg. (Pontanus, *Historia Gelrica*, p. 510—577.; De Comines, *Mémoires*, edit. 1785, iii. 228, 229.; Sueyro, *Anales de Flandes*, ii. 449—480.) J. W.

ADOLPHUS I., duke of Holstein and Schleswig, was a son of Frederic I., king of Denmark, and of Sophia, duchess of Pomerania. He is the first of the ducal family of Holstein-Gottorp, and was born on the 25th of January, 1526. In the division of the Danish dominions between him and his brother Christian III. of Denmark, he obtained in 1544 half of the duchies of Schleswig and Holstein, together with the castle of Gottorp, from which his descendants to this day bear the name of Holstein-Gottorp. Being of a warlike disposition, he left his own dominions and went to the court of the Emperor Charles V., took part in the emperor's siege of Metz, and distinguished himself as a gallant soldier in the various wars which then disturbed the peace of Germany. He afterwards visited England, where Queen Elizabeth honoured him with the order of the garter, and paid him such attention, that for a time it was said she was intending to make him her husband. All prospect of this alliance disappearing, Duke Adolphus entered the service of Philip II. of Spain, in his wars against the Dutch. But he derived his greatest fame after his return to Holstein from the subjugation of the Ditmarsians in the north-west parts of Holstein, who were then the only remaining portion of the great republic of the seven Frisian sea-lands, who had maintained their liberty against the princes of the empire, and against Denmark, with

such success that their country was called the "church-yard of kings." Adolphus, with his brother the King of Denmark, in the year 1559, and in the course of one month, got possession of the country, notwithstanding the most desperate resistance, in which even the women took part, and united Ditmarsch with Holstein. In one of the battles against these undaunted defenders of their liberty, Adolphus was severely wounded by a Ditmarsch peasant; but he was too generous to avenge this misfortune on the people of Ditmarsch. At last, tired of incessant warfare, the duke remained in his dominions, and occupied himself exclusively with promoting the happiness of his subjects. Several public schools and hospitals, which are still in a flourishing condition, owe their origin to him. He died on the 1st of October, 1586. (L. A. Gebhardi, *Geschichte von Dänemark*, ii. p. 221, &c.; Holberg, *Geschichte von Dänemark*, second edition, Flensburg and Leipzig, 1757, 3 vols. 4to.; Christiani, *Geschichte der Herzogthümer Schleswig und Holstein*, Kiel, 1794, 3 vols. 8vo.; Ross, *Geschichte der Herzogthümer Schleswig und Holstein*, &c., Kiel, 1831, 8vo.) L. S.

ADOLPHUS I., count of Holstein, belonged to the family of the counts of Schauenburg on the Weser, and subsequently became the ancestor of a race of princes who for above 350 years ruled over Holstein with honour and glory. The warlike character of Adolphus, and the skill which he showed in the administration of his hereditary county of Schauenburg, recommended him to Lothar, duke of Saxony, afterwards emperor of Germany; and in the year 1106, when Count Gottfried of Holstein was murdered, the duke entrusted Adolphus with the government of this county, which at that time was in a most dangerous position. The northern frontiers were exposed to the plundering invasions of the Danes, while its eastern boundary was invaded by the Wendi, a Slavonian nation, which the Latin writers call Wandali, and which recognised the supremacy of the empire with great reluctance. The Wagrii, one of its tribes, had penetrated into Holstein, and had taken possession of the whole of the eastern part of the country, which from that circumstance bears the name of Wagria to this day. Christianity had only just been introduced among them, and they were devoted to their pagan worship, which was now in danger of being overthrown. In the year 1106 they destroyed all the Christian churches which had been erected among them, with the exception of one at Alt Lübeck. They frequently invaded the neighbouring districts of Saxony, less from any wish to plunder than from hatred of the Saxons, their most powerful enemies. Under such circumstances, Adolphus undertook the administration of Holstein. We know few particulars of his life; but the results of his activity are of suf-

ficient importance to assign him a place among the most distinguished men of his time. He displayed extraordinary energy in diffusing Christianity among the Slavonians, in which he was assisted by Vicelinus, the apostle of the Wendi, and was ever ready to protect the Christian doctrine with his sword. He secured the peace of his own dominions by making his most dangerous enemies, the Wagrii and the Obotriti in Mecklenburg, his friends, and by fostering their hostile disposition towards the Danes; and in this he succeeded so far as to engage these two nations in a war, which weakened their power, and for several years removed all danger from the county of Holstein. In 1126 the emperor Lothar paid Adolphus a visit, and this distinction contributed to maintain and increase the authority and the respect of the count among his enemies. He died in the year 1131, and was succeeded by his son Adolphus II. (Krantz, *Saxonia*, v. 26, &c.; Helmold, *Chronicon Slavorum*.) L. S.

ADOLPHUS II., count of Holstein, was a younger son of Adolphus I., and succeeded his father. His elder brother, Hartung, had fallen in a war against the Bohemians. The year of his birth is unknown; but although he was very young when his father died, in 1131, he proved a worthy successor, and even eclipsed the fame of his father. The chroniclers state that from his infancy he was zealously devoted to study; and that besides his German mother tongue, he spoke Slavonian and Latin with great fluency. In a campaign against Magnus, the Danish duke of Schleswig, whose subjects had called in the aid of Adolphus against the oppressive tyranny of this prince, Adolphus was defeated, but without any injurious consequences to his dominions; for in 1134 the emperor Lothar himself hastened to Holstein to protect the young count in person. But notwithstanding the favour of the emperor, Adolphus was driven from his own dominions by Henry the Proud, duke of Saxony, in 1139. He was, however, soon restored, and Henry the Lion, the successor of Henry the Proud, formed an intimate and lasting friendship with Adolphus, which was of great importance for both princes. He now attacked and annihilated the rebellious Wendi in Wagria, and began the great work of colonising with German settlers the districts which had been occupied by them. The success with which this undertaking was crowned, and the wisdom with which it was conducted, belong to the most memorable events in the history of colonisation. The country of the Wagrii, though naturally very fertile, was almost a desert. Adolphus invited colonists from East and West Saxony, from Holland, Flanders, and Friesland; assigned to them extensive tracts of land; and, by granting to them various privileges, he contrived to attach the settlers to their new homes. The country thus be-

came completely Germanised, and the Slavonic population altogether disappeared. The modern towns of Lübeck and Eutin owe their origin to these colonies. The colonisation, not only of his own dominions, but of the neighbouring coasts of the Baltic, was his great object; and the influence which he had with Henry the Lion enabled him to take a most active part in Germanising the southern coasts of the Baltic, especially Mecklenburg and Pomerania. Here, too, the success of the new colonies was so great that in less than 300 years from the time of Adolphus, all traces of the Slavonic population had completely disappeared. In these peaceful occupations Count Adolphus II. was frequently disturbed by wars at home and abroad. In the war between the Danish princes Swen and Canut, he took the part of Swen, gained several battles against Canut, and succeeded in establishing peace between the two brothers. Afterwards Swen expelled his brother from Denmark, and Adolphus received Canut hospitably in his own dominions in spite of their former hostility. In the year 1160, Adolphus accompanied Henry the Lion on his journey to Italy, and on his return he was sent by the emperor, with Reinhold, archbishop of Cologne, on a mission to England. During his absence from Holstein, the Slavonians again invaded the country. Adolphus hastily returned on hearing this intelligence, and, having induced Henry the Lion to lend him his assistance against the Slavonic princes in Pomerania and the Wendish king Pribislaw, he soon took the whole country of Mecklenburg. But, betrayed by the Wagrians, who on a former occasion had only escaped with their lives through his personal interference, and who now served in his army, he was surprised in the night by his enemies while he was engaged in the siege of Demmin, and, after a brave defence, he was slain, in 1164. Henry the Lion, deeply moved by the fall of his friend, hastened with a large body of his Saxons to Mecklenburg, and avenged the death of Adolphus.

Both the Saxon and Slavonian chroniclers are unbounded in the praise of Adolphus II. As a friend of peace and justice, he settled disputes wherever he could, and never suffered the weak to be oppressed by the strong. But notwithstanding his mild disposition, he never allowed himself to be insulted without taking revenge. The inhabitants of Holstein, jealous of their freedom, obstinate and difficult to be managed, were completely under the control of his superior ability. He is especially praised for his extirpation of paganism, and for his colonisation of the countries until then occupied by the Wendi. He left one son, who, at his father's death, was under age. (Krantz, *Saxonia*, vi. 3—20.; Helmold, *Chronicon Slavorum*, i. 5, &c.) L. S.

ADOLPHUS III., count of Holstein, was

the son of Adolphus II. On his father's death he was placed under the guardianship of his mother and of Count Henry of Orlamünde. After he had come of age, he took part in the expedition of Henry the Lion against the revolted West Saxons, and contributed to his victory in the great battle of Haltefeld, where many Saxon counts and barons fell into his hands. As Adolphus defrayed the expenses of his part in this campaign out of his own treasury, he wished to keep the noble prisoners himself, in order to obtain a compensation for his expenses by their ransom; but Henry the Lion claimed them as his own, and as Adolphus could not be induced to give them up, a feud arose between the two princes, in consequence of which Adolphus was several times driven from his own dominions, until he was at last permanently reinstated by the Emperor Frederic Barbarossa. In the great quarrel between this emperor and Henry the Lion, Adolphus took the part of Frederic, and subsequently in 1189 accompanied him to Palestine. In 1197 he went a second time to the Holy Land: he distinguished himself at the siege of Tyre, and killed in single combat the commander of the garrison of Beyrut. In the war between Canut, king of Denmark, and Waldemar, bishop of Schleswig, a descendant of the royal house of Denmark, who claimed the crown of that kingdom, Adolphus supported the bishop. This gave rise to a formidable war between Adolphus and Canut VI. of Denmark, in 1200, the result of which was very unfortunate for Adolphus. After having lost his whole county of Holstein, he was taken prisoner, and only recovered his liberty by very heavy sacrifices. He now withdrew to his own hereditary county of Schauenburg, where he soon after died. The cause of his misfortunes during his last years lay, in a great measure, in the discontent of the nobles of Holstein, who bore him ill-will on account of his harsh and arbitrary conduct, and with whom he was involved in frequent feuds. (Krantz, *Saxonia*, vi. 21, &c.) L. S.

ADOLPHUS IV., count of Holstein, was the son and successor of Adolphus III. While Waldemar the Great, king of Denmark, was kept in captivity by Count Henry of Schwerin, Adolphus availed himself of the opportunity of recovering his county of Holstein. But no sooner had Waldemar obtained his liberty than he invaded Holstein with a numerous army to chastise the count. Adolphus sought help from the city of Lübeck, the Duke of Saxony, the Archbishop of Bremen, and from the Counts of Oldenburg, Schwerin, and Mecklenburg; and at the head of his own troops, reinforced by these numerous allies, he waited boldly for the attack of the Danes. A battle ensued on the 22d of July, 1227. In the heat of the action, a detachment of Ditmarsians, who had been forced to

serve in the Danish army, deserted and joined the ranks of the Count of Holstein. This event decided the battle; Waldemar was defeated, 4000 Danes were left on the field of battle, and the king himself, who had received a severe wound in the eye, escaped with the greatest difficulty. This battle was fought at Bornhöved, a village in the neighbourhood of Eutin. Waldemar lost nearly all his possessions in Germany, and was obliged to restore Holstein to the counts of Schauenburg. Subsequently Waldemar became reconciled to Adolphus, and in 1231 they marched together against the city of Lübeck, but were obliged to retire from the walls without having effected anything. In the year 1238, Adolphus, tired of the world, entered a monastery of the Franciscan order, having previously sent his two sons, John and Gerhard, who were yet under age, to the University of Paris, and having appointed Abel, duke of Schleswig, their guardian. Adolphus spent the last fourteen years of his life as a pious and humble friar. (Krantz, *Saxonia*, vii. 22. 39. viii. 4. 7.) L. S.

ADOLPHUS II., duke of Cleves, was the son of Adolphus X., duke of Cleves and the Mark, and born in 1371. He distinguished himself as a gallant warrior, whence he received the surname of the Victorious; and the emperor Sigismund, in gratitude for his services, raised him in 1417, at the council of Constance, to the rank of a prince of the empire. His brother Gerard was duke of the Mark, and when Adolphus attempted to unite the two duchies of Cleves and the Mark under his own rule, he became involved in a war with his brother (1418). The hostilities between them continued till 1425, when the elector of the palatinate, who was called upon to arbitrate between them, decided in favour of Gerard. But Adolphus, discontented with this decision, appealed to the pope, who appointed the Bishop of Cambrai to act as mediator. This prelate decided in favour of Adolphus; but as neither of the brothers was willing to yield, the war broke out afresh, and lasted for ten years longer (1427-37). When at last it became manifest that the question could not be settled in any way, the brothers became reconciled, and each retained his own dominions. Adolphus died in September, 1448, and, notwithstanding his protracted wars, left behind him the reputation of having been a prince of great piety and justice, and was lamented by his subjects. (T. S. Pontanus, *Historia Gelrica*, p. 396. 485, &c. 499.; N. Burgundus, *Historia Belgica*, lib. ii.) L. S.

ADOLPHUS VIII., duke of Schleswig, belonged to the family of Schaumburg, and was the son of Gerard, count of Holstein, who was killed in battle when his son was only three years old. He was educated at the court of the Emperor Sigismund, where he excited great expectations, and at the same

time showed an earnestness and gravity of character very unusual for young men in his station. After his return to his country, he carried on a long war with the king of Denmark about the possession of Schleswig. In 1440, when Christopher of Bavaria was raised to the throne of Denmark, Adolphus received Schleswig as a fief from the king, and all the parts of Schleswig which he had lost were restored to him. Henceforth he governed his dominions with great wisdom, restored the authority of the laws, and protected his subjects against the frequent inroads of the Ditmarsians, whom he compelled to pay a heavy tribute as a compensation for the damages that they had done. But the sum stipulated was never paid, and at last the senates of Hamburg and Lübeck interfered and became sureties to Adolphus, that the Ditmarsians should pay ten thousand gold coins (aurei) if they again attempted any hostilities against the subjects of Adolphus. In 1448, Christopher of Denmark died, and the nobles with the clergy and the people offered the crown to Adolphus. But he, being already at an advanced age, declined the offer, and recommended Christian of Oldenburg, son of his sister Hedwig, who was accepted and crowned by the Danes in 1448. Adolphus had sometime before acquired the county of Holstein likewise, as his brother had died without heirs, and he continued in the quiet possession of his dominions, and improving the condition of his subjects, until his death in 1459. As Adolphus left no legitimate issue, the duchy of Schleswig became united with the crown of Denmark; Holstein was claimed by Otto of Scowenborg as his inheritance, but he was indemnified with a large sum of money, and the King of Denmark became also count of Holstein. (Krantz, *Saxonia*, x. 36. xi. 31. 37.) L. S.

ADOLPHUS FREDERICK, king of Sweden during a portion of the latter half of the eighteenth century. The Swedes, after the death of Charles XII. in 1718, had passed over his legitimate successor, Charles Frederick, duke of Holstein, and chosen for their queen Ulrica Eleonora, sister of Charles XII., on condition of her consenting to exercise very limited powers. A council was chosen under certain modifications by the diet, and, in fact, directed the administration. The authority of this council was still further extended by fresh concessions two years later, when the queen obtained permission of the diet to resign the crown to her husband, Frederick of Hesse-Cassel. After her death, without issue, in 1741, the choice of a successor to the king became necessary; for, though Frederick had several children by a second wife, whom he had married during Ulrica's lifetime, they were not considered capable of succeeding him. The choice fell on Charles Peter Ulric, son of the Duke of Holstein who had been passed over; but

when the deputies arrived at Petersburg, where he then was, to offer him the crown, they found that he had been already selected by the Empress Elizabeth for her successor on the throne of Russia, and had adopted the Greek religion, which rendered him incapable of being king of Sweden. [PETER THE THIRD OF RUSSIA.] The Russians suggested the choice of his cousin and guardian, Adolphus Frederick, duke of Holstein-Gottorp. This prince, whose grandmother's mother, the Princess Catherine, was daughter of Charles IX. of Sweden, and who thus belonged to the line of Vasa, was born on the 14th of May, 1710, and had been chosen bishop of Lübeck in 1727. As the Russians, who were then at war with Sweden, and had gained great advantages in Finland, promised to grant a favourable peace in case of the Bishop of Lübeck being elected, he was chosen successor to Frederick on the 23d of June, 1743, and peace was concluded on the 7th of August following. An insurrection of the Dalecarians, who were in favour of electing the Crown Prince of Denmark, took place in consequence, but was suppressed with little bloodshed. [P. ADLERFELD.] Frederick of Hesse-Cassel died on the 25th of March, 1751, and the accession of Adolphus was marked by some new restrictions on the power of the crown. In 1756, on the king's declining to set his name to a document to which he objected, the states in diet decided that the council should be furnished with a stamp of his name, which should be used in similar cases. Some of the royal party in the same year were detected in a conspiracy to extend the power of the king. Adolphus, on being solicited to place himself at its head, declined; but, in spite of his entreaties, several of those engaged in it were beheaded by the states. In the following year Sweden engaged against Prussia in the Seven Years' War, in direct opposition to the wish of the king, who, in 1744, had married Louisa Ulrica, sister of Frederick the Great. The Swedes were unsuccessful in their military operations, and in 1762 concluded a peace with Prussia, in which their king acted as mediator between the two parties, his own subjects and a foreign power. In the following years the state of the Swedish finances became so bad that the king insisted on the calling together of an extraordinary diet. The states in diet assembled had always been as ready, since 1720, to encroach on the authority of the council, as the council was on that of the king; and every session had been signalised by a change in the government, from the "Caps" or English party to the "Hats" or French party, or the reverse. The council, therefore, obstinately refused to call a diet, till the king, at the entreaties of his son Gustavus, took the desperate measure of threatening to resign the crown; and when he found his menace

treated as idle, he actually did resign. The council determined to use the stamp of his name and proceed as usual; but the commanders of the garrisons soon informed them that they could not answer for the obedience of their men, and the diet was summoned for the 1st of April, 1769, in Norrköping. At first the royal party had entirely its own way, and no objection seemed likely to be offered to a proposal to rescind all the restrictions on the regal power which had been imposed since 1720; but, elated with their success, some of the royalists conceived the idea of re-establishing absolute power, and the consequent reaction was so strong, that when the diet reassembled in June, at Stockholm, to which it had been adjourned, it was found necessary to leave the constitution just as it was. For the few years of his reign which remained, Adolphus resisted the solicitations of his family to attempt a regal revolution. He died of apoplexy on the 12th of February, 1771, after a reign of nearly twenty years, and his son, Gustavus III., effected a forcible revolution, for the extension of the regal power, in the month of August, 1772.

Adolphus Frederick was of a mild, amiable, and irresolute character, more suited for domestic than public life, especially when the times were so out of joint. "The whole of this period," says the Swedish historian Silverstolpe, "exhibits the spectacle of a constant struggle on the part of the three contending powers, the states, the council, and the king, to counteract each other, often by violence, still oftener by secret intrigue, but always so as to promote the spread of anarchy. Its conclusion, in fact, presents a picture of the extremest anarchy a state can reach under a representative government." (Silverstolpe, *Lärobok i Svenska Historien*, p. 380, &c.; *Sveriges Historia i sammandrag*, p. 156, &c.) T. W.

ADOLPHUS II. (JOHN), duke of Saxe-Weissenfels, belonged to a collateral branch of the Albertinean or electoral, now royal, branch of the royal house of Saxony. He was born on the 4th of September, 1685. Being a younger son, he had no prospect of governing the estates of his father, who, however, gave him an excellent education, which he finished by travelling in Germany, Holland, and France. In 1701 he entered the army of the landgrave of Hesse-Cassel as a captain, and during the siege of Jülich, then occupied by a French garrison, made an assault with his grenadiers, jumped over the palisades, and, sword in hand, was the first who penetrated into the fortress. His courage and military skill, the variety of his knowledge, and his amiable yet bold character, won the admiration of Marlborough; and at the age of scarcely twenty, Duke Adolphus had merited honours and distinctions which are generally reserved only for later years. In 1704 he was made a lieutenant-general in

the Hessian service, and in 1710 Augustus II., elector of Saxony and king of Poland, made him one of the generals of his united forces. He fought with some success against Charles XII. of Sweden, took an active part in settling the troubles in Poland and Lithuania, and in 1714 marched with an auxiliary corps of 6000 Saxons to Hungary, in order to assist the emperor Charles VI. in his war against the Turks. During the hostilities between Augustus III. and the party of Stanislaus Leszczyński, Duke Adolphus, in conjunction with the Russians, besieged and took Danzig (1734), an exploit for which the king rewarded him with the rank of field marshal in the Saxon army. In the mean time his eldest brother the reigning duke John George died, and some time after him the second brother, Duke Christian, also died, in 1736, without leaving any male issue. Thus Adolphus became unexpectedly duke of Saxe-Weissenfels. His first and principal occupation was to free his duchy from the heavy debts contracted by his brothers; and such was his economy, that in a few years the consequences of the dissipation of two extravagant princes were scarcely felt. However, the second Silesian war between Maria Theresa and Frederic the Great obliged Adolphus again to take up arms. In the autumn of 1744 the king of Prussia penetrated into Bohemia; on the 16th of September he compelled Prague to surrender, and he would have taken the whole kingdom if Adolphus, with 22,000 Saxons, had not joined the Duke Charles of Lorraine, who had left Alsace with the main body of his army and hastened to Bohemia. Thus the King of Prussia was obliged to think of his own defence, while the courage and hopes of his opponents urged them to take bold measures. The ambassadors of Great Britain, Austria, the States General, and Poland met at Warsaw, and on the 8th of January, 1745, concluded a quadruple alliance for the purpose of forcing Frederic to give back to Austria the conquered province of Silesia. Adolphus had taken an active part in forming this alliance, as well as the separate treaty between Saxony and Austria; but death prevented him from seeing all the hopes founded on this pacification destroyed by the new victories of Frederic the Great. Worn out with fatigues, he retired to his duchy, where he died in the year 1746. Adolphus II. was twice married; first to Johanna Antonia, princess of Saxe-Eisenach, and after her death to Frederica of Saxe-Gotha. His five sons having all died before him, his estates returned to the electorate of Saxony, from which they had been separated in 1657, as an appanage of Augustus, the younger son of the elector George I. (*Merkwürdiges Leben und Thaten Herzogs Johann Adolph's zu Sachsen*, Frankfurt and Leipzig, 1744, 8vo.; Christ. Ernest Weisse, *Geschichte der Chur-*

sächsischen Staaten, Leipzig, 1802—1812, vi. 74. 192, seq.) W. P.

ADOLPHUS OF NASSAU, the successor of Rudolph of Habsburg in the German empire (1292-8.). Albert, the son of Rudolph, was passed over by the electors, partly because he showed an arrogant and tyrannical disposition, and partly because the princes of the empire preferred having a poor man for their emperor, as they would then have more influence, and would be enabled to act as they pleased. But it was more especially owing to the influence of Gerard, archbishop of Mainz, and a near relative of Adolphus, who is even said to have purchased the votes of several electors, that Adolphus, whose patrimony was very small, was elected king of Germany on the 10th of May, 1292, and crowned at Aix-la-Chapelle on the 24th of June. Adolphus was obliged to grant various new privileges to the electors, and to make promises, which he afterwards found it difficult to fulfil. Adolphus was indeed a man of great personal courage and military talent, but these were almost his only good qualities. After his accession, his friends seeing themselves deceived in their expectations, abandoned and hated him, and the consequence was that he soon found himself in want of means. Edward I. of England was at this time engaged in a war with Philip le Bel of France, and Adolphus accepted from the English king the sum of 100,000*l.*, on condition of assisting England against France. He seems, however, to have had no real intention to go to war with France, for scarcely any preparations were made, and when the pope requested him to abstain from hostilities towards France, Adolphus gladly availed himself of the opportunity, and applied the money to purposes of personal aggrandisement, neglecting altogether the welfare and dignity of the empire. In 1293 he purchased from Landgrave Albert the Degenerate, who disinherited his own sons Frederic and Dietzmann, the countries of Meissen and Thuringia. The sons of Albert, however, endeavoured by force of arms to recover their inheritance, and found strong support with the people, who were treated in the most barbarous and tyrannical manner by the friends and soldiers of Adolphus, who himself was deaf to all complaints that were brought before him. The Thuringians, however, avenged themselves, and castrated all the soldiers of the king who fell into their hands. Adolphus himself indulged in the greatest brutality, especially towards women, and on one occasion he was driven out of the town by the inhabitants of Mühlhausen, where he had been amicably received. After a long resistance, Frederic and Dietzmann were at last obliged to give up Thuringia to the king, who however did not long enjoy his new possession. Gerard of Mainz had kept the king, who was his creature, ever

since his accession in a state of dependence. Adolphus, at last, tired of this troublesome friend, endeavoured to throw off the shackles. But Gerard concerted with Albert of Austria and the King of Bohemia a plan for deposing Adolphus, and Albert by a large bribe which he gave to the archbishop induced him to promise the crown to him. Accordingly Gerard summoned the emperor before an assembly of the electors at Mainz to account for his conduct. The electors of Treves, Cologne, and the palatinate did not appear, and the assembly consisted only of the enemies of Adolphus. He refused to obey the summons, and on the 23d of June, 1298, he was declared to be unworthy of being at the head of the empire, and Albert of Austria was elected in his stead. Albert knew that he would have to encounter a formidable enemy, but he was prepared for it. He marched against Adolphus, and the hostile armies met in the neighbourhood of Worms. Before the infantry was able to take any part in the engagement, Albert pretended to fly, and Adolphus hastily followed him with his knights. Adolphus fought as usual with undaunted courage, even after his helmet was lost, and his horse killed under him; but he was overpowered by the enemy in the neighbourhood of Gelheim, on the 2d of July, 1298. Several years after, his body was placed in the imperial tomb at Spire, by the side of that of his enemy Albert. (Pfister, *Geschichte der Deutschen*, iii. 80—90.) L. S.

ADOMNAN, or ADAMNAN, (in Latin Adomnanus, or Adamnanus, and also improperly written Adamanus, Adamannus, Adamandus, Adannanus, Adomanus, Adobnanus, and Adalmunus, with the penult short, as appears from a verse of Alcuin, quoted by Mabillon, in "*Acta Sanct. Ord. Bened.*" vol. iii. part 2. p. 500.,) was most probably a native of Ireland, though Dempster and other Scotch writers claim him as their countryman, and was born, according to one account, in 624; according to others, not till some years later. Mabillon, in his "*Annales Ord. Bened.*" i. 618., gives him the surname of Albus, perhaps a mistake for Albanus. The name Adamnan or Adomnan is said to be a diminutive of Adam in the Irish language, which would be Adomnan's mother tongue, in whichever of the two countries he was born. He at least spent the greater part of his life in one of the islands now forming part of North Britain (which, however, was not known by the name of Scotland till long after this time); having, probably at an early age, become a monk of the celebrated monastery of Iona, of which he was elected abbot on the death of Failbe, or Failbeus, the fourth successor of the founder, Columba, in 679. Some studious years had been passed in this northern seat of religion and learning by the Saxon Alfred, who became king of Northumbria in 685; and soon after his

establishment on the throne, he appears to have received a visit from Adomnan, with whom he was no doubt previously well acquainted. Some years afterwards, probably in 701, the abbot of Iona returned to the court of King Alfred, as a sort of ambassador, the Irish writers say, from his countrymen in their island; the Scotch, from their king, Eugenius VI., by whom they mean the Dalriadic king, Eochoid II. Bede's expression is, "missus a sua gente" (sent by his people). We have various details respecting this second visit of Adomnan to England, in Bede. It resulted in his being converted to the orthodox or Roman doctrine as to the time of celebrating Easter, and also on the form of the tonsure, one of his instructors on the latter point having been Bede's predecessor as abbot of Wearmouth, the learned Ceolfrid, at whose monastery he was for some time a resident, as appears from a letter of Ceolfrid's, which Bede inserts in his history. However, when he got back to Iona, Adomnan was not able to persuade the monks there to adopt his new notions; upon which, irritated by their obstinacy, he retired to Ireland, and in that country, according to Bede, brought over to the right faith almost all the teachers of religion who were not subject to the jurisdiction of the Hebridean monastery. In Ireland, it is expressly stated, he had the satisfaction of celebrating one Easter at the proper season: this must have been either in 702 or 703. Inspired with renewed hope and courage by this success, he now returned to Iona, and resumed the attempt to convert his former brethren; but he met with no more success than before; and Bede makes him to have died of vexation before another year had passed (*contigit eum ante expletum anni circulum migrare de seculo*). The Irish annalists fix his death as having taken place on the 23d of September (some have October), 703; and the 23d of September is the day assigned to him as a saint in the Roman calendar. His remains, according to the Annals of Ulster, were transferred to Ireland in 727, but were brought back in October, 730, to Iona. Bede, who may be said to have been his contemporary, describes Adomnan as a good and wise man, and most nobly instructed in the knowledge of the Scriptures; and Ceolfrid, in his letter, speaking from his personal knowledge, says, that both in his demeanour and speech he showed wonderful piety, humility, and prudence. He is the author of a very curious work, still preserved, a Latin "Life of St. Columba," in three books; the first divided into fifty-one chapters, the second into forty-seven, the third into twenty-three. Its great antiquity (it appears to have been written about 696) and unquestioned authenticity make this performance one of the most interesting of our early historical monuments; and, although it is in the greater part made up of accounts of miracles, pro-

phesies, visions, fulfilments of dreams, and other such matters, it is not without a few notices, the more precious that they are incidental, which give us glimpses both of the political and social condition of the country, and also throw some light upon its topography, at that remote æra. The style is full of barbarisms, but otherwise sufficiently clear and intelligible, although there is no order of time attended to in the narrative. It has been repeatedly printed: in H. Canisii "*Lectiones Antiquæ*," 4to. 1601, &c., tom. v. par. 2. p. 562.; or in the re-arranged edition of the same collection by Basnage, fol. 1725, tom. i. p. 678.; in Surii "*Vitæ Sanctorum*," 1617, tom. ii., mensis Junii, p. 144.; in Thomas Messingham's "*Florilegium Insulæ Sanctorum*," fol. 1624, p. 141.; in Jo. Colgani "*Acta Sanctorum Veteris et Majoris Scotiæ seu Hiberniæ*," tom. ii. (entitled "*Trias Thaumaturga*") 1647, p. 336.; in Bollandi, &c. "*Acta Sanctorum omnium*," fol. tom. ii. 1698, p. 197.; and, from what is said to be the best MS. (Reg. MS. Cent. xii. 8 D ix. in the British Museum), by Jo. Pinkerton, in "*Vitæ Antiquæ Sanctorum qui habitaverunt in ea parte Britanniae nunc vocata Scotia*," 8vo. London, 1789, pp. 46—188. Another remarkable work of Adomnan's is a description of Jerusalem, the Holy Land, and other places in the East, first published, in 4to., at Ingolstadt, in 1619, by Jacob Gretser the Jesuit, under the title of "*Adamanni Scoto-Hiberni Abbatis celeberrimi de Situ Terræ Sanctæ, et quorundam aliorum Locorum, ut Alexandriæ et Constantinopoleos, Libri Tres*." It is reprinted in Gretser's collected works, 17 vols. fol. Ratisbon, 1734—1741, tom. iv. par. ii. pp. 239—279.; and in Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," tom. i. par. 2. pp. 502, et seq. The account that Adomnan himself gives of this treatise is, that the facts were communicated to him by Arculfus, a pious bishop, a Gaul by birth, who was well acquainted with many remote countries, and, particularly, had lived nine months in Jerusalem, and visited the other parts of the East described in it. From Bede, who has occupied two chapters of his "History" (v. 16, 17.) with a notice of the work, and who also drew up a separate abridgment of it, which has been preserved, and through which only it was for a long time known, we learn that Arculfus or Arculf, in returning from the East, was shipwrecked on the western coast of North Britain, and, after wandering about for some time, at length made his way to Iona, where he requited Adomnan's hospitable reception by this detail of his adventures. Adomnan, after having drawn up the account, carried it with him to his friend King Alfred, by whose liberality it was made accessible to the common people ("*per ejus est largitionem etiam minoribus ad legendum contraditus*," are Bede's expressions); that is to say, it was

published and spread abroad by several transcripts. This probably happened on the first of the two visits made to Northumbria by Adomnan, who, it is added by Bede, returned home rewarded with many presents by the king. Mabillon could discover no trace of any French bishop of this age of the name of Arculf; but, in truth, Adomnan does not say that Arculf was a bishop of any Gallic or Frankish see; he only says that he was a bishop, and a Gaul by nation or birth. At any rate, whatever doubts may be entertained as to his claim to the episcopal character, it can hardly be questioned that Adomnan's informant had travelled in eastern countries, and had actually seen the places he describes, although he has mixed some superstitious fables with his reports, and has either asserted, or been understood by Adomnan to assert, that he witnessed some things with his own eyes, of the existence of which he could at the best have had only hearsay evidence. The narrative is exceedingly curious, as being probably the earliest detailed account of the Holy Land which was published in Western Europe after the breaking up of the Roman empire, and which is still extant. Along with the original, Gretser has reprinted Bede's abridgment or compendium, which in some of the chapters is longer than the original; and he has also prefixed ample prolegomena relating to Adomnan and to this particular work, including, among other things, a very elaborate and uncompromising defence of Arculf's veracity against the objections of Isaac Casaubon, who had attacked Baronius for the credulity with which he had transferred into his Annals sundry of the bishop's relations respecting the wonders of the Holy City. The tract is divided into three books: the first, containing nineteen chapters, being occupied with Jerusalem; the second, of twenty-seven chapters, with Bethlem, Hebron, Jericho, Nazareth, Damascus, Tyre, and Alexandria; the third, of six chapters, principally with Constantinople, to which he proceeded by the way of Crete, where he remained a few days. On his return he was for a few days in Sicily, where he heard the roaring and saw the flames of a burning mountain in an island about twelve miles off, no doubt a volcano of the Lipari groupe. There are also attributed to Adomnan a treatise (or, according to other accounts, some epistles) in defence of the right time of observing Easter ("De Paschate Legitimo"), which must have been written in one of the last years of his life; certain "Ecclesiastical Canons" (chiefly relating to permitted and prohibited meats, among the latter of which a prominent place is given to blood); and "A Rule for Monks" (if that be not the same with the preceding). The "Canons" are in the Cotton library (MS. Otho, E. xiii.); and Ware mentions another

copy as extant in Marsh's library, Dublin, in a MS. volume entitled "Presidents of the See of Armagh," p. 395. Adamnan or Adomnan of Coldingham, called Adamnanus Coludius, mentioned by Bede (*Ecc. Hist.* iv. 25.), seems clearly to be a different person from Adomnan of Iona. Dempster makes two Adomnans abbots of Iona or Hy; one who lived about 670, another who died in 797; and he gives a list of works, now utterly unknown, written by the former, some of which would have been curious, if they had ever existed. (Bede, *Eccles. Hist.* v. 15, 16, 17. 21.; Tanner, *Bib. Brit. Hib.*; Ware's *Writers of Ireland*, by Harris, p. 45, 46; Colgan's *Acta Sanctorum Hib.* p. 224., and *Trias Thaumaturga*, pp. 336—386.; Oudini *Com. de Script. Eccles. Antiq.* i. 1666; and the editions of Adomnan's two printed works.)

G. L. C.

ADONIJAH (Heb. אֲדֹנִיָּה and אֲדֹנִיָּהוּ; in the LXX. Ἀδωνίας, and in Josephus; or, as the Complutensian edit. of the LXX. has it, in one place (2 Sam. iii. 4), Ἀδωνία, and other copies, as the Vatican MS., Ὀπρία, and the Aldine ed. Ὀπρίας; in the Vulg. Adonias;) was the fourth son of David, born to him at Hebron, after his accession to the throne, of Haggith, one of his wives.

Toward the close of David's reign, Adonijah aspired to the succession. Two of his elder brothers, Amnon and Absalom, were already dead; of Daniel, or Cheliab, the remaining one, we read nothing in Scripture except the fact of his existence; so that it is not unlikely he was dead also: if so, Adonijah was the eldest surviving son of David, and this would account for his attempt to seize the crown, and for the general expectation of the people being directed toward him. David's intention to make Solomon his successor had been made known, at least to the "princes of Israel," (1 Chron. xxii. 17. 19.) who appear to have been consequently divided into two parties, one favourable to Solomon, the other to Adonijah. The latter, presuming on his father's increasing infirmities, determined to make himself king; not, as it appears, instead of his father; but in conjunction with him. He prepared a numerous retinue of chariots and horsemen, and of footmen or guards, and obtained the support of Joab, the captain of David's host, and of Abiathar, one of the two high priests. The bulk of David's court, and especially Nathan the prophet, Zadok the other high priest, and Jehoiada, captain of the guards, adhered to Solomon. Abiathar invited a large company including his brothers (except Solomon), to a feast at "the stone of Zoheleth, which is by En-rogel," or the well or fountain of Rogel (Josephus says it was in the king's garden or park), near Jerusalem; and was saluted as king by his guests. This step alarming Solomon's mother and partisans, who had not been invited to the feast, they

prevailed on David immediately to raise that young prince to the throne. This was done ; and the intelligence reaching the company of Adonijah, struck them with such a panic, that they immediately dispersed. Adonijah himself fled for refuge to the altar, and obtained from Solomon a promise upon oath, that his life should be spared on condition of his good behaviour. Upon David's death, which followed soon after these transactions, Adonijah, through the medium of Bathsheba, Solomon's mother, besought Solomon to grant him Abishag, who had "cherished" David in his old age, for a wife. The request aroused the jealousy of Solomon, who took occasion from it to revoke his pardon, or to consider the condition broken on which it had been granted, and Adonijah was put to death. The year of his birth, and consequently his age, are unknown. His attempt to seize the throne, and his death, may both be referred to the year of David's death, which is fixed by Hales B. C. 1030. He was eminent for personal beauty, and was the object of his father's indulgence. (2 Sam. iii. 4. ; 1 Kings, i. ii. ; Josephus, *Jewish Antiq.* book vii. chap. xv. 4, 5, 6. ; book viii. chap. i. 2. 3.) J. C. M.

ADO'NIM BEN TAMIM (אֲדוֹנִים בֶּן תָּמִים), a Babylonian rabbi. He was the author or compiler of a philological work called "Sepher Maorab Melashon Ibri ve Arabi" ("The Book composed (mixed) of the Hebrew and Arabic Tongues"). This author is reckoned as the third after R. Saadia of the Hebrew grammarians ; he therefore lived at a very early period. [SAA-DIA GAON.] We have no further knowledge of him. Simon, in his Hebrew Grammar, calls him Adonim Bentamin, and merely adds that he is the author of a grammatical collection. (Wolfius, *Biblioth. Hebr.* i. 110—338.) C. P. H.

ADONIZEDEK. [JOSHUA.]

ADORNO, a Genoese family of the middle ages, which was for a long time at the head of one of the political parties in the Republic, and generally opposed to the family of Campo Fregoso, called for brevity's sake Fregoso or Fregosi. Both the Adorni and the Fregosi were popular or citizen families, wealthy and powerful. After the remodelling of the republic in 1339, when the government was taken away from the hands of the patricians, they succeeded to the leadership, which had been till then exercised by the noble families of Fieschi and Grimaldi, the heads of the Guelph party, and by the Doria and Spinola, who were at the head of the Guibelines, and who had long distracted the country by their factions and rivalry. It was settled at that time that the doge or first magistrate of the republic should hold his place for life, and should be chosen from among the citizen families and not from the patricians. Few of the doges, however, remained in office for life, as factions broke out

among the citizens just as they had formerly prevailed among the nobles ; and the faction that happened to have the upper hand drove away the doge of the opposite party, and substituted one of its own choice. Boccanegra, who had been the first doge elected under the new system, was repeatedly superseded and reinstated, and at last was replaced by Gabriele Adorno in 1363. Adorno, after some years, was driven away in 1370 by a rival faction, and Domenico Fregoso was put in his place. In 1378 a new revolution drove away Fregoso, and substituted Antoniotto Adorno, who, however, was driven out on the very evening of the day of his election, and Niccolo Guarco was elected in his place. In 1383 a new revolt broke out, headed by the butchers of Genoa, who assailed the ducal palace, drove away Guarco, and elected Leonardo de Montaldo, who dying of the plague soon after, Antoniotto Adorno was reinstated in 1384, and remained six years in office. Genoa was then beginning to recover from her disastrous war against Venice, which had terminated with the defeat of the Genoese at Chioggia, A. D. 1380, and the peace of Turin, 1381.

The internal administration of Antoniotto is recorded by the historians as being firm and wise. He sent a squadron of Genoese galleys to the assistance of Pope Urban VI., who was besieged in Nocera by the troops of Charles of Durazzo, king of Naples ; and the pope, assisted by the Angevin party, succeeded in making his escape and embarking at the mouth of the Sele. Urban repaired to Genoa ; but did not remain there long, on account of his overbearing conduct, which made the Genoese dislike him. In 1390 factions broke out again in Genoa, and the doge Adorno was obliged to fly, and Jacopo da Campofregoso, son of Domenico, was elected in his place. Jacopo, however, was turned out in the following year, and then came a rapid succession of doges, — Montaldo, Pietro Fregoso, Giustiniano, Guarco, and others, all of whom retained office only for a short time, until 1394, when Antoniotto Adorno re-entered Genoa by force, and was again proclaimed doge. But finding himself assailed from without by two of the deposed doges, Montaldo and Guarco, who had occupied part of the western Riviera, and were supported by foreign mercenaries, while factions were also ripe within the city of Genoa, Adorno, with the consent of his party, took the desperate resolution of giving up or rather selling his country to some powerful sovereign, who could make his authority respected. Gian Galeazzo Visconti, duke of Milan, offered himself as a purchaser ; but Adorno preferred Charles VI. of France, and sent an envoy to Paris to offer him the lordship of Genoa in 1396. It was agreed that Adorno should receive 40,000 golden florins, upon which he let a French garrison

in, resigned the insignia of his ducal office, but remained for some time at the head of the administration as governor for the French king. He died soon after, and Genoa was ruled by French governors, although not without frequent commotions, till 1409, when the citizens of all parties rose against the French garrison and overpowered it with the assistance of Theodore Palæologus, marquis of Monferrato, whom they proclaimed captain-general of Genoa; but in 1413, whilst the marquis was absent, the Genoese rose in arms at the cry of "liberty for ever," drove away his officers, and elected Giorgio Adorno for their doge. The marquis of Monferrato agreed to sell to the Genoese his claims upon Genoa for the sum of 24,500 gold florins, which were paid to him. Giorgio Adorno was doge two years, and after some more changes the citizens placed their city under the protection of Filippo Maria Visconti, duke of Milan, under whom they remained quiet for about fifteen years. In 1435 the Genoese fleet, by order of the Duke of Milan, who favoured the Angevins against Alfonso of Naples, attacked the Aragonese and Neapolitan fleet off the island of Ponza, and took King Alfonso and his relative John, king of Navarre, prisoners. The two captive kings, after being landed at Genoa, were sent to Milan, where Alfonso managed to win the good graces of Filippo Maria, who treated him with great regard, and soon after released both him and the King of Navarre. The Genoese, who expected a high ransom for their two prisoners, and were moreover personally hostile towards Alfonso, who had made an attempt upon their city some years before, resented the conduct of the Duke of Milan, and in 1436 they revolted at the usual cry of "Viva la libertà," killed the duke's governor, Obizzino da Alzate, drove away the Milanese troops, and elected for their doge Isnardo Guarco. Shortly after they put Thomas Fregoso in his place, and after several more changes elected in 1443 Raphael Adorno, grandson of Antoniotto, and a distinguished jurist. Raphael remained in office till 1446, when he was driven away to make room for a Fregoso. Valla, in his "Invectiva in Facium," speaks highly of Raphael Adorno, whom he had known at Milan as a professor of jurisprudence and of oratory. In 1457, the Genoese, being attacked at sea by the fleet of Alfonso, king of Naples, and by land by the partisans of the expelled Adorni, placed themselves under the protection of Charles VII. of France, who sent John of Anjou, son of René, for their governor; but John of Anjou, having left Genoa some time after to make war in the kingdom of Naples, the people, weary of the exactions and other arbitrary acts of the French, rose in arms in March 1461, and both the Adorni and Fregosi, forgetting for a moment their mutual animosities, joined the

movement at the head of the country people of the Riviera. The French garrison was obliged to shut itself up in the castle. Prospero Adorno was then elected doge; but was soon after driven away, and a Fregoso put in his place. After the death of Charles VII. of France, Francis Sforza, duke of Milan, obtained of his successor, Louis XI., the surrender of his claims upon Genoa, and then, availing himself of the perpetual dissensions among the citizens, he introduced troops into Genoa, and was proclaimed lord by the people in 1464, and a deputation was sent to Milan to swear allegiance to the duke. When Galeazzo Maria Sforza, the successor of Francis, was murdered at Milan in 1476, the Genoese revolted again; but the duchess regent sent a body of troops with the former doge, Prospero Adorno, who had been long an exile and a prisoner in the hands of Sforza. Adorno succeeded in persuading his countrymen to continue in their allegiance to the dukes of Milan, and he was appointed governor by the duchess; but in 1478 he put himself at the head of an insurrection, and drove the Milanese garrison away. He then assumed the title of "Defender of the Genoese Liberty," and was for a time all-powerful within Genoa, but he was said to have abused his power.

The Fregosi faction, encouraged by the court of Milan, excited a fresh insurrection, and Prospero was obliged to fly and take refuge at Naples, where he died in 1486. In 1488, the troops of Ludovico Sforza entered Genoa, and the Genoese, having again acknowledged the Duke of Milan for their lord, Ludovico appointed Agostino Adorno governor of that city, which remained subject to Sforza till 1499, when Louis XII. of France, having conquered the Milanese, took Genoa also. After one or two unsuccessful revolts, the Genoese recovered their liberty, when the French were driven out of Italy in 1512, and Ottaviano Fregoso became doge, and administered the state with great prudence, first in the name of the people, and afterwards in that of Francis I. of France, who had conquered Lombardy. In 1522, the troops of Charles V., having driven the French out of Lombardy, besieged and took Genoa, made Ottaviano Fregoso prisoner, and appointed as doge another Antoniotto Adorno, whose younger brother Girolamo had taken the part of the emperor and of Francesco Sforza II., the restored duke of Milan. Girolamo then proceeded to Spain, where his abilities won the confidence of Charles V., who sent him in 1523 his ambassador to Venice, where he succeeded in engaging that republic in alliance with the emperor and the pope against the French. Shortly after, Girolamo died suddenly at Venice in 1523, and it was hinted that he was poisoned by that suspicious government, alarmed at his inquisitiveness and quicksightedness. Ca-

pelloni, in his "Annali di Genova," says that it was commonly reported that Adorno died at Venice "for knowing too much." His brother Antoniotto remained doge till 1527, when the French took Genoa by famine; Antoniotto was taken prisoner, and Trivulzio was made governor by the French king. When in the following year Andrea Doria liberated Genoa from the French, he reformed the constitution, and classed all the principal families of Genoa, noble and popular, into twenty-eight "alberghi," or houses, each composed of a certain number of families aggregated under the name of one, and from among these houses the senators and doge were chosen. The Adorni were aggregated to the noble house of Pinelli. (Bossi, *Storia d'Italia*; Leandro Alberti, *Descrizione di tutta Italia*; Bertolotti, *Viaggio nella Liguria marittima*.) A. V.

ADORNO, FRANCESCO, of a noble Genoese family, was born about the year 1530. He was admitted to his noviciate by the Jesuits in Portugal in 1548. He was appointed to lecture on theology at Rome, a task which he continued to discharge for several years, cultivating at the same time his talent for popular preaching. In 1560 he took the four vows of his order at Padua. He was at different times placed at the head of several of the society's colleges, and was appointed the first ruler of that which was founded at Milan under the auspices of the Cardinal-Archbishop of Milan, better known by the name of St. Charles of Borromeo. He enjoyed the full confidence of this amiable and enthusiastic prelate, into whose measures for enforcing the decree of the council of Trent against pluralities, for diffusing elementary education, and stimulating the clergy to diligence in preaching, he entered with great zeal. Adorno seems to have participated in the weaknesses as well as in the virtues of the cardinal: he accompanied him in the pilgrimage which he made on foot to Turin in honour of the cloth in which our Saviour's body is said to have been wrapped; and when Gregory XIII., a man of scientific tastes, expressed himself scandalised at an action so inconsistent with the opinions of the educated classes of the age, Adorno vindicated the cardinal in a letter. He rose to be provincial of his society in Lombardy, and took part in the deliberations of three general congregations. He died at Genoa, where he had gone in the hope of recruiting his health, undermined by the laborious discharge of his duties, on the 13th of January, 1586, in the fifty-sixth year of his age. His published writings, which are all on theological subjects, scarcely bear out the high opinion of his talents and acquirements expressed by his contemporaries. They are — "Quattro Prediche fatte in Turino dal P. Francesco Adorno, Provinciale della Compagnia di Giesu, nella Transportazione della Santa Sin-

done nel 1578. Augustæ Taurinorum, 1578." "Francisci Adurnii Genuensis Societatis Jesuitarum Epistola, qua Peregrinatio ab Illustrissimo Card. S. Praxedio suscepta exponitur, cum ad invisendum sacrum Linteum Augustam Taurinorum se contulit, e communi Italico in Latinum a Jo. Antonio Guarnerio Canonico Bergomate conversa. Bergami apud Comin. Venturam, 1571." Reprinted at Turin in 1581. This is a Latin translation of the letter in defence of the pilgrimage undertaken by St. Charles of Borromeo, mentioned above. A Latin poem by Adorno, in praise of Uberto Foglietta, is prefixed to that author's history of Genoa. Adorno left in manuscript two works, which are said to be preserved in the Ambrosian library at Milan: "Tractatus de Cambiis, cum explicatione Bullæ Cænæ Domini." "De Ecclesiastica Disciplina Libri II." He also edited the minor theological works of Fulvio Androzzi, a member of his own society; and the sermons of his uncle, the Carmelite Angelo Castiglione. (Mazzuchelli, *Scrittori d'Italia*; Giustiniani, *Scrittori Liguri*.) W. W.

ADORNO, TERTIUS ANSELMUS OPTIUS, son of Jacopo Adorno, of the Adorni family of Genoa, who had settled in Flanders and married into a noble Flemish family, was born about the year 1570. He was an accomplished writer of Latin verses, and was honoured with the friendship of Justus Lipsius and Janus Lernutius. He filled the office of burgomaster at Bruges with a high reputation for integrity, and died in his fortieth year, on the 14th of November, 1610. (Foppens, *Bibliotheca Belgica*.) W. W.

ADRASTUS (Ἀδραστος), a native of Aphrodisias (but of which of the various places of the name does not appear), wrote a treatise on the arrangement of the works of Aristotle, and on his philosophy, as Simplicius states in his commentary on the Categories of Aristotle. He also wrote on the Categories of Aristotle, and on the Timæus of Plato. All his works are lost with the exception of a treatise on Harmonics (περὶ Ἀρμονικῶν), a musical work in three books; a MS. of which is said by Vossius to be in the Vatican library. This work is quoted by Theon of Smyrna and by Porphyry in his commentary on the Harmonics of Ptolemy. Adrastus is also cited by Achilles Tatius and Galen, whence it follows that he could not have lived later than the latter, who was born about 131 A. D. (Fabricius, *Biblioth. Græc.* iii. 458.) G. L.

ADRETS, FRANÇOIS BEAUMONT, BARON DES, was born in the beginning of the sixteenth century, at the castle of La Frette, situated in the beautiful valley of Graisivaudan, near Grenoble. He assumed the title of baron, in accordance with the fashion of that age, being only the seigneur of the estate of Des Adrets, of which the

whole revenue did not exceed 185 livres tournois a year (*Inventaire de la Cour des Comptes de Grenoble, MS. C.A.L.G.*). In 1519 he was enrolled among the gentlemen aux vingt écus or du bec à corbin, who then composed the king's lifeguards (*Role MS. de Bricconnet. Bib. Royale, Paris. C.A.L.G.*). He served his first campaign in Italy under his maternal uncle, the celebrated Boutier, the companion and friend of Bayard; and fought under the eye of Francis I. at the battle of Pavia in 1525. He also served in the army with which Lautrec laid siege to Naples in the year 1528. On his return from Italy he married the daughter of the Seigneur de Romanesche, and continued to reside at his castle of La Frette till the death of Francis I.

The war having again broken out between Henry II. and the Emperor Charles in 1552, Des Adrets crossed the Alps with the army, under Marshal Cossé de Brissac, called the French Manlius, and served several campaigns in Piedmont. He had hitherto served in the gendarmerie, or cavalry, the usual career of French gentlemen. But Henry being desirous of forming a body of foot soldiers adequate to cope with the renowned Spanish infantry, Des Adrets now took the command of the levies which for this purpose had been raised in Dauphiné, Languedoc, and Provence. He was colonel-general of the troops drawn from the valley of the Rhone, during the protracted war in Piedmont; and was thereby enabled, on the outbreak of the civil wars in France, to acquire an authority almost sovereign in these provinces.

The most conspicuous period of Des Adret's life belongs to the domestic history of France. When Catherine de Medicis became regent, on the death of Francis II., and was driven by the exorbitant ambition of the two princes of Lorraine to seek the protection of Condé and the Hugonots, in the commencement of her administration, her extensive measure of toleration, known as the Edict of January, 1562, provoked the Duke of Guise to arms, and kindled the first civil war, within little more than a year after her accession. Des Adrets, who was then residing in Dauphiné, though of a Roman Catholic family, zealously embraced the cause of the Hugonots; and issuing from his castle, he took the field on the Rhone, while Condé and Coligny were assembling their levies in Touraine. He had been prompted to oppose the Roman Catholic or Guisian party by Catherine, whose letter to him proves her reliance on his courage and fidelity; but he was chiefly actuated by a violent personal animosity against the Cardinal of Lorraine and his brother, arising from an incident which occurred during his campaign in Piedmont. The castle of Moncalvo, a fortress within the circuit of his military district, had been surprised by

the Duke of Savoy's generals, through the negligence of the French governor, and the reputation of Des Adrets received a considerable stain. He himself ascribed the loss of the place to the cowardice of the commandant; and he offered to prove his averment by defying that captain to single combat. Among the cabals of the court, the blame was variously divided, some taking part with the governor, some with Des Adrets; but the Cardinal of Lorraine and the Duke of Guise, then all-powerful at the court of Henry, imputed to Des Adrets the loss of the fortress. This reproach stung him deeply; and, sinking into a mind naturally prone to cruelty, continued to rankle till he found an opportunity of satiating his revenge. Undaunted and implacable, he engaged in the civil war with the double motive of wiping out the blot which tarnished his military fame, and of taking vengeance on the partisans of Guise. Des Adrets' scene of action lay in the spacious provinces watered by the Rhone, which had early imbibed a strong tincture of Calvinism from Geneva. It comprehended Dauphiné, the Comté Venaissin, then held by the Italian troops of Pope Pius IV., the mountains of the Cevennes, and a part of Languedoc, as far as the scene of Montfort's crusade. At this period Des Adrets was sixty years old; but time had neither chilled his martial ardour nor softened a disposition the most fierce perhaps and cruel of which there is any record in modern history. The dispositions of the southern population of France at this period were exactly adapted to his savage nature. He found the Hugonots numerous, zealous, and inflamed with rage by the persecutions which had been exercised against them. The force of the Roman Catholics, which lay chiefly in the cities, was also formidable, and was urged on by the furious intolerance both of the clergy and the parliament of Toulouse. Among the Hugonots the ancient municipal privileges of the southern cities had engendered a spirit of republicanism, which was further inflamed by the popular character of Calvin's ecclesiastical polity. In both, the dark and ardent temperament of the martial population of the south gave a peculiar virulence to the religious quarrel; and in no part of France had the mutual rancour of the rival communions risen to so high a pitch; insomuch, that even before the civil war blazed out, massacres had occurred at Cahors. When the Duke of Guise, by the slaughter of the Protestants at Vassy, gave the signal for the civil war, the Hugonot nobles of Dauphiné rallied round Des Adrets, whose courage, activity, and military experience were valuable at that crisis. He induced the assembled nobles to elect him lieutenant-general of the province; the prince of Condé appointed him his lieutenant-general on the Rhone; and the war, which from the first assumed a hideous form, drew its deepest

tinges of barbarism from the personal character and acts of this chief, whose ferocity exceeded the usual cruelty of civil hostilities.

Des Adrets, more active than Condé or Coligny, entered on the scene of action with an enthusiastic army of about 6000 men. He began at Valence, where Gonfrin, the governor, had driven the populace to insurrection by shutting up a Protestant place of worship. Gonfrin being killed, and his body suspended from a window, Valence fell into the hands of Des Adrets, who made it the centre of his operations, and transported his artillery thither from Grenoble. This was the first blow struck in the first civil war. The Hugonots of Lyon, animated by the success of their brethren in Dauphiné, followed their example; and Des Adrets, the celerity of whose marches was remarkable, reduced that great and turbulent city. Meanwhile the principality of Orange, lying on the Rhone and surrounded by the papal territory of Avignon, had been attacked by Serbellone, the commander of the pontiff's forces, Prince William of Nassau, to whom it belonged, being then in Flanders; and the inhabitants, who were zealous Protestants, were butchered by the Italian troops. This movement drew Des Adrets southwards; and he fell on Avignon and the Comté Venaissin with great fury. He took the town of Pierreplate, and put the whole garrison to the sword. He ravaged that whole region, sacking the cities, and wherever he went he carried terror along with him. Montbrison had surrendered; and Des Adrets amused himself by throwing the garrison, one by one, from a high tower. One of the soldiers had advanced twice to the edge of the tower, and twice retreated. "Twice is too much!" cried Des Adrets. "I will give you ten," answered the soldier. The baron, struck with this instance of calm courage, saved the man; an incident which is recorded as a remarkable instance of his clemency. Throughout the war, he pursued not so much liberty of conscience, or the establishment of the Protestant worship, as the extermination of Guise's partisans. He sustained one defeat from the Duke of Nemours, whom Guise sent to arrest his progress; but such was the success of his arms, that, in his native province of Dauphiné, the mass was either suppressed altogether, or clandestinely celebrated, during the time that he possessed power.

The cruelty with which Des Adrets prosecuted the war is an undisputed fact. But his memory has been exposed to the odium of other charges, which have been transmitted, without inquiry, from one French historian to another, but of which the archives of Lyon contain a full confutation. He has been accused of destroying the church of St. Maurice, at Vienne, and of turning his artillery against the cathedral of Lyon, and committing rapine in monasteries and other

religious houses. An inspection of dates proves that when the church at Vienne was attacked, he was at Lyon, quelling an insurrection (*Archives de Lyon: Arrêt de la Chamb. des Comptes. C. A. L. G.*); and he was at Vienne when the same violence was directed against the cathedral of Lyon. The archives of this city are also full of documents which prove that when the nuns of St. Peter had been plundered, he ordered their property to be returned. (*Arch. de Lyon, Arm. 22. Pièces Histor. C. A. L. G.*) He protected the women of Grenoble from violence, and even ordered one of his soldiers to be hanged for having raised the veil of a nun. (*Histoires des Guerres du Comtat. C. A. L. G.*) If he confiscated relics, and applied them in maintaining his troops, this was the usual course of proceeding in that age, when the want of money compelled the commanders on both sides to seize church ornaments of value. The charge of having enriched himself by plunder is still more groundless; he delivered to the consuls of Lyon a large sum which he might have appropriated; and to this part of his character Calvin has left a remarkable testimony in a letter dated May 13. 1562. (*Bib. Roy. Paris, Fonds Dupuy, No. 102. C. A. L. G.*) He was mainly excited to the barbarities which have sullied his name by the desire of avenging the inhabitants of Orange, who had been massacred by the papal troops of Avignon; and he justified his bloody reprisals by that slaughter. He violated no capitulation; but put to the sword those who refused to surrender. This, his inflexible rule of war, was so well known, that it struck universal terror. Towns were taken without attack or defence; the inhabitants were seized with panic, and fled at his approach; and in his absence the terrors of his name fought for him, so that whole squadrons turned and fled at hearing the terrible war-cry of "Beaumont, Beaumont!" raised by the Hugonots.

Condé and Coligny, as well as the Lutheran princes of the empire who had come to their assistance, finding that the atrocities of Des Adrets had given a fatal wound to the Protestant cause, despatched Soubise to supersede him in the command of the southern Hugonots. Disgusted by this act, the baron entered into negotiations with Nemours, and had summoned the estates of Dauphiné, with the view of concluding a separate peace, when he was arrested by his own lieutenants, Mouvans and Montbrun, and kept a close prisoner in the citadel of Nismes till the end of the first civil war. This event took place about the close of the year 1562, when Des Adrets had been about nine months in arms. When the assassination of Guise by the fanatic Hugonot, Poltrot, enabled Catherine to mediate a peace between the opposite parties, and the treaty was concluded at Orleans in March 1563, Des Adrets was

enlarged under the amnesty contained in the edict of Amboise.

In 1567, when Catherine had abandoned the Protestants, and the league of Bayonne had cemented that confederacy of the Roman Catholic kings which had long been agitated by Philip II. of Spain and Pius IV., Condé and the Hugonot leaders again took the field, and the second civil war drew Des Adrets from his retreat. Whether his rage was appeased, or whether he was swayed by Catherine's change of policy, he now sided with the Roman Catholic or royalist party; and, bearing a commission from Charles IX. over the legionaries of Dauphiné, he turned his ferocious sword against that powerful faction whose interests he had formerly so mightily advanced, and which now reached its highest ascendant through the policy and conduct of Coligny. He served the king with less vigour and severity; but the terrors of his name were unabated, and carried dismay among the ranks of his former adherents, the Hugonots of Dauphiné. His former foe, the Cardinal of Lorraine, had now acquired an ascendant over the councils of Catherine; and the eminent services rendered by Des Adrets to the Protestants in the first civil war begot suspicion of his fidelity to the court, to which his diminished activity and occasional fluctuations gave some countenance. He was again made prisoner by his new allies. When the third and most destructive war was brought to a close by the treaty and edict of St. Germain in 1571, and Catherine lulled the Hugonots into that fatal security in which they were overtaken by the massacre of St. Bartholomew, Des Adrets was released; and he repaired to Paris in order to vindicate in person his loyalty to Charles and the queen-mother. He there confronted the Cardinal of Lorraine, made professions of fidelity which in a great measure effaced the suspicions entertained with respect to him, and the king publicly apologised to him. (*Invent. MS. Chamb. des Comptes Grenoble. C. A. L. G.*) The massacre of St. Bartholomew renewed the intestine commotions of France, in the midst of which Charles IX. closed his disastrous reign. The accession of the Duke of Anjou, Henry III., then in Poland, rather inflamed than allayed the fourth civil war; and that king, in his progress through Languedoc, was defied from the walled cities by Montbrun, the former lieutenant of Des Adrets. This fourth war, which spread havoc and devastation over Des Adrets' former scene of action, had united the Montmorencis with the Protestant party, more especially with the southern Hugonots, against the new king; but the name of the remorseless baron appears no more either in this or the ensuing war of the league. Trusted by no party, abhorred by all, he retired to his castle of La Frette, where he resided to the year 1587, when he died, above eighty years old. He

died in the Roman Catholic faith, which he had once almost eradicated from his native province of Dauphiné. "I saw him in my travels," says De Thou, "at Grenoble, very old, but of a green and vigorous age, his mien fierce, his nose aquiline, his countenance meagre and emaciated, and marked with stains of black blood, as the Roman historians paint Sylla. In other respects, he had the air of a true warrior."

In reviewing this age of blood, the eye rests on Des Adrets as the most savage of all the sanguinary chiefs who appeared during the long and dreadful civil wars of France. Neither Monbec, the scourge of Guienne, nor even Alva, has left a name so deeply sullied; and it is remarkable that he exercised these unexampled cruelties at the first opening of the civil wars, before barbarities had yet been redoubled by the retaliation of mutual violence, or the minds of men yet wrought up to the last pitch of animosity by continued hostilities. A mere military partizan, the odium of his crimes cannot be justly imputed to either of the contending parties, who were successively exposed to his fury. Actuated neither by bigotry, nor by rapacity, nor even by ambition, which, during these civil disorders, was a more prevalent motive among the French nobles than religious animosity, this chief sought only the gratification of private revenge and the indulgence of a disposition which found its proper sphere among scenes of violence and blood. During the first civil war, Guise and the Roman Catholic party were the insurgents, while the Hugonots only defended those privileges which by a royal edict had been granted to them; which has afforded to some writers a palliative of Des Adrets' enormities. His conduct and valour, with the prodigious rapidity of his movements, acquired him great renown in arms, and placed his reputation as a military leader scarce below that of Coligny or Guise, the most celebrated commanders of that warlike age. The evidence resulting from the archives of Lyon and Grenoble, hitherto unknown, throws much light on the career of this remarkable partisan, and proves the falsehood of some of the aspersions, until now uncontradicted, with which historians of the highest name have loaded his memory. (*De Thou, Historia; Beza, Hist. des Eglises Réformées; Bayle, Dict. art. "Beaumont;" Sarpi, History of the Council of Trent.*)

[The writer has derived some valuable information from a manuscript of Mr. C. A. L. G., which he has kindly placed at the disposal of the Committee of the Society for the Diffusion of Useful Knowledge. The documents referred to in this manuscript are here indicated by the initials C. A. L. G. The author of the manuscript has a work in the press on the Baron Des Adrets, which will soon appear at Paris.]

H. G.

ADREVALD, a Benedictine monk, who

lived towards the close of the ninth century, at Fleury, where he wrote several theologico-historical works, principally relating to the history of his own order, such as, "Historia Translationis S. Benedicti et S. Scholasticæ," which is printed in Mabillon's "Acta Benedictinorum," ii. 253, &c. ; "Historia Miraculorum S. Benedicti ;" "Vita S. Agilulfi," printed in Mabillon, l. c. ; "Liber de Corpore et Sanguine Christi," printed in D'Achéry, "Spicileg." tom. xii. A work by him called "De Benedictionibus Patriarcharum" is said to have been printed ; and the MS. is still at Paris. (Jöcher, *Allgem. Gelehrten-Lexicon*, i. 101. ; Adelung's Supplement, i. 235.) L. S.

ADRIA, GIOVANNI GIACOMO, was born at Mazara, in Sicily. He studied rhetoric at Palermo, and afterwards repaired to Naples, where he applied himself to medicine, under the tuition of Augustin Niphus. In 1520 he took the degree of doctor of medicine at Salerno, and then settled at Palermo, where he practised his profession with such success that he was presented by the inhabitants with the freedom of the city. The Emperor Charles V., who had heard of his fame, ennobled him, made him physician to his person, and appointed him proto-medicus of the kingdom of Sicily. He died at his native town, in the year 1560 ; of which place he had published a description, under the title of "Topographia inclitæ Civitatis Mazariæ." Palermo, 1515, 4to. Another work of his, "De Laudibus Christi et Beatæ Virginis Mariæ," dedicated to Pope Clement VII., appeared at Palermo in 1529 ; besides which he left many treatises, in manuscript, on medical subjects ; and a history of Sicily, which has not been printed. (*Bibliothèque Littéraire de la Médecine* ; Eloy, *Dictionnaire Historique de la Médecine* ; Adelung, *Supplement to Jöcher's Allgem. Gelehrten-Lexicon*.) C. W.

ADRIAENS, LUCAS, a Flemish painter on glass, of the latter half of the fifteenth century. He was enrolled in 1469 as a member of the fraternity of St. Luke at Antwerp. In the church of St. Brice at Tournay are some paintings attributed to him. (Baron Reiffenberg, *De la Peinture sur Verre*, &c. in the *Nouv. Mém. de l'Acad. Royale* of Brussels for 1832.) R. N. W.

ADRIAENSEN, ALEXANDER, a Flemish painter, born at Antwerp, about 1625. He painted fish, fruit, flowers, vases, and the like, with remarkable skill. His pictures are distinguished for the purity and transparency of their tints, and his chiaroscuro is disposed with great taste. (Descamps, *La Vie des Peintres Flamands*, &c.) R. N. W.

ADRIAENSEN, CORNELIS, the son of an ecclesiastic, was born at Dordrecht in 1521, and received his education under Wouterz, the pastor of the new church in that city. He distinguished himself by his proficiency in Greek and Hebrew, as well as in the more

common branches of study of the time. After taking orders, he fixed his residence at Bruges, and succeeded Cassander in the professorship of polite literature at that city, in which capacity he delivered his lectures in the open market-place. He also became conspicuous as a preacher, and especially for his energetic denunciations of Erasmus. His influence with the multitude speedily became very great, his decided style of oratory, and bold mode of delivery, being well calculated to gain him the good opinion of the common people. Yet his exertions had little effect in staying the decay of Roman Catholicism, although they drew on him the hatred of the reforming party. For some unknown reason, he became a Franciscan friar at his native city in 1548, and he was so well esteemed among his brethren that he was thrice chosen their superior. After a time he returned to Bruges, and recommenced preaching under the protection of the severe laws of Charles V., and he added to the odium with which he was viewed among the reformers, by becoming examiner of heretics. In both capacities he was so obnoxious to his opponents, that they eagerly seized the opportunity of attempting his ruin which was offered them by certain reports in circulation that Adriaensen, or "Brother Cornelius" as he was popularly termed, had formed a society of female devotees, among whom, under pretence of superior purity, he was guilty of the grossest indecency. The writers of his own faith treat these reports as totally unfounded ; but all the protestant historians of the time consider them as quite true, and Van Meteren enters into such details as to examinations which he asserts to have taken place before magistrates whose names he gives, that it appears probable some such charges were made and believed at the time, whatever might be their real foundation. This blow at Adriaensen's reputation was followed up in 1569 by the publication of two volumes full of the most disgusting obscenity, under his name. According to the Roman Catholics, this work was forged by Jean de Castele, pastor of St. James, at Bruges, assisted by his friend Hubert Goltzius. It is indeed much more probable that such a book is a forgery than a genuine production, and Adriaensen's style of preaching, highly relished as it was by the populace, was in all likelihood so coarse that the book might be fathered upon him with a better chance of success than upon any more scrupulous preacher. Such an excitement was raised against him by these means, that his life was frequently in danger ; and in 1578 when the Protestant agitators Rihove and Imbise triumphed for a time, he was compelled to conceal himself, and owed his escape from an ignominious death to the fidelity of a poor woman of Bruges. He died in that city on the 14th July, 1581, and was buried with much pomp in the Hospital of St. John, then

the only place of sepulture left to the Roman Catholics. In 1615 his remains were discovered in a state of complete preservation, and this being looked upon as a miracle decisive of his innocence, they were translated to the New Church of the Recollets with great ceremony, and a Latin inscription in his honour was placed in the church, in which he is spoken of as "a second Athanasius."

His acknowledged works are — "Den Spiegel van den Thien Geboden" ("The Mirror of the Ten Commandments"). Bruges, 1554. 2. "De seven Sacramenten, openbaerlyck te Brugge gepreeckt" ("The seven Sacraments, preached publicly at Bruges"). Antwerp, 1556. The alleged spurious work is entitled "Historie van Broer Cornelis Adriaensen" ("History of Brother Cornelius Adriaensen"). Bruges, 1569. The original edition is rare, but (to the disgrace of Holland) it has been often reprinted. There is a second production of the same order, "Het tweede Boeck van de Sermoenen der Predikants, B. C. A." ("The second Book of the Sermons of the Preacher, B. C. A."), 1578, also often reprinted, and another work respecting him, "De Geest van Broer Cornelis" ("The Spirit of Brother Cornelius"). Amsterdam, 1662. (Sanderus, *Flandria Illustrata*, ii. 117. 159. 411.; Goethals, *Lectures Relatives à l'Histoire des Sciences, &c. en Belgique*, i. 67. 76.; Van Meteren, *Historie der Nederlandschen Oorlogen, &c.* p. 149, 150.) J. W.

ADRIAN (Ἀδριανός), a Greek writer of the fifth century, of whose life little or nothing is known. He wrote an introduction to the Scriptures, "Isagoge in Scripturam Sacram" (εἰσαγωγή εἰς τὰς θείας γράφας), which was found in MS. and printed at Augsburg, in 1602, and reprinted in the eighth volume of the "Critici Sacri." fol. London, 1660. (Cave's *Historia Literaria*; Jöcher, *Allgemeines Gelehrten-Lexikon*.) P. S.

ADRIAN was, according to Bede, a native of Africa, and abbot of a monastery near Naples, called Monasterium Niridanum (perhaps a mistake for Nisidanum, as being situated on the island of Nisida), to whom the vacant archbishopric of Canterbury was offered by Pope Vitalian in 667, but who modestly declined the appointment, and, after having, in the first instance, recommended that it should be given to Andrew, a monk belonging to a neighbouring nunnery (monachum quemdam de vicino virginum monasterio), by whom it was also declined on the plea of advanced years, introduced to the pontiff his friend Theodore of Tarsus, who then chanced to be at Rome, and who consented to undertake the charge. Vitalian, however, stipulated that Adrian should accompany the new archbishop to Britain, both because, having twice before made a journey into Gaul, he knew the road and the mode of travelling, and in order that he might prevent Theodore, who was of the Greek

communion, from introducing anything contrary to the orthodox faith into the church over which he was to preside. The two set out from Rome on the 27th of May, 668, and proceeding by sea to Marseille, crossed the country to Arles, where they remained with John, the archbishop, till they got passports from Ebrinus, or Ebroin, who ruled that part of Gaul as Maire du Palais under, or rather over, the minor king, Clotaire III. Having then made their way together to the north of France, they parted company, and went severally to reside for the winter, Theodore with Agelberctus, bishop of Paris, Adrian first with Emme, bishop of Sens, and afterwards with Faro, bishop of Méaux. Theodore, being sent for in the following spring by Egbert, king of Kent, was allowed to take his departure, and he reached England in the end of May, 669; but Adrian was detained by order of Ebrinus, who is said to have suspected him of being an emissary of the Greek emperor sent to stir up troubles against the kingdom of the Franks. At length, however, the tyrant became convinced that there was no ground for this notion, and Adrian was permitted to proceed to England, where, immediately on his arrival, he was made abbot of the monastery of St. Peter (afterwards called St. Austin's) at Canterbury, an appointment which was in conformity with instructions given by the pope to Theodore. Such is the account given in the "Ecclesiastical History" (iv. 1.); in another, also attributed to Bede, in his "Lives of the Abbots of Wearmouth," it is stated that Adrian was not made abbot till after the resignation of Benedict Biscop, who is made to have accompanied Theodore all the way from Rome, and to have been immediately on their arrival appointed to this place, which he appears to have held for about two years. The facts in the two relations are not perhaps absolutely irreconcilable; but they are strangely dissimilar in manner, and in the circumstances which they respectively notice, to have come from the same pen. Bede describes Adrian (or Hadrian, as he calls him in the "Ecclesiastical History"), as not only a distinguished theologian, but eminently accomplished in secular learning; he and Theodore, we are told, traversing all parts of the island, gathered multitudes of scholars around them wherever they appeared, and employed themselves daily with equal diligence and success in instructing those who flocked to them not only in the truths of religion but in the several branches of science and literature then cultivated. Bede particularly mentions the metrical art, astronomy, and arithmetic (which may be considered as representing what we should now call rhetoric and the belles lettres, physical science, and the mathematics); and he adds, that while he wrote (in the early part of the eighth century),

there still remained some of the pupils of Theodore and Adrian, who spoke the Greek and Latin languages as readily as their native tongue. To the flourishing state of learning thus introduced into England, and for a short time maintained, King Alfred appears to allude in the preface to his translation of Pope Gregory's "*Liber Pastoralis Curæ*," in the latter part of the ninth century, where he says that it often came into his mind what wise men there were in the country, both laymen and ecclesiastics, in a former age; how the clergy in those happy times were diligent both to teach and to study, and how foreigners then came hither to acquire learning and wisdom; whereas now, in his own day, if any Englishman desired to make himself a scholar, he was obliged to go abroad for instruction. Adrian, long surviving his friend the archbishop, is said to have lived for thirty-nine years after he came to England, continuing till his death to preside over the monastery at Canterbury. (Bede, *Hist. Eccles.* iv. 1, 2.; and *Vitæ Abbatum Wiramuth.*, in Smith's *Beda*, p. 293.; W. Malmes. *De Pontif.* p. 340.)

G. L. C.

ADRIAN I. (Pope), son of Theodore, and of a distinguished Roman family, was elected pope on the death of Stephen IV., styled III. by some chronologists, A.D. 772. His predecessor had been in a state of almost constant strife with Desiderius, king of the Longobards. After Stephen's death, Desiderius wrote to his successor, Adrian, proposing a reconciliation between himself and the see of Rome, to which Adrian assented generally. Desiderius, however, soon after requested the pontiff to consecrate the son of the lately deceased Carloman, brother of Charles, afterwards called the Great, or Charlemagne, as king of Austrasia, or the eastern part of the empire of the Franks, which Carloman had possessed, but which Charlemagne seized upon, after his brother's death. The widow of Carloman, with her two sons, had taken refuge at the court of Desiderius, who was already exasperated against Charles for having repudiated under frivolous pretences, and sent back to him with scorn, his daughter Hermengarda, in order that he might marry Hildegard, a German princess. Adrian having declined to comply with this request, Desiderius invaded the exarchate, seized upon Ferrara, Comacchio, and Faenza, and attacked Ravenna, the archbishop of which sent to Rome for assistance. Some negotiations followed between the king and the pope; but as Desiderius required Adrian to come to him, in order to treat personally of matters between them, which the pope refused to do, Desiderius moved further on, and occupied the Pentapolis, devastated Senogallia, Urbinum, Iguvium, and other towns, and advanced to Spoleto, proclaiming his determination to proceed to Rome to see the pope. Adrian

despatched three bishops to dissuade him from his purpose, and threatened him with excommunication: this is the first instance on record of such a threat to a sovereign prince. At the same time Adrian prepared for the worst, by removing the relics and other valuable objects from the sanctuaries of St. Peter and St. Paul, and taking them within the walls of Rome. But Adrian's chief reliance was on the king of the Franks, whose father, Pepin, had already assisted his predecessors against the encroachments of the Longobards. He therefore sent a legate to Charles, inviting him to come to Italy with an army. The papal legate found Charles encamped on the banks of the Moselle, having just returned from a victorious expedition against the Saxons, A.D. 773. Charles received the legate with great respect, and sent to Desiderius to insist upon his withdrawing from the exarchate and Pentapolis, and all the places belonging to the see of Rome. Desiderius, who had returned to Pavia without effecting his threat of marching to Rome, replied to Charles that he had already given orders to restore the territories, towns, and places to the pope; upon which Charles sent a bishop and abbot to Rome to ascertain the fact. Upon their arrival the envoys found that the restitution had not been made; and on their way back to France they passed through Pavia, and urged Desiderius, though unsuccessfully, to comply with their master's wishes. Charles, who had moved to Geneva with his troops, advanced to the foot of the Cottian Alps, and having crossed the main ridge, occupied the valley of Susa. Desiderius, on hearing this news, occupied the strong defile of Chiusa, which leads out of the valley of Susa into the plain of the Po: but Charles detached a part of his troops to turn the position of the Longobards, by some wild paths which led them to Vicus Gavensis, now Giaveno, in the rear of the Longobards. The old chronicle of La Novalesa gives an account of these transactions. The Longobards being thus surprised, were easily routed, especially as disaffection or treachery appears to have lurked in their camp. Desiderius fled to Pavia, where he shut himself up; and his son Adelgisus repaired to Verona. Charles, having blockaded Pavia, advanced by the southern bank of the Po, where most of the towns submitted to him. In March of the following year, 774, he proceeded with a great retinue to visit Rome and the pope. At the station called Ad Novas, about thirty-two miles from Rome, he was met by the senators and others of the principal citizens, who were sent by Adrian to greet him; and on arriving near the city he was received by the militia and most of the people with branches of olive, and the standards of the various regions of the city, with the same ceremony which had been used formerly when the imperial exarchs visited Rome. Charles alighted from his horse, and walked to the Vatican

Basilica, which was outside of the walls, and there he found at the entrance the pope and his clergy waiting to receive him. Charles embraced the pontiff, and they entered the Basilica together. After religious ceremonies were performed, they went into Rome, where they passed the Easter holidays. At the pope's request, Charles signed a deed, by which he confirmed the donation of his father, Pepin, to the see of Rome; and the deed was deposited on the altar of St. Peter. The deed, however, is lost, and the terms and extent of the donation have been the subject of never-ending controversy. Anastasius, in his "Lives of the Popes," says that, previous to this, and at the first news of the Franks having entered Italy, the inhabitants of Reate, Firmum, and other towns of the duchy of Spoleto, gave themselves up voluntarily to the see of Rome, their deputies appearing before the pontiff with their hair and beards shaved, in token of submission. The duchy of Spoleto, however, continued long after this time to form part of the kingdom of Italy under Charles and his successors, though it is possible, as is suggested by some writers, that the see of Rome may have enjoyed certain fees and revenues from those territories. The donations made by Charlemagne probably did not imply the transfer of absolute sovereignty, but merely the "utile dominium."

Charles, having left Rome, returned northwards; and about the same time Pavia surrendered, and Desiderius and his wife were taken prisoners to France. Charles made his solemn entrance into Pavia in the month of June, 774. Verona likewise surrendered, and Adalgisus escaped to Constantinople. All the towns of the Longobards submitted to Charles, with the exception of the duchy of Benevento, the duke of which, Aregisus, declared himself independent. Soon after, a fresh irruption of the Saxons obliged Charles to return to France; but he had already secured the possession of the kingdom of the Longobards in northern and central Italy.

In the year 776 Charles returned to Italy, to stifle a revolt of the Longobards in Friuli and other districts of the Venetia. While at Treviso he was visited by Leo, archbishop of Ravenna. Pope Adrian wrote to Charles, inviting him to Rome, and urging the fulfilment of his promises to the see of St. Peter; alleging, moreover, the donations of former kings, exarchs, and patricians, which, according to him, extended to Tuscany, the duchies of Spoleto and Benevento, and the country of the Sabines. This was a frequent subject of remonstrance on the part of Adrian, to which, however, Charles seems to have paid little attention. He left North Italy abruptly, and returned to Germany to fight the Saxons. The pontiff, on another occasion, complained of Leo, the archbishop of Ravenna, retaining possession of Bologna, Imola, Faenza, and other towns of the ex-

archate, and saying that they belonged to his jurisdiction, and that he would not allow the magistrates of those places to repair to Rome to take the oath of allegiance to St. Peter's see. It appears from Adrian's letters that the towns of the Pentapolis between Rimini and Iguvium were really under the administration of the pope. In another letter addressed to Charles, Adrian insists especially on the restitution of the property belonging to the see of Rome in the Sabinum, the income of which was applied to the lighting of the Vatican Basilica, and to several charitable purposes. Charles was fully occupied with the Saxons, and afterwards with the Moors of Spain; but he sent "missi" to effect the delivery of the Sabine patrimony to the Roman see. In a subsequent letter to Charles, Adrian still complains that the restitution had not been complete, "some wicked men of the Sabine country having thwarted it."

Towards the end of 780 Charles repaired to Italy, and having spent the Christmas at Pavia, he proceeded to Rome to keep his Easter holidays, together with his wife Hildegard, and their two sons, Pepin and Louis, whom the pope anointed, the former as king of Italy, and the latter as king of Aquitania. After this ceremony Charles returned to France.

In the year 787 the seventh Œcumenic council of the church was assembled at Nicæa, in Bithynia, under the direction of the empress-mother Irene, and was attended by the pope's legates. The council condemned the iconoclasts, and restored the worship of images. "We receive," said the council, "besides the figure of the cross, the relics of saints, and their images; we embrace them according to the ancient tradition of our fathers, who have placed them in all churches of God, and all the places where he is served. We honour and worship them, viz. those of Jesus Christ and his holy mother, and of the angels; for though they are incorporeal, they have revealed themselves in a human form; those of the apostles, the prophets, the martyrs, and other saints, because these paintings recal to us the memory of the originals, and make us participate in their sanctity."

Charles about the same time came to Rome, on his way to attack Aregisus, the Longobard duke or prince of Benevento, who would not acknowledge his supremacy. He advanced as far as Capua, when peace was made, and Aregisus retained his duchy, on condition of allegiance to Charles and his successors as kings of Italy. Charles returned to Rome for the Easter festivals, and then went back to France. After this we find letters of Adrian to Charles accusing Aregisus of conspiring with the Byzantines, and with Adalgisus, son of Desiderius, who was lurking somewhere on the coast of Italy. The pope also complains that of certain towns of the duchy of Benevento and of Tuscany, which Charles had promised to

give him, he had not obtained the civil jurisdiction, but merely the church property situated in those places, which was styled "patrimonium B. Petri," or "justitiæ ecclesiæ." This seems to point out the extent of Charlemagne's grant to the see of Rome.

In 791 a great flood of the Tiber occurred at Rome, which broke down the Pons Sublicius, the Flaminian gate, and part of the city wall, and many other buildings. Adrian exerted himself strenuously to save the inhabitants from the flood, and to assist them after it had subsided.

In 794 Charles convoked, at Frankfort on the Main, a general council of the West, which was attended by the pope's legates, and by more than 300 bishops, of France, Spain, Italy, and Germany. The council condemned the doctrine of Felix, bishop of Urgel, that Christ is not the natural but the adopted son of God. Alcuin, at the desire of Charles, had undertaken to refute the opinions of Felix, which were supported by Elipando, bishop of Toledo. The subject of images also was brought before the council, when it appears that the French and German bishops did not altogether approve of the decrees of the last Nicene council. They drew a distinction between the use of images in churches and their worship, which they condemned. Pope Adrian did not approve of this decision, which, however, was countenanced by King Charles, and continued to be held by many prelates of France and Germany, till the following century, when Claudius, bishop of Turin, went still further, and became a complete iconoclast.

An election to the vacant see of Ravenna gave rise to a sort of controversy between the pope and King Charles, who claimed the right of sending his missi or commissioners to participate in the election. The election had till then been made by the clergy and the people without the intervention of either king or pope, after which, the nominee proceeded to Rome to be consecrated by the pope. Adrian, in one of his letters to Charles states that the election of bishops belonged to the clergy and the people at large, without any intervention of royal commissioners.

In the following year, 795, Pope Adrian died at Rome, on Christmas-day, after a pontificate of twenty-three years and nearly eleven months, one of the longest periods in the series of the popes. King Charles was grieved at his death, and caused a Latin epigraph to be placed on Adrian's tomb in St. Peter's Church, in which his piety and other merits are commemorated.

The pontificate of Adrian I. is a very important period. The temporal dominion of the popes began then to be established, and acknowledged, with more or less restrictions, by the kings of Italy, as extending over the Pentapolis and other districts. At the same time the independence of Rome, and its im-

mediate territory, as far as Viterbo, Narni, and Terracina, formerly a duchy under the Byzantine emperor, was likewise acknowledged. Rome governed itself as a municipal town, with a senate, and occasional general assemblies of the citizens and clergy. Anastasius Bibliothecarius, who wrote in the following century, calls it the "holy republic." The pope was not the sovereign or lord of Rome; but he exercised great influence over the deliberations of the government, and he was possessed of large domains, benefices, and revenues, which he held under the king of Italy, who assumed the sovereignty of the whole. Some years after Adrian's death, when Charles was crowned at Rome, as "Cæsar Augustus," or emperor of the West, a title which was acknowledged by Nicephorus, emperor of the East, Rome was considered as having recovered the rank, nominally at least, of capital of the western empire, and of course was subject to the emperors, though it retained its municipal liberties. Coin was struck at Rome with the names of both the pope and the emperor, and all public acts were entitled "imperante Domino nostro Karolo." The policy of Adrian, and his respectable character and abilities, greatly contributed to this arrangement, which led afterwards to the formation of the papedom as an independent state in Europe. Under his pontificate Rome revived after centuries of depression and alarm, and enjoyed for a long subsequent period a degree of tranquillity and prosperity to which it had been a stranger ever since the time of Theodoric. Adrian repaired, at his own expense, the walls and towers of Rome, as well as the old aqueducts, and restored or embellished several churches. He was also very liberal to the poor, and he established a daily distribution of food to a certain number of destitute people, in the vestibule of the Lateran, which was then the pontifical residence. Adrian was succeeded by Leo III. A number of Adrian's letters are inserted in the "Codex Carolinus," and have been published by Muratori, "*Rerum Italicarum Scriptores*." Other letters of Adrian are found in the collection of councils. Anastasius Bibliothecarius has written the life of Adrian. Other particulars of his life may be gathered from Eginhard's life of Charlemagne, and from Agnellus of Ravenna, "*Libri Pontificalis*." Manzoni, in his "*Discorso Storico sopra alcuni Punti della Storia Longobardica in Italia*," has treated with much ability and fairness the part which Adrian had in the overthrow of the Longobard dominion in Italy.

A. V.

ADRIAN II. (Pope), son of Talarus, and a Roman by birth, had been intimate with Pope Sergius II., and had acquired a reputation for piety and charity. On the death of Nicholas I. in November, A. D. 867, he was elected pope by general acclamation of the clergy and people, without the intervention of the imperial "missi," or commissioners, whom it

had been customary to invite to attend at former elections. Louis II., who had succeeded his father Lotharius as king of Italy and of the Romans, with the title of emperor, confirmed Adrian's election, after being assured that no bribery had been used on the occasion. Former elections had been very tumultuous; faction strove against faction, and the affair generally ended in the leaders of the losing party being banished. Adrian, after his exaltation, recalled the exiles, among whom were many of the clergy. The consecration of Adrian was disturbed by an irruption of Lambert, duke of Spoleum, who, without any known provocation, in the month of December, entered Rome at the head of an armed band, and plundered the houses of the wealthy, and the churches and convents, and gave up many women even of high rank to the lust of his soldiers. Adrian is said by his biographer Anastasius to have excommunicated Lambert and his followers until he restored the plunder and made reparation for the offence. Complaints were also made of this outrage to the emperor Louis, who was then in Campania, warring against the Saracens, and depending upon the doubtful assistance of his great vassals, and Lambert among the rest. It was not until some years after, when Lambert joined the Prince of Beneventum against the emperor, that Louis deprived Lambert of his duchy. The history of the political and military transactions in Southern Italy, between Louis, the Saracens, the Byzantines, and the Longobard lords of Beneventum, Capua, and Salernum, is extremely obscure.

In the year 868 a council was held at Rome, in which Photius, the intruding patriarch of Constantinople was condemned. Basilus, the new emperor of the East, had already deposed Photius, and reinstated the legitimate patriarch Ignatius. In the following year, 869, an Œcumenic or general council was assembled at Constantinople, at which Pope Adrian's legates, as well as Anastasius Bibliothecarius, who acted as interpreter, were present, and in which Photius was again condemned. In the mean time a tragical event occurred at Rome. Pope Adrian was a married man before he took orders, and had a daughter. His wife, Stephanina, now lived separate from him, together with her daughter, who had grown up to womanhood. A certain Eleutherius, brother of Anastasius, cardinal of St. Marcellus, who has been confounded by some writers with Anastasius Bibliothecarius, or the historian, had been exiled for his turbulence, under Leo IV., and had been recalled by Adrian. This Eleutherius carried off by force or fraud Adrian's daughter, and married her, without the consent of her parents. Adrian, greatly incensed at this outrage, ordered his daughter to be restored to her mother, which was done; and Eleutherius, in

revenge, entered the house of Stephanina, and murdered both mother and daughter. The case was brought before the emperor Louis, who was then at Beneventum, and who deputed his "missi" to try the murderer. Eleutherius was condemned and executed; and his brother Anastasius was excommunicated for having abetted him.

In the year 870, or 871, Louis is said to have visited Rome, and to have been solemnly crowned with the imperial crown by Adrian. Lotharius, Louis's brother, king of Austrasia, or Lotharingia, and of Provence, came to Italy, and had an interview with Adrian at Monte Casino, for the purpose of being relieved from the ecclesiastical censures which were inflicted upon him by Pope Nicholas I., on account of his having forsaken his wife, Teutberga, for a concubine named Waldrada. Adrian asked Lotharius whether he had really given up Waldrada, which Lotharius affirmed by oath in presence of his courtiers, although they knew that the reverse was the fact: the pope then allowed him to return with him to Rome, and treated him with favour. Adrian, however, sent the bishop of Porto to Germany to inquire into the truth. Lotharius on his return homewards was attacked by a fever, and died at Piacenza. Upon this his uncle, Charles the Bald of France, and Louis of Bavaria, seized the dominions of Lotharius, and divided them between themselves. Pope Adrian interposed in favour of the claims of the Emperor Louis, and sent legates to France for the purpose; but his remonstrances were fruitless. Hincmar, archbishop of Rheims, and one of the most learned men of the age, took the part of Charles the Bald. The pope having written to Hincmar to deprive Charles of the communion, if he did not give up the territories of his nephew, the archbishop replied, that "the pope was not at the same time king and bishop; that his predecessors' concern was to regulate the church, and not the state, which is the inheritance of kings; and that he should neither command us to obey a king who is too far off to protect us from the sudden attacks of the pagans, nor pretend to dictate to us—us, who are Franks. . . . It is improper for a bishop to say that any man not incorrigible should be separated from the communion of the Christians, and consigned to condemnation, and that, too, not for his crimes, but for the sake of a temporal sovereignty. . . . The pope cannot persuade us that we shall not obtain the kingdom of heaven, except by accepting the king whom he may choose to give us on earth," &c. This curious correspondence is quoted by Fleury and other historians.

About the year 871, or 872, the emperor Louis was treacherously imprisoned, with his wife and daughter, at Beneventum, by Adelgisus, who retained him prisoner for several weeks; but at last, being alarmed at an

inroad of the Saracens, who had landed near Salernum, he allowed the emperor to depart, after making him swear upon the holy relics that he would never take vengeance for the affront, nor ever enter the duchy of Beneventum in arms. The chronicler Erchempertus adds, that Adelgisus retained all the valuables of the emperor, and the spoils of his soldiers. This imprisonment of the emperor made a great noise throughout Europe. Louis on his release repaired to Rome, and went, together with the pope, in solemn procession to the Lateran palace, where a diet was held, in which Louis having stated his grievances, Adelgisus was declared by the assembly to be a tyrant, and the enemy of the republic and senate of Rome. Louis, however, did not attempt to punish Adelgisus for the present.

About this time, or soon after, Pope Adrian died, A. D. 872, after a pontificate of about five years. He was succeeded by John VIII. His letters concerning Photius, and also concerning the disputes as to the succession among the Frankish kings, are inserted in the histories of the councils. (Panvinio, *Vite dei Pontefici*; Bossi, *Storia d'Italia*.)

A. V.

ADRIAN III. (Pope), a native of Rome, succeeded Marinus, in January, A. D. 884. Little or nothing authentic is known of him during his short pontificate. His supposed decretals concerning the election and consecration of the popes are now considered apocryphal. He died in May of the following year, 885, near Bologna, on his way to Germany to attend an imperial diet, which was convoked at Worms. He was succeeded by Stephen V. It is recorded that during Adrian's pontificate Rome suffered greatly from famine, and the country was desolated by swarms of locusts. (Panvinio, *Vite dei Pontefici*; Bossi, *Storia d'Italia*.)

A. V.

ADRIAN IV., NICHOLAS BREAKSPERE, an Englishman, was born about the end of the eleventh century at Langley, near St. Albans. His father having become a monk in the convent of St. Albans, Nicholas was left destitute, and he got his living for a time by performing menial services in the same monastery. At last he begged to be admitted to enter the order, but was rejected by the abbot on being found deficient in knowledge. Such is the statement of Matthew Paris, in his "Lives of the Abbots of St. Albans." Nicholas Breakspere then went to France to try his fortune, and he applied to his studies with great diligence. From Paris he went to Provence, where he was admitted as a lay brother or servant into the monastery of the regular canons of St. Rufus, near Avignon. Having gained the good opinion of the community by his steadiness and intelligence, he was admitted, after some years, into the order as a canon, and in 1137 was elected abbot. In this

office he laboured to enforce a strict discipline, by which he displeased his brethren, who entered into a combination to defame his character. The matter being brought before Pope Eugenius III., Breakspere was obliged to repair to Rome, where he not only cleared himself of all charges, but acquired the esteem of the Pope, who determined to keep him about his person, and gave leave to the canons to elect another superior. In 1146, he made Nicholas cardinal-bishop of Albano; and in 1148 he sent him as legate to Sweden and Norway. Nicholas erected Nidrosia, now Drontheim, into an archiepiscopal see, and raised the see of Upsala to the rank of a metropolis. Upon the death of Pope Eugenius, Breakspere returned to Rome; and, after the death of Anastasius IV. (A.D. 1154), he was elevated to the vacant see by the name of Adrian IV. Rome was then governed by a legislative body styled "senate," the members of which were elected by delegates from the various regions of the city, and at the head of which was a president, called "summus senator." The senate appointed consuls from among its members; it held its sittings in the Capitol, and caused money to be struck with the old legend "Senatus P. Q. R." Several popes who had attempted to control or oppose the authority of the senate, were roughly used and driven away. When Adrian IV. was elected, the senate required him to acknowledge their authority, and upon his refusal a great tumult broke out as the new pope was proceeding to the Lateran to be consecrated, and one of the cardinals was severely wounded. Adrian left Rome, and put the city under an interdict, and he forbade all church service to be performed. This bold measure appalled the Romans, who sent to implore the pope's forgiveness, as a condition of which they banished Arnaldo of Brescia, a monk, who by preaching reform in the discipline and temporalities of the clergy had contributed to excite the people. Adrian returned to Rome, and took up his residence in the Lateran palace. About the same time he sent a legate to William I., king of Sicily, who was at Salerno, with a brief or letter, in which the pope styled him simply "dominus," or lord of Sicily, apparently because the pope did not choose to consider him as king until he received the crown from him. William would not see the legate, but ordered him away; and before returning to Palermo, commanded his chancellor, Anselctin or Anselctinus, who was the king's lieutenant in Apulia, to seize upon Beneventum, which belonged to the pope. But the people of Beneventum, encouraged by the neighbouring Apulian barons, who were dissatisfied with William, defended themselves bravely, and put to death their archbishop, whom they suspected of favouring William. Anselctin, being obliged to raise the siege of Bene-

ventum, devastated the surrounding country, razed the walls of Aquinum and Pontecorvo, drove away the monks of Monte Casino from their convents, and spread desolation into the Roman Campagna as far as Frusino. Adrian excommunicated William; in consequence of which many disaffected Apulian barons broke out into open insurrection against their king. Meantime Frederic of Suabia, who had been elected king of the Germans, came to Italy for the double purpose of being crowned emperor by the pope, and of enforcing the imperial authority over the whole Peninsula. He was ill-disposed towards William of Sicily, for he considered the Norman dynasty as usurpers; and in this respect he agreed with Pope Adrian, and also with the Emperor of the East, who wished to recover his lost dominions in South Italy. But, though all three were willing to deprive William of his dominions, they differed about their respective claims. Frederic considered himself as the suzerain of all Italy, the pope considered himself as superior to him, and the Eastern emperor thought himself superior to both. About the beginning of June, 1155, Frederic, accompanied by a strong German force, arrived at Viterbo on his way to Rome, and there he was met by several cardinals. At Sutri he was met by Adrian himself, who dismounted from his horse, but Frederic neglected to hold his stirrup; upon which Adrian would not give the customary salutation, "*osculum pacis*." Several of the cardinals ran away in affright, and for two days the form of the ceremonial was a subject of negotiation, until Frederic agreed to perform his part, as he was assured that his predecessors had done. The ceremony took place at the next stage of Nepi, after which both Adrian and Frederic proceeded together towards Rome. The senate of Rome had sent ambassadors to greet Frederic in the name of the Roman people, who, after a pompous preamble respecting the glory and power of their mighty ancestors, tendered their allegiance to him as emperor, on condition that he should confirm their liberties, to the exclusion of the pope as a temporal sovereign, and should pay the sum of 5000 pounds of gold for the expenses of his coronation. Frederic answered sternly, that he came to give and not to receive laws; and the pope who had complained to him of the presumption and untractable behaviour of the Romans, encouraged him in his inflexibility. Frederic gave orders that Arnaldo of Brescia, who had taken refuge in the Campagna, should be seized, and put to death as a heretic, which was done: Arnaldo was first hanged, and his body afterwards burnt, and the ashes cast to the wind, in order that they should not be preserved by his disciples as an object of veneration. Having placed his troops near the Vatican, and in the suburbs on the left bank of the Tiber, Frederic was crowned emperor

by the pope in St. Peter's church on the 18th of June, the people of Rome taking no part in the ceremony. In the afternoon an affray took place between the people and the German soldiers, in which many on both sides were killed, and a number of Romans from the city, who had passed the Tiber in arms, were driven back towards the river; some made their way across, and the rest were drowned or taken prisoners by the emperor's soldiers. The pope and the emperor, not venturing to pass through the city of Rome, crossed the Tiber at Magliano, and proceeding by Tibur and Ponte Lucano, came to the Lateran, where the pope celebrated high mass on the 29th of June, and a general amnesty was granted to the participators in the affray. The atmosphere of the Campagna was now producing its usual effect upon Frederic's German soldiers; many fell ill, and the emperor withdrew with the rest to the north, leaving the people of Rome and the pope at variance as before. He, however, granted letters patent, as to vassals of the empire, to those barons of Apulia who had revolted against King William, and who, being supported also by the pope and by the emperor, Michael Palæologus, who sent them money and a naval force, took the greater part of Apulia and Campania from William. The Byzantines took possession of Bari, Brundisium, and other maritime towns of Apulia; and Pope Adrian, proceeding to Beneventum, was acknowledged lord of that duchy, and received the homage of the prince of Capua as his vassal.

In the following year, 1156, King William repaired from Sicily to Salernum, where he collected a force and marched against the Apulian insurgents, whom he defeated and severely punished. He then appeared before Beneventum, where Pope Adrian was with a few followers. The pope sent him three cardinals to summon him to respect the city of Beneventum and the other possessions of the Roman see. William was glad to come to terms with the pope; and after some negotiations, on the 26th of June of that year William was solemnly crowned by Pope Adrian in a church outside of Beneventum as king of Sicily, duke of Apulia, and prince of Capua, Salernum, Naples, Amalfi, and the march beyond the Marsi, to be held by him as hereditary fiefs of the see of Rome, to which he agreed to pay an annual tribute of 1100 golden schifati, a Sicilian coin of those times. The bull of investiture is given by Baronius, and also by Lünig in his diplomatic collection. When Adrian left Beneventum, he and his cardinals received splendid presents from King William, in gold, silver, and silks of Sicilian manufacture. The pope went to Orvieto, where he fixed his residence.

The Emperor Frederic disapproved of the peace between the pope and William of Sicily, thinking that he ought to have been con-

sulted in the matter. He forbade his German clergy to go to Rome, forbade appeals to the pope, and would not allow any papal legate to appear in Germany without his permission. The long contest about jurisdiction between the see of Rome and the German emperor, which had begun under the dynasty of Franconia, was revived under that of Suabia, and gave rise to an inveterate hostility between the parties, which ended only with the total destruction of the house of Hohenstauffen or Suabia. While Frederic was holding a diet at Besançon in Burgundy, two cardinals came into his presence with letters from Pope Adrian, complaining of sundry offences against the papal dignity and jurisdiction; amongst others, that a certain German archbishop, on his return home from Rome, where he had been on an appeal, had been seized by some officers of Frederic, and ill treated, and put in prison. The pope entreated the emperor for the sake of religion and of the apostolic see, and also for the "benefice" which the pope had bestowed upon him by the investiture of the imperial crown, to put an end to these disorders. The word "beneficium," applied to the imperial crown as if it were a fief of the pope, exasperated Frederic, who resented it warmly as an insult against the imperial dignity; and as one of the cardinals exclaimed, "From whom then do the emperors derive their authority, if not from the pope?", Otho Count Palatine drew his sword to strike the cardinal, which Frederic, however, prevented; but he dismissed the two cardinals, with orders to return to Rome by the shortest road, and without delay. This led to an angry correspondence between the papal court and the German archbishops and electors, who, whilst regretting the disagreements between their emperor and the pope, sustained the independence of the imperial crown. They represented to the pope that the emperor derived his crown, first from the pleasure of God, and afterwards from the free votes of the electors of the empire, beginning from the archbishop of Mainz, and from the consecration, being anointed king by the Archbishop of Cologne, and that it was merely the final ceremony, called the imperial consecration at Rome, for which the emperor was indebted to the pope.

Frederic having assembled a considerable force at Augsburg for a new Italian expedition, sent before him to Italy Otho Count Palatine, and Rinaldus the imperial chancellor, who, having administered the oaths to the feudatories and towns of Lombardy, assembled a kind of synod at Cremona, consisting of the Archbishops of Ravenna and Milan, and fifteen other bishops, in order to discuss the affairs of the empire and the church. Pope Adrian sent two new legates to Frederic, chosen from the most experienced cardinals, who repaired to Augsburg, and being introduced to the emperor, explained the matters in dispute, and

especially the meaning of the obnoxious word "beneficium," in a satisfactory manner; upon which he embraced them with great demonstrations of respect, and professed to be reconciled with the pope.

In 1158 Frederic came to Italy, and besieged and took Milan and other towns which had resisted his authority. In the following year a fresh quarrel broke out between the emperor and the pope. The pope complained of the exactions of the imperial commissioners sent to Rome and other towns of the Roman see, and of their assuming the right of being lodged in the episcopal palaces; of the regalia or imperial fees, which were collected not only from the lay vassals, but also from the bishops and abbots, and from the patrimony of the church: he demanded the restitution of the "utile dominium" of the former possessions of the Countess Matilda, bequeathed by her to the see of Rome, of the duchy of Spoleto, Corsica, &c. The emperor replied that these demands should be laid before a commission of learned men, to be examined; but the papal envoys demurred to this, appealing to the pope's judgment as unerring, and not subject to other men's decisions. It was at last agreed that a mixed commission should be appointed of six bishops on the part of the emperor, and six cardinals on the pope's side, to examine the matters in question, and give their opinion thereupon. This, however, was not carried into effect; and in September of that year, 1159, Pope Adrian died at Anagni, leaving the differences between himself and the emperor unsettled, which led to an open rupture between his successor Alexander III. and Frederic. Adrian left also the affairs of Rome nearly in the same state in which he found them, the people with their senate governing themselves under a nominal acknowledgment of the emperor's supremacy. During the five years of his pontificate, Pope Adrian seldom resided at Rome, and never for any length of time. Adrian is acknowledged to have been a man of talents and information. He had very high notions of the papal supremacy, which notions he carried as far as any of his predecessors, Gregory VII. not excepted. He is reported to have been splendid and liberal; he embellished the town of Orvieto, in which he resided for some time. He is also said to have heard with great composure unpalatable truths spoken to him; among others, from his countryman, John of Salisbury, who visited him some time after his election, and who expostulated with him on the worldliness and cupidity of many of the Roman clergy. Adrian himself did not enrich any of his family. He is the only Englishman who ever sat in the papal chair. A number of his letters are in Labbe's "Councils," and other collections. (Platina, *Vita Pontificum*; Bossi, *Storia d'Italia*; Giannone, *Storia civile di Napoli*; Bartoli, *Vita di Federigo Barbarossa*; besides Baronius,

Fleury, and the other historians of the church ; Bower, *History of the Popes*, and authorities therein quoted.) A. V.

ADRIAN V., Cardinal Ottobono, was a native of Genoa, of a noble family, and nephew of Innocent IV. After being legate to England, he was elected pope in July, 1276, on the death of Innocent V. After his election he went to Viterbo, from whence he wrote to Rudolf of Habsburg, king of the Germans, to induce him to come to Italy to be crowned emperor, and to put down the usurpation of Charles of Anjou, king of Naples, who was ruling in Rome by force. Rudolf, however, was too much engaged with his German wars to listen to the invitation, and Adrian died at Viterbo, on the 18th August of the same year. (Platina, *Vita Pontificum*.) A. V.

ADRIAN VI. (Pope), a native of Utrecht, retained his baptismal name of Adrian on being raised to the papacy, after the death of Leo X., in 1521. He had been preceptor to Charles V., by whom he was much beloved. He had also been made a cardinal and bishop of Tortosa in Spain, and was employed by Charles in the government of that kingdom. Adrian was learned in theological and scholastic studies, plain in his manners, rigid in his morals, and sincere and upright in his character. Such a pope, coming just after the brilliant, lavish, and loose pontificate of Leo X., was not acceptable to the Italians, and to the Roman court in particular. On arriving at Rome he found the treasury empty, the country afflicted by pestilence and famine, the state at war with the dukes of Ferrara and Urbino, and with Sigismund Malatesta, who had taken possession of Rimini, and the church distracted by the schism of Luther. Adrian saw with his own eyes the necessity of a reform in the discipline of the church, and in the morals of its dignitaries. When the German diet, in answer to his brief against the new doctrines, issued its famous protest entitled "Gravamina Centum," consisting of a series of one hundred complaints against the exactions and other abuses of the see and hierarchy of Rome, Adrian acknowledged with sorrow to those about him, that there was much that was true in those complaints ; and in his instructions to the bishop of Fabriano, whom he sent as legate to the diet at Nürnberg, he stated his conviction that the deplorable dissensions which had arisen in the bosom of Christendom were in great measure owing to the sins of men, and especially of the higher clergy, to the abuses introduced into the discipline and practice of the church, and that the moral infirmity had spread from the head down to the members, until the whole body had become diseased. Adrian evidently alluded to the state of affairs in the pontificates of Alexander VI., Julius II., and Leo X.

In his own capital of Rome, Pope Adrian effected several reforms ; he abolished useless offices, reduced the salaries of others, and discontinued many pensions which had been lavishly granted by Leo X. He instituted a censorship over the morals of the people of Rome, in order to check the dissoluteness and the abominable vices which had become prevalent in that city. All these things rendered the pope very unpopular. In August, 1523, he joined the league formed between Charles V., Duke Sforza of Milan, and the Venetians, in order to drive the French out of Italy. This was the last act of Adrian's public life. That very day he fell ill, and he died in the following September, and was buried in St. Peter's church with this epitaph on his tomb : "Hadrianus Papa VI. hic situs est, qui nihil sibi infelicius in vita duxit quam quod imperaret" ("Here lieth Pope Adrian VI., whose greatest misfortune in life was having been chosen sovereign pontiff"). The people of Rome, especially those about the court, expressed indecent joy at his death, and they even voted thanks to his physician, calling him "the saviour of his country," alluding to the report, perhaps false, that he had hastened his death. Adrian had written before his exaltation some theological treatises, concerning the question of the pope's fallibility and other important topics, which are noticed by Fabricius, and by Foppens in his "*Bibliotheca Belgica*." Other compositions of his are contained in Burmann's "*Analecta Historica de Hadriano VI. Papa*." He is said to have had no relish for elegant literature or the fine arts ; probably he found other and more serious and pressing matters that engrossed all his attention. His death, however, put an end to all attempts at ecclesiastical and economical reform. (Panvinio, *Vite dei Pontefici* ; Botta, *Storia d'Italia* ; Walch, *History of the Popes*.) A. V.

ADRIAN DE CASTELLO, an Italian, who, without any advantages of birth, by his learning, skill, and prudence, advanced himself to the highest stations in the church, and who is particularly connected with English affairs. He was born in a small town in Tuscany, about the year 1450, and was in so great esteem with Pope Innocent VIII. (1484—1492) that he sent him to England, with the view that he should proceed to Scotland, to endeavour to compose the differences between the king and his subjects. But the king (James III.) having been slain (1488), it appears that Adrian did not proceed to that country ; but remaining for some time in London, he there attracted the notice of Cardinal Morton, who recommended him to King Henry VII. as a proper person to fill the important office of agent for English affairs at the court of Rome. The duties of this office he discharged so well, that in 1502 he was rewarded with the bishopric of Here-

ford, and in 1505 translated to Bath and Wells. He was in no less favour with the successor of Innocent, Pope Alexander VI., to whom he was secretary and chief treasurer, and who admitted him into the College of Cardinals in 1502 or 1503. In the latter of these two years he was one of the cardinals whom the pope, designing to get possession of their wealth, it is said, intended to poison at a banquet in the Vatican, when, as the story is, by a mistake of the servant, the poisoned vessel was presented to the pope himself, and he died in consequence. Adrian lived many years after this in prosperity; but being implicated with other cardinals in the conspiracy of Cardinal Petrucci against the life of Pope Leo X., he withdrew himself from Rome in disguise, and so effectually concealed himself that it is not known what became of him, or when or where he died. Wolsey succeeded him in the bishopric of Bath and Wells, in 1518.

Cardinal Adriano was an excellent Latin scholar. Besides his Latin poetry, he wrote a treatise "*De Sermone Latino et de Modis Latine loquendi*," and a treatise "*De Vera Philosophia*," both of which have often been printed. (Godwin, *De Præsulibus*; Willis, *Cathedrals*.) J. H.

ADRIAN, EMANUEL, a lutenist, at Antwerp, whose name is preserved as the publisher of a work comprising the different sorts of music which were chiefly cultivated in Flanders during his time, under the title of, "*Pratum Musicum*," Antwerp, 1592. It contains madrigals, motets, villanellas, galliards, and corantos, by various Flemish and Italian composers. A copy of this rare and curious work is preserved in the library of the Norwich corporation. (*Pratum Musicum*.) E. T.

ADRIAN (Emperor). [HADRIAN.]

ADRIAN (Sophist). [HADRIAN.]

ADRIA'NI, GIOVANNI BATISTA, son of Marcello Virgilio, born in 1513, applied himself to classical literature, but was obliged to interrupt his studies in 1530, and take up arms in defence of his country, which was attacked by the troops of Charles V. and of the Medici. After the fall of the republic he resumed his studies, and spent several years at Padua, where he became intimate with Caro, Varchi, Bembo, and other men of learning. He was appointed professor of eloquence in the university of Florence, in 1549, which chair he retained for the remainder of his life. He died at Florence in 1579. He wrote, at the desire of the Grand Duke Cosmo, a history of his own times, from 1536 to 1574, which is much esteemed, and may be considered as a continuation of the history of Guicciardini: "*Istoria de' suoi Tempi, di Gio. Batista Adriani, gentiluomo Fiorentino, divisa in libri xxii.*" which was published after his death. De Thou speaks very highly of Adriani's work, and the con-

scientiousness with which it is written, and confesses that he borrowed much from it. Fontanini charges Adriani with being, like Guicciardini, hostile to the court of Rome, as he speaks very freely and severely of Pope Paul III. Adriani published also some Latin orations, and other minor works. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ADRIA'NI, MARCELLO, son of Giovanni Batista Adriani, succeeded his father in the chair of eloquence, and gave also private lectures on classical literature to many young noblemen of Florence. He was member of the Florentine Academy, and died in 1604. He made an Italian translation of Demetrius Phalereus on elocution, published only in 1738 by Gori: he also wrote two lectures on the education of the Florentine nobility, published in the 4th vol. of the "*Prose Fiorentine*;" and an Italian translation of Plutarch's moral works, which has not been published. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ADRIA'NI, MARCELLO VIRGILIO, born at Florence, in 1464, studied in his native city, and became professor of humanities, or belles lettres. He was made chancellor of the republic on the death of Bartolomeo Scala, in 1498. He made — 1. A Latin translation of Dioscorides "*De Materia Medica*," with a commentary, Florence, 1518, which he dedicated to Leo X. 2. He also wrote a treatise "*De Mensuris Ponderibus et Coloribus*." 3. "*Oratio in Funere Marsilii Ficini*." 4. "*Oratio de Militiæ laudibus publice habitacum Laurentio Medici Juniori Militaris Imperii Insignia traderentur*." He died in consequence of a fall from his horse, in 1521. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ADRIA'NO (the Friar), a Spanish historical painter of great merit, and a lay brother of the convent of barefooted Carmelites in Cordova, his native city. He was a scholar of the celebrated Cespedes. His works are confined to the establishment to which he belonged, and there are very few of them, for he was a very diffident and fastidious painter, and destroyed the greater part of what he painted; those works which are preserved, cost his friends much entreaty and persuasion to save them from destruction. Pacheco, who was acquainted with Adriano, considered him an excellent painter; and Palomino pronounced the Magdalen by him, which is in the convent above mentioned, to be equal to Titian in style. Ponz also speaks very highly of his works. He died in his convent in 1630, esteemed for his abilities, and loved for his virtues. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*.) R. N. W.

ADRIA'NUS, a Carthusian monk, a native of Flanders, lived at the commencement of the fifteenth century. In imitation of Petrarch, he wrote a work "*De Remediis utriusque Fortunæ*," which was printed at

Cologne, in 1471. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*. Paris, 1690, 1703. xii. 85.) J. W. J.

ADRIA'NUS, FRANCISCUS, a composer of the Venetian school, and author of a work entitled "Psalmi Vespertini omnium Dierum Festorum per Annum." 4 vols. Venice, 1567. E. T.

ADRICHO'MIA, CORNE'LIA, a nun of the order of St. Augustin at Beverwyk, in the diocese of Haarlem, in the sixteenth century. She put in verse the Psalms of David, and wrote various other pieces of sacred poetry. She was highly esteemed by Lefevre of Etaples, better known by his Latinised name of Faber Stapulensis. (Foppens, *Bibliotheca Belgica*, i. 191.; Bayle, *Dictionnaire Historique*, edit. of 1740, i. 85.) T. W.

ADRICHO'MIUS, CHRISTIA'NUS, author of an esteemed work on the geography of the Holy Land. He was born at Delft, on February 14. 1533, and ordained priest in 1561. He held the office of director of the nuns of St. Barbara, at Delft, till he was driven from Holland by the revolt of the Gueux against the authority of the Spaniards, when he took refuge first at Mechlin, then at Maastricht, and finally at Cologne, where he died, in the fifty-second year of his age, on the 20th of June, 1585.

He published, at Antwerp, in 1578, under the name of Christianus Crucius, which was assumed in allusion to his sufferings for religion, a Life of Christ, "Vita Jesu Christi," (12mo.) formed by combining the narratives of the four evangelists; to which was annexed an oration, also in Latin, "on Christian Beatitude." The work by which he is still remembered is a posthumous one in Latin, "Theatrum Terræ Sanctæ," or "Theatre of the Holy Land," embracing a description of Palestine divided according to the twelve tribes of Israel, a description of the city of Jerusalem, and a summary of the history of the Old and New Testaments. This work was first published at Cologne, in folio, in 1593, and again at the same place in 1600 and 1682. A translation of the description of Jerusalem into English, by Thomas Tymme, was published in 4to. in 1595, and re-edited by H. Jessey in 1654. The title of the latter edition runs thus: "A Description and Explanation of 268 Places in Jerusalem, and in the Suburbs thereof, as it flourished in the Time of Jesus Christ." It is accompanied with a large map, and appears to be a useful compendium. (Foppens, *Bibliotheca Belgica*, i. 167, 168.; Bayle, *Dictionnaire Historique*, edit. of 1740, i. 85, 86.; the works and translations referred to). T. W.

ADRY, JEAN FELICISSIME, a bibliographer and writer of considerable merit, was born at Vincelotte, near Auxerre, in the year 1749. He spent many years as professor of rhetoric at the college of Troyes, and subsequently became librarian to the

Maison de l'Oratoire at Paris, of which congregation he had long been a member. On the suppression of this house, in 1792, and the consequent loss of his situation of librarian, he devoted his time to study, maintaining himself by his literary labours. He afterwards enjoyed a pension from the government, as a reward for his services rendered while a member of the commission for the examination of books. His death took place on the 20th of March, 1818. His principal works are—1. "Voyage du Vallon tranquille, par Charpentier, avec une Preface et des Notes." Paris, 1796, 12mo. 2. "Vie de Marie de Hautefort, Duchesse de Schomberg, par une de ses Amies;" printed from a MS. in the library of M. Beau cousin, with a preface and notes. 1799, 4to. 3. "Histoire de la Vie et de la Mort tragique de Vittoria Accorombona, Duchesse de Bracciano." 1800, 4to. The last two works were privately printed. 4. "Notice sur Boccace, traduite en partie de l'Italien de Tiraboschi," prefixed to Mirabeau's translation of the tales of Boccaccio. Paris, 1802, 8vo. 5. "Histoire du Vicomte de Turenne, par l'Abbé Ragnenet, avec une addition." Paris, 1806, 12mo. 6. "Les Fables de la Fontaine, avec la Vie de l'Auteur, et suivie d'un Vocabulaire." Paris, 1806, 12mo. 7. "Dictionnaire des Jeux de l'Enfance et de la Jeunesse chez tous les Peuples." Paris, 1807. 12mo. 8. "Phædri Fabulæ, cum Notis F. G. Desbillons; cui accessere Adnotationes Gallicæ." Paris, 1807, 12mo. 9. "La Princesse de Cleves." Paris, 1807, 12mo., with a preface. 10. "Notice sur le Collège de Jouilly." Paris, 1807, 8vo. 11. "Lettre de Quintus Ciceron à Marcus Tullius sur la Demande du Consulat." Paris, 1809, 12mo. 12. "Notice sur la Vie et les Ouvrages de M. de Sacy," prefixed to a new edition of the translation of the Letters and Panegyric of Pliny. Paris, 1806, 12mo. 13. "Les Aventures de Télémaque;" with sketch of the life of Fenelon, a liste raisonnée of the editions that had appeared up to that time, &c. Paris, 1811, 8vo. 14. "Examen des Nouvelles Fables de Phèdre." Paris, 1812, 12mo. M. Adry also left behind him several works in manuscript; amongst others, a translation of the "Dissertationes de Græcis illustribus," of Hody; "Dictionnaire des Graveurs et Peintres;" "Histoire Littéraire de Port Royal;" "Histoire de la Famille des Elzevirs;" "Bibliothèques des Fabulistes;" "Bibliothèque des Hommes illustres de l'Oratoire," &c. (*Annales Encyclopédiques*, par Millin, an. 1818, ii. 321—323; *Biographie des Hommes vivans*; Querard, *La France Littéraire*.) J. W. J.

ADSO or AZO or ASSO, HERMENRICUS or HENRICUS, a monastic writer, was born about the beginning of the tenth century, near Saint Claude in Franche Comté, and sent when young to the abbey of Luxeuil, then famous for its schools, where he resolved to embrace a monastic life. It

has been asserted by some writers, that he afterwards became abbot of Luxeuil; but Dom Rivet, the author of his biography in the "*Histoire Littéraire de la France*," gives satisfactory reasons for believing that this opinion is unfounded, and that the abbey which he presided over was that of Montier-en-Der. Here he established such excellent discipline, that he was frequently invited to other monasteries to introduce a similar system. Towards the close of his life he effected the conversion of Hilduin, count of Arcy, in Champagne, a warrior notorious for violence and cruelty, and enjoined him, among other acts of penitence, to perform a pilgrimage to Jerusalem, in which he offered to bear him company. A few days after setting out on the voyage, Adso was attacked by an illness which terminated his life, A. D. 992. He was warmly attached to literature, and the friend of some of the most learned men of his time, in particular of Gerbert, afterwards Pope Sylvester the Second, who regarded him as a father. Some of his works are lost; but those which remain are numerous. One of the most remarkable is a treatise on Antichrist, addressed to Gerberga, the queen of Louis d'Outremer, who had requested his opinion as to the time at which the destruction of the world might be expected. Adso maintains that Antichrist will not appear till after the general apostacy; that by the general apostacy is meant the separation of all nations from the Roman empire; and that, as "our doctors teach us," this will not take place till a king of France makes himself master of the whole Roman empire, and becomes at once the greatest and the last of kings. The other works of Adso are lives of different saints — of St. Frodobert, St. Mansuetus, St. Aper or Evre, St. Basil, St. Walbert or Valdebert, and St. Bercarius. These lives are generally divided into two portions, the first of which comprises the actions of the saint during his life, and the other the miracles wrought by him after his death. Of the first part of the life of St. Mansuetus, it is remarked in the "*Histoire Littéraire*," that it contains so many assertions, contrary to the truth of history, that Baillet observed it would be impossible for any one to defend it, without making himself ridiculous. "This is not the case, however," it is gravely added, "with the second part of the work. Though its sole interest consists in the miracles which it contains, the author advances nothing that is not well established." Of another work which has been attributed to Adso, a biography of the bishops of Toul, it has been shown by valid reasons that he can only have written a small portion. It has been supposed by some authors that the works enumerated were the productions of two different Adsoes, one only of whom bore in addition the name of Hermenricus; but as the conjecture merely rests on the circumstance

that the name Hermenricus occurs only in the title of the life of St. Valdebert, it may be considered as negatived by the resemblance in matter and manner between that work and the other biographies of the list. Most of the lives have been printed in Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," and many in other great collections. The treatise on Antichrist appears in the works of St. Augustine, of Rabanus Maurus, and of Alcuin, to all of whom it was erroneously attributed. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, edit. 1743, ii. 107.; *Histoire Littéraire de la France*, vi. 470-92. This work gives minute references to the various collections in which Adso's works are contained.) T.W.

ADUARTE, DIE'GO, a Spanish historical writer, was born at Saragossa about the year 1569, of a good family. In 1586, at the age of seventeen (Latassa erroneously states 1576), he entered the order of preachers at Alcala de Henares, where he was then studying. In 1594, when the procurator of the "province" of the Holy Rosary, a section of the order of preachers established in the Philippines for the conversion of the natives, came to Alcala to collect recruits, an intimate friend of Aduarte, of the name of Francesco Blancas, was persuaded to join. Aduarte was eager to dissuade him; but the result of the discussion that ensued was, that he became a missionary himself. He performed the voyage from Spain to Mexico, and from Acapulco to Manilla; and the first task he engaged in on his arrival in the Philippines was the study of Chinese. In a few months, we are told, he made himself master of that difficult language, and was able to preach, to catechise, and to receive confessions in it with ease. At this time, Langara, king of Cambodia, apparently with a view of ingratiating himself with the Spaniards, sent a request for preachers to instruct himself and his people. Alonso Ximenez, the father provincial, went and took with him Aduarte. After a dangerous voyage they arrived at Cambodia, and found that in the interval the King of Siam had invaded the country, and laid it waste, that the monarch who had sent for them had retired to the neighbouring country of Laos, and that on the King of Siam's retiring, one of the nobility of Cambodia had assumed possession of the throne. The usurper at first received the Spaniards well, and assured them that he merely held the government till the return of Langara; but they were informed that this was a mere pretence, and that he had determined on a general slaughter of the strangers. The Spaniards therefore resolved to seize the king in his palace, and hold him as a hostage for their safe departure. Forty of them, after having taken the sacrament, set out on this enterprise with Aduarte in their company, forced their way into the palace, and would have effected their purpose,

but for a private passage by which the king made his escape. The Spaniards were immediately attacked by crowds of infuriated Cambodians, whom they estimated at the number of 20,000. Their captain being wounded, Aduarte took his place, while the usurper mounted an elephant, and directed the attack. The fight continued for two days, and at the end of that time the Spaniards made their way to their ships, and set sail for Cochin China. Their safety was due to a fortunate accident, somewhat similar to that which, as if by a miracle, preserved Cortez and his companions at the battle of Otumba; — the King of Cambodia had been struck by one of their bullets, and after two hours of fury, during which, heedless of his wound, he kept incessantly inquiring if the Spaniards were destroyed, he had expired. The Spaniards did not become aware of this till their arrival in Cochin China, when it was determined to send Aduarte and two other messengers to find Langara in Laos, and inform him that he might safely return; but circumstances arose which detained Aduarte in Cochin China, while the others proceeded on their mission. In a short time the King of Cochin China, irritated at a demand preferred by his visitors for the restoration of a ship which some Chinese then in his service had carried off from the Philippines, ordered their destruction by means of fire-ships. The Spaniards again escaped in their vessels, more narrowly than even at Cambodia, but only to meet fresh perils at sea. In an encounter with native corsairs Aduarte was severely wounded, and left for cure at Malacca, and on his recovery he embarked for Manilla in another ship, which on the voyage caught fire, when the captain throwing himself at Aduarte's feet to confess, the dauntless missionary pushed him away, and told him to attend to his duty. The captain took the advice, and the ship arrived in safety at Manilla. Here, shortly after Aduarte's return, an embassy arrived from Prauncar, the son and successor of Langara, who, on hearing of the death of the usurper, had returned and succeeded in gaining possession of a large part of his kingdom. Prauncar requested the assistance of soldiers to conquer, and priests to convert, the remainder: the government of the Philippines was unable to assist him; but one of the ex-governors, Don Luis Perez das Mariñas, a knight of Calatrava, undertook the affair on his own account. The ships for the enterprise were got ready, we are told by Gonzalez, "in the usual way of government officials who are not to go in them, and so of all the ships that went on this expedition, every one was lost." That in which Aduarte embarked was dashed to pieces on the Babuan Islands, and a crazy boat was built by the crew, in which Aduarte went to New Segovia in Luzon, and procured assistance, by which they returned to Manilla. Here he received letters from

Perez das Mariñas, informing him that the other ships had been seriously damaged on the coast of China, and entreating him to hasten to Canton to petition the Chinese viceroy who detained them to allow their departure. Aduarte, who was the best, if not the only Chinese scholar in the Philippines, went to Canton, and was plunged into a sea of troubles, which he appears to have regarded as worse than all he had yet encountered. An imperial visitor sent by the court of Pekin to investigate the conduct of the provincial authorities, was then at Canton, and forming an exaggerated notion of the wealth of the Spaniards, determined on extorting from Aduarte an enormous bribe. The imprisonment and torture of the unfortunate friar, the surety offered for the payment of the bribe by a Chinese merchant who traded to the Philippines, the escape of Aduarte from the merchant's house where he was left in confinement, his pursuit to the Spanish fleet which was now again ready to set sail, and the generous payment of the sum by Perez das Mariñas, are incidents which, as told with simplicity and modesty by Aduarte himself, form a most interesting and spirited narrative. After a few more years in the East, Aduarte made a voyage in 1603 to Spain, — then back to Manilla, — then, much against his own will, to Spain again, where for ten years he was procurator of his order, and in that capacity went in 1611 to Paris to the general meeting of the order of preachers, called by the master Galamini. He afterwards returned to Manilla, and was made prior of Manilla, and in 1632 appointed by Philip III. to the bishopric of New Segovia, called by the natives Cagaion, in the northern part of the island of Luzon. He could not be persuaded to accept the dignity till three years after in 1635, and he did not enjoy it for more than eighteen months, during which it produced no change in his temper and habits. He died in August 1637, sincerely lamented.

The works of Aduarte are all in Spanish. An account of the martyrdom of the converts in Japan, "*Relacion de muchos Christianos que han padecido por la fé Catholica en el Japon desde el año de 1616 hasta el de 1628,*" is stated by Latassa to have been printed in the original in 8vo. in 1632; but the Italian translation published at Rome in 4to. in 1637, appears to be the only edition generally known. Another work is on the history of the efforts of the order to which he belonged for the conversion of the Philippines and neighbouring countries, "*Relacion de algunas Entradas que han hecho los Religiosos de la Orden de Predicadores de la Provincia del Sancto Rosario de las Islas Filipinas en tierra de infieles de las mismas Islas, y otras vecinas a ellas, de pocos años a esta parte,*" &c. (8vo. Manilla, 1633.) This work is probably incorporated in his larger

and more comprehensive one on the same subject, "Historia de la Provincia del Sancto Rosario de la Orden de Predicadores," &c., or "History of the Province of the Holy Rosary of the Order of Preachers in the Philippines, Japan, and China," (folio, Manilla, 1640.) This work was first published, as a comparison of dates will show, three years after his death, with a continuation by Domingo Gonzalez. The two volumes of which the Manilla edition consists were republished in one at Saragossa in 1693, with a further continuation, forming a second volume of the same size as the first, by Fray Baltasar de Santa Cruz. Five chapters of the first book are occupied with Aduarte's account of his adventures in Cambodia and Cochin China, and at Canton, and singularly enough the narrative is repeated with little change almost at its original length in the continuation of Gonzalez. The portion of the work by Aduarte is written with much spirit and more liberality than might have been anticipated from a man of his time and country. (Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii. 493, &c.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 521, &c.; Aduarte, *Historia de la Provincia*, &c., edition of Manilla, libro i. 207—244. libro ii. 376—406., edition of Saragossa, i. 189—223. 723—748.) T. W.

ADVENIER-FONTENILLE, HIPPO-
LYTE ANTOINE, born at Paris in the year 1773, was made captain of engineers in 1794, and obtained the decoration of the Legion of Honour, in 1807. He took part in the composition of several vaudevilles: "L'Ainée et la Cadette;" "Panard, Clerc de Procureur;" "Gresset;" "Le Trois Mai;" "Griselidis." He also wrote an opera entitled "Le jeune Oncle," and composed a pot-pourri called "La grande Joie de la Rivière de Seine." His death took place in 1827. (*Biographie Universelle*, en six volumes, 1838.)

J. W. J.

ADVENTIUS, a bishop of Metz, who lived in the ninth century of our æra; he was educated in the palace of Drogo, a natural son of Charlemagne, who preceded Adventius in the episcopal dignity. In a document bearing the date of 848, the Emperor Louis the German calls him "episcopus Sancti Arnoldi," from which it has been inferred that at this time he was abbot of St. Arnold at Metz. After the death of Drogo, in 858, Adventius was made bishop of Metz, and in this capacity he was present at several synods which were held at that time. In 860 he was present at the council held at Aix-la-Chapelle, where the divorce of King Lothar from his wife Thietberga was considered. From a desire to please the king, Adventius spoke in favour of the divorce, which drew upon him the severe censure of Pope Nicholas I. It was immediately after this occurrence that he wrote the seven

letters which are still extant, and in which he endeavours to defend his conduct. Subsequently, however, he became reconciled to the pope, and died in his see at Metz, in 873 or 874.

His letters are printed in Labbeus, "Concilia," vol. viii., and in Calmet, "Bibliothèque Lorraine, ou Histoire des Hommes illustres qui ont fleuri en Lorraine." Nancy, 1751. (See also Baronii *Annales*, ad ann. 862, &c.)

L. S.

ÆA'CIDAS (Ἀιακίδης), king of Epirus, was lineally descended from Neoptolemus, son of Achilles, through an unbroken succession of Epirot kings: his father Arymbas was either uncle or brother to Olympias, the mother of Alexander the Great, and he was the father of Pyrrhus. Taking part with Olympias against Cassander, he entered Macedonia (B. C. 316), to relieve the siege of Pydna; but had no sooner left his dominions, than his subjects revolted, declared his crown forfeited, and made alliance with Cassander. Being however recalled, he again engaged in war with Cassander, and was killed in battle, B. C. 313. (Diodorus, xix. 11. 36. 74.)

A. T. M.

ÆA'NTIDES (Ἀλαντίδης), a dramatic writer of Alexandria, who lived in the time of the first Ptolemy. He was by some grammarians reckoned one of the seven tragic authors of Alexandria, who formed the so-called Tragic Pleiad (πλειὰς τραγική); and it is only from these lists that we know his name. (*Schol. ad Hephæst.* c. 9.; Næke, *Schedæ Criticæ*, Halæ, 1812; Welcker, *Die Griechischen Tragödien*, 1245, &c.) L. S.

ÆEDE'SIA. [HERMIAS.]

ÆEDE'SIUS (Ἀιδέσιος), a New-Platonist, who lived in the time of Constantine the Great. He was a native of Cappadocia, and belonged to a family of very high rank, but of reduced circumstances. His father sent him to Greece, that he might learn some art or profession, which would enable him to maintain himself. When he returned home, and brought back no treasures except a love for wisdom, he was driven away and persecuted by his father; but after some time, the son induced his father to receive him again into his house, and to allow him to follow his favourite pursuits. The father agreed, and when he discovered that his son attracted the attention and admiration of the ablest men of the time, he almost worshipped him. Æedesius, in order to perfect himself, went to Syria to hear the celebrated Iamblichus, and became his most eminent and zealous disciple. After the death of Iamblichus, his school was broken up by the persecutions of Constantine, and Æedesius returned to Cappadocia, where a number of young men, eager to learn, assembled around him; but as he was regarded as the head of the heathen philosophers, and as the continuator of the school of his late master, he became alarmed

about his safety, and had recourse to divination and oracles to discover the destiny that was awaiting him. The answers confirmed his apprehensions, and he made serious preparations for withdrawing himself. But his disciples compelled him, partly by entreaties and partly even by threats, to continue his lessons. Ædesius yielded; but, thinking Pergamus a safer place for him, he withdrew thither. His exertions in the new school which he formed there were crowned with the most brilliant success; and the most distinguished philosophers of the subsequent age, such as Chrysanthius, Maximus, Eusebius, and the Emperor Julian, were instructed by him at Pergamus. Ædesius lived to a very old age, but the date of his death is unknown. His doctrines were, on the whole, the same as those of Iamblichus, but he was less enthusiastic, the cause of which is said to have been his fear of the persecutions of Constantine. He is not known to have written any work. (Eunapius, *Lives of Philosophers and Sophists*, p. 35, &c. edit. Heideib. 1596.) L. S.

ÆGIDIUS CORBOLIENSIS, the commonly received author of some Latin medical poems, concerning whose names, and life, and date there are many doubts and discrepancies. These have arisen from his having been confounded with the Oxford Dominican professor, Ægidius de St. Ægidio, as he is now and then mentioned as a native of England: sometimes he is supposed to be the same as an epic poet of Paris of the same name; sometimes he is called Atholiensis, from being born at Athol in Perthshire; and sometime Atheniensis, as if born at Athens. Ægidius (Gilles, or Giles,) never gives himself any other appellation; but some persons call him by the Christian name of John or Peter. He was born at Corbeil, in the present department of Seine et Oise, in the latter half of the twelfth century; and perhaps, as Corbeil is not far from Paris, this is all that is implied by the following passage from the poem of his contemporary Ægidius Parisiensis, which contains also a testimony in favour of his scientific and poetical merits:—

“Nominis ille mei celeberrimus arte medendi,
Cum sit et hic [i. e. at Paris], ortus, cujus facundia
grata est
Et nunquam laudanda satis, nec in agmine vatum
Nominis extremos sortiri debet honores.”

He took his medical degree at Salerno, but it is uncertain whether he also studied at Paris and Montpellier. He became physician in ordinary to King Philip Augustus of France, who reigned from A.D. 1180 to 1223; and he is supposed to have been a professor at Paris, and at the head of the medical faculty in that city. His metrical works which remain show him to have been a well-informed physician, who imitated the ancients, and was formed (as far as his age allowed)

after their model. He has done whatever was possible for his ill-chosen subjects, the dryness of which should hardly be attributed to him, but to the time in which he lived, when it was the prevailing taste to introduce scientific, moral, religious, and suchlike subjects into Latin verse. The works of Ægidius are—1. “De Urinis” (“On the Signs of Disease furnished by the Urine”), a semiotic poem, consisting of a short preface in prose, and 352 verses, chiefly hexameter, with a few pentameters. This compendium of uroscopy was much read and used even as late as the sixteenth century, and was enriched with commentaries by Ægidius himself, Gilbertus, Gentilis de Fulgineo, and others. It was published (as the author tells us in the preface to his work “De Pulsibus”) hastily, and without receiving his last corrections and improvements; and it is certainly far inferior in language and composition to his later poem on the pulse. As his works are not often met with, a few lines may be quoted as a specimen, and the opening of his poem “De Urinis” affords an example of the etymological knowledge of his time:—

“Dicitur *urina* quoniam fit *renibus una*,
Aut ab *urith* Græco quod demonstratio fertur,
Aut quia quod tangit, mordet, desecat et *urit*.
Ut de lacte seri se limpidus eliquat humor,
Sic liquor *urinæ* de massa sanguinis exit,
Sanguinis est *urina* serum, subtile liquamen,” &c.

The poem ends thus:—

“Plus numero peccat nephelis nigra, non ideo plus,
Plus peccat sedimen nigrum, sed non numero plus,
Defectum numeri causæ violentia pensat,
Aggravat et cumulat mala circumstantia culpam.”

2. “De Pulsibus” (“On the Signs of Disease furnished by the Pulse”), another semiotic poem, with a long preface in prose. It consists of 380 hexameter lines, which are studiously polished, and it may be called a good didactic poem. It enjoyed a great reputation in the medical schools of the middle ages, and was often commented upon; it opens thus:—

“Ingenii vires modicis conatibus impar
Materies onerosa premit perplexa figuris,
Ardua, difficilis, nodosa, impervia, parvis
Ardua molimur, nulli tentata priorum,
Qui tanti prærupta maris transire volentes
Non freti ratis officio vel remigis usu,” &c.;

and ends thus:—

“Cujus cum primis incisio dentibus acta
Est gravis, in reliquis gravior, funesta supremis,
Corporis hoc pulsu fatalis serra vigorem
Amputat, et vitam nubes lethalis obumbrat.”

It was intended (as the author tells us in the preface) to take the place of the treatise on the same subject which went under the name of Philaretus, and which was the popular text-book of those times. 3. “De Laudibus et Virtutibus Compositorum Medicaminum” (“On the Praises and Virtues of Compound Medicines”), a long poem which treats of materia medica and therapeutics, and consists of a preface in prose and 4663

hexameter verses. These are divided into four books, and treat of eighty pharmaceutical compounds then in use. The whole is a poetical paraphrase and explanation of the notes of his tutor, Matthew Platearius, on the "Antidotarium" of Nicolaus Præpositus. It begins thus :—

"Quæ secreta diu noctis latuere sub umbra,
Clausula verecundi signo celata pudoris,
Gesta sub involucri mentis clarescere quærent,
Eruta de tenebris cupiunt sub luce videri;
Tecta patent, obscura nitent, scintillaque mentis
Fulgurat accenditque novum fax ignea vatem;
De tepida concepta prius tenuique favilla,
Jam large rutilos emittit lampadis ignes," &c.

The whole poem ends thus :—

"Omnis vera potens geminis servabitur annis,
Corruit in vitium, cum vult transire secundum."

The two poems, "De Urinis," and "De Pulsibus," have been often published: the first edition appeared at Padua, 4to. 1483-4, edited by Avenantius: they were also published at Venice, 4to. 1494; at Lyon, 8vo. 1505, 1515, and 1526; and at Basle, 8vo. 1529. Of the pharmacological poem only one manuscript was known to exist, and there was till lately only one edition (and that a very incorrect one), in P. Leyser's "Hist. Poët. et Poëm. Medii Ævi," Halle, 8vo. 1721 and 1741. Of these three poems a learned and excellent edition was published by Choulant, Leipzig, 8vo. 1826, with a preface, notes, and indices. Besides these three poems there is, 4. a pathological poem, "De Signis Morborum" ("On the Signs of Diseases"), which has never been printed, but which is supposed to be still in existence somewhere in manuscript. To assist in recognising the poem it may be useful to mention that it begins thus :—

"Aude aliquid, mea Musa, novi, proscribere timorem,
Parsius arguti timeas censoris acumen,
Atque leonini morsus ad vulnera dentes
Æqua mente feras, dicas sufferre cachinnos,
Ne trepida, quam mutus erit feritate remota,
Quem sævire times," &c.;

and that the last line is—

"Crudaque materies cum digestivo fatiscit."

Ægidius himself speaks, in his pharmacological poem, (lib. i. v. 241.) of this work being begun, but not yet finished. (Fabricius, *Biblioth. Græc.* xiii. 34. Ed. Vet.; C. G. Kühn, *Additam. ad Elench. Medic. Vet. à J. A. Fabr. exhib.*; Haller, *Biblioth. Anat.* i. 141.; Id. *Biblioth. Medic. Pract.* i. 429.; Choulant, *Prolegom. ad Ægid.*; Id. *Handb. der Bücherkunde für die Aeltere Medicin*, Leipzig, 8vo. 1841.)

W. A. G.

ÆGIDIUS, surnamed ROMA'NUS, was a celebrated theologian and scholastic philosopher, who lived about the end of the thirteenth and the beginning of the fourteenth century of our æra. He belonged to the ancient and illustrious Roman family of the Columnas (Colonnas). Hence his surname Romanus, and the name Ægidius de Columna by which he is sometimes called. He is sometimes also designated by the name of Ægidius Bituri-

censis, because, during the latter part of his life, he was archbishop of Bourges in France. He studied under the celebrated Thomas of Aquino, and subsequently distinguished himself so much by his learning that he was sometimes called by no other name than that of "doctor fundatissimus." He at first belonged to the order of the Augustine monks, of which he afterwards became the general. For some time he lectured in the university of Paris on philosophy and theology. In 1294 he was raised to the archbishopric of Bourges, where he died on the 22d of December, 1316.

Ægidius Romanus wrote a very great number of works, which are partly theological and partly philosophical. The most interesting among those which have been printed, are—"Defensorium sive Correctorium corruptoris Librorum Sanctorum Thomæ Aquinatis." Naples, 1644, fol. "De Regimine Principum," or, as others call it, "De Institutione Principum." Rome, 1572, fol. This work has often been reprinted, and is also translated into Spanish: "Regimiento de los Principes." Seville, 1494, fol. "De Renuntiatione Papæ," printed in Rocaberti, "Bibliotheca Pontificia." This work is an apology for Pope Boniface VIII. "Pro et contra Pontificiam Potestatem," printed in Goldast's "Monarchia," vol. ii. "Hexahemeron, id est, de Operibus sex Dierum," printed at Venice, without date. "Commentarii in Aristotelem et Alpharabium." Venice, 1515, fol. "Gaietani Expositio in Librum de Cælo ac Mundo, cum Quæstionibus Egidii de Materia Cæli." Venice, 1502, fol. "Quæstiones in secundum Librum Sententiarum, cum Notis Angeli Rochæ." Venice, 1581, 2 vols. fol. The "Quæstiones" to the third book were edited, with Notes, by Fulgentius Gallucius. Rome, 1623, fol. "Schola Ægidiana, sive Theologia ex antiquata juxta Doctrinam Sancti Augustini a B. Ægidio Columna expositam, cura F. N. Gavardi." Naples, 1683; Rome, 1694 and 1696; 6 vols. fol. A great many other works have never been printed, and are in manuscript in various libraries, such as the royal library of Paris, and in the libraries of Rome, Turin, Stargard, and other places. The library of Corpus Christi College, Cambridge, contains his treatise "On the Body of Christ, or the Sacrament of the Altar." (Cave, *Hist. Lit.* ii. 339, &c.; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 51, &c.; Jöcher, *Allgem. Gelehrten-Lexic.* i. 111.; Adelung's *Supplement*, i. 249, &c.; Saxius, *Onomast. Lit.* ii. 330.) L. S.

ÆGIDIUS OF VITERBO. His complete name is Ægidius Antonius Canisius; and some writers, not being aware of this fact, have considered the two names as denoting two different persons. He was born in the villa Canapina, near Viterbo, in the year 1470, and belonged to a patrician family. His father's name was Antoninus Canisius,

and that of his mother, Maria del' Testa. He studied in the establishment of the Augustine monks at Viterbo, and was made a doctor of divinity. He entered the order of the Augustine monks, and, in 1503, he became their general. In this capacity, he was present, in 1512, at the synod of the Lateran. In 1517 he became cardinal, and was successively bishop of Castro, Lanciano, Zara, Sutri, Nepi, and Viterbo, and was employed, during this time, by the papal see, as ambassador (*legatus a latere*) to several European courts. It is generally supposed that he would have been raised to the papal see, if he had lived longer. He died at Rome on the 12th of November, 1532.

Ægidius was a very good Greek and Latin scholar, and was also acquainted with several oriental languages. His contemporaries regarded him as one of the most learned men and as the greatest pulpit orator of his time. He wrote several works, but two only have been printed separately: 1. The speech he made at the synod of the Lateran, "*Oratio prima Synodi Lateranensis habita, per Ægidium Viterbiensem*," first printed at Rome in 1513, 4to.; it is also contained in several collections of councils. 2. "*Ægidianæ Constitutiones cum Additionibus Carpensibus et Glossis Casparis Gaballini*." Venice, 1605, fol. The most important of his other works are collected in Martène's "*Veterum Scriptorum et Monumentorum Collectio Nova*," tom. iii.; and among them are a "*Vocabularium Linguae Sanctæ*," "*Panegyris de Viris illustribus et Sanctitate insignibus Conventus Illicetani*," "*Epistolarum libri viii.*," "*Scholia Platonica Evangelio conformia*," "*Philosophia ad Mentem Platonis*." Some of his works have never been printed. (A. Oldoini, *Athenæum Romanum*, p. 33.; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 63.; *Fortgesetzte Sammlung von alten und neuen Theologischen Schriften*, 1748, p. 58, &c.; Jöcher, *Allgem. Gelehrt.-Lexic.* i. 112.; Adelung's *Supplement*, i. 252.) L. S.

ÆGIMUS or ÆGIMIUS (Αἰγίμος, or Αἰγίμιος), an ancient Greek physician of Velia, supposed to have lived before Hippocrates, who is said by Galen (*De Diff. Puls.* i. 2.; iv. 2, 11. tom. viii. p. 498. 716. 752. ed. Kühn,) to have been the first person who wrote a work expressly on the pulse. His treatise was entitled *Περὶ Παλμῶν*, "*On Palpitations*," a name which is alone sufficient to prove its antiquity. A person of the same name is mentioned by Callimachus (*Athen. Deipnos.* xiv. s. 51. p. 643.) as having written a work on the art of making cheesecakes; another is said by Pliny (*Hist. Nat.* vii. 49. ed. Tauchn.) to have lived two hundred years.

W. A. G.

ÆGINE'TA, a Grecian sculptor, or rather modeller, who lived about 250 B. C. Pliny is the only ancient author who mentions this artist, and he does not particularise any of

his works. The name has given rise to some discussion among modern writers. Winckelmann considered Ægineta to be an epithet indicating the country of an artist, and not his real name, which Pliny has omitted to mention. Others contend that it is to be received as a distinct name; and therefore that Ægineta is to be classed among the sculptors who flourished between the XXXth and XLth Olympiad. According to Pliny, Ægineta was the brother of Papias, a distinguished painter.

R. W. jun.

ÆGINE'TA, PAULUS. [PAULUS.]

ÆGINHARD. [EINHARD.]

ÆLFRIC. [ALFRIC.]

ÆELFSIN, an Anglo-Saxon monk, who lived about the end of the tenth century, and distinguished himself by his manuscripts and their miniature illuminations. A curious example of this Anglo-Saxon painting, which forms a good standard specimen of the strange state of the art of that period, is still preserved in a manuscript by Æelfsin in the British Museum. It represents St. Peter seated upon a throne, and a monk of a comparatively very diminutive size, offering him a book. The saint holds in his right hand the two keys; his left is in the attitude of benediction. (*MSS. Cott. Titus. D xxvi.*)

R. N. W.

ÆLIA GENS (Plebeian). An exact affiliation of its branches is impossible. The following are its principal families and personal names:—

ÆLIUS PÆTUS CATUS. [PÆTUS.]

ÆLIUS GALLUS. [GALLUS.]

ÆLIUS LA'MIA. [LAMIA.]

ÆLIUS MARCIA'NUS. [MARCIA'NUS.]

ÆLIUS SEJA'NUS. [SEJA'NUS.]

ÆLIUS SPARTIA'NUS. [SPARTIA'NUS.]

ÆLIUS STILO. [STILO.]

ÆLIUS TUBERO. PÆTUS, CATUS. [TUBERO.]

ÆLIUS VERUS. [VERUS.]

STAIENUS, LIGUR, &c. were local rather than personal or gentile appellations of the Ælii.

W. B. D.

ÆLIUS PUBLIUS. One of the original plebeian quæstors of Rome, was elected B. C. 406. (*Livy*, iv. 54.)

W. B. D.

ÆLIA'NUS. A list of the various persons of this name is given in a note to Fabricius, *Bibliotheca Græca*, ed. Harles, v. 611. G. L.

ÆLIA'NUS, CLA'UDIUS (Κλαύδιος Αἰλιανός), called also Sophista, a native of Præneste, and a Roman citizen, was a pupil of Pausanias the rhetorician, and also a hearer of Herodes Atticus. He made himself perfect master of the Greek language, and, in the judgment of the elder Philostratus, his biographer, his knowledge of the Attic dialect was equal to that of a native Athenian. Philostratus says that Ælian himself stated that he had never left Italy; but, in the last chapter of the eleventh book of his "*History*"

of Animals," Ælian tells us that he saw at Alexandria, in Egypt, a bull with five feet. Suidas (v. Αἰλιανός) says that Ælian was also a pontifex (ἀρχιερεὺς), but whether at Rome or elsewhere does not appear; and that he taught rhetoric at Rome in the period following the reign of Hadrian. Finding himself little qualified for the occupation, he became a writer, and acquired considerable reputation. He lived to upwards of sixty years of age, and died childless. He abstained from marrying in order that he might have no children.

The time of Ælian is fixed approximately by the facts already stated, and by the circumstance that he was a contemporary of the younger Philostratus. Philostratus, also, in the "Lives of the Sophists," places them in chronological order, and Ælian comes in his arrangement last but one in the second book, at the head of which is Herodes Atticus. Accordingly, it is probable that he was writing in the early part of the reign of Alexander Severus, who became emperor in A. D. 222. Perizonius also shows that Ælian took many things from Athenæus, and therefore must have written after him. Athenæus (xv. 686. Casaubon,) mentions the death of Ulpian, which took place in or about A. D. 228.

Ælian wrote a work in Greek, entitled "Various History" (Ποικίλη Ἱστορία), in fourteen books, divided into short chapters, which is extant, though it has probably suffered some mutilation. The "Various History" consists of extracts from other writers, and may be considered as a kind of Ana, but it has little merit, either as regards the selection or the handling of the materials. The author takes largely from Herodotus, Thucydides, Aristotle, Plutarch, and others, but he seldom mentions his authorities, though he often transcribes their words. The chief value of the work consists in the fragments which it contains of lost writers; and it has been well remarked that it is a pity that the compiler ever gave himself the trouble of altering the expression of his originals. We collect from his work that he was a religious man, and that he wished to recommend good habits and virtuous principles.

The first edition of the Greek text of the "Various History" is by Camillus Peruscius, Rome, 1545, 4to: this edition contains also Heraclides, Polemo, Adamantius, and Melampus. The learned edition of J. Perizonius appeared at Leyden, 1701, 8vo; and that of Abr. Gronovius at Leyden, 1731, 2 vols. 4to. One of the latest editions is by G. H. Lünemann, Göttingen, 1800, 8vo., in which the editor has chiefly followed the text of Gronovius and that of Coray, in his "Hellenica Bibliotheca." There are Latin, German, French, Italian, and English versions of the "Various History." It was translated into English by Abraham Fleming, London, 1576,

4to.; and by Thomas Stanley, London, 1665, 1670, 1677, 8vo.

Another extant work of Ælian is entitled *Περὶ Ζώων ἢ περὶ Ζώων ιδιότητος* ("On Animals, or the Peculiarities of Animals"). It is in seventeen books, each of which is divided into short chapters, and in plan resembles the "Various History." There is no arrangement in the matter; but what the author has to relate, he tells briefly and clearly. In his Epilogus he answers the objection that might be made to his want of method, and he says that he is a man who chooses to follow his own plan; and further, that his method, such as it is, produces more variety than if he had arranged under separate heads all that pertained to each animal which he mentions. He collected his materials from numerous writers, of whom he cites a great number; but he also claims the merit of being an original observer. Men who are fond of money and ambitious, he says, will blame him for occupying himself with such pursuits, when he might have acquired distinction and wealth; but he preferred observing the nature of animals to being numbered among the great and the rich. The work contains many fabulous stories, though the author sometimes expresses his disbelief of them, and, in other cases, leaves the matter to the judgment of the reader. Gesner states that Ælian has often merely paraphrased Oppian; and, in many cases, the text of Oppian may be amended by a comparison with Ælian.

The first edition of the "History of Animals" appeared in the edition of all the works of Ælian by Conrad Gesner, Zürich, 1556, fol. A new edition by Abr. Gronovius was printed at London by Bowyer, 1744, 2 vols. 4to. The edition of J. G. Schneider appeared at Leipzig, 1784, 2 vols. 8vo. Schneider, whose acquirements qualified him to be a good editor of the "History of Animals," left materials for a critical edition of this work, which appeared at Jena, by Fr. Jacobs, 1832, 2 vols. 8vo.

Vossius and others have maintained that the author of this book lived after the author of the "Various History;" but there is no proof for this assertion, and the internal evidence derived from the two works is in favour of their being by one hand.

Twenty extant letters are attributed to Ælian, entitled *Ἐκ τῶν Αἰλιανοῦ ἀγροικικῶν Ἐπιστολῶν*, or "A Selection from the rustic Epistles of Ælian." They are imaginary letters, written in the names of Athenian husbandmen, and are of the class of those rhetorical essays which are of no value. They were first published by Aldus Manutius, in the collection of Greek Letters, Venice, 1499, 4to.

Among Ælian's lost works are at least three books on "Providence" (*Περὶ Προνοίας*), which are cited by Suidas and Eustathius;

and a treatise on the "Manifestations of the Deity" (Περὶ Θεῶν Ἐνεργειῶν), which may be the same as the work on Providence. In this work he attacked the Epicureans; and the same sect apparently is alluded to in a passage of his "Various History" (vii. 44.), in which he contrasts the elephant, who adores the gods, with men who doubt "their existence; or, if they admit their existence, doubt if the gods concern themselves about human affairs." There is also attributed to him an invective against Gynnis, or "an effeminate man," by whom Elagabalus was probably intended. It is hardly necessary to remark that it was not written in the lifetime of the person who is abused, a fact which also appears from Philostratus. (Fabricius, *Biblioth. Græc.* v. 609.) G. L.

ÆLIA'NUS, ME'CCIUS (Αἰλιανὸς Μέκκιος), a physician of Rome, who lived in the second century after Christ. Galen calls him the oldest of his tutors (*De Ther. ad Pamphil.* init. tom. xiv. p. 299., if this treatise is genuine), and always speaks of him with respect. His father, also, would appear to have been a physician, as Galen speaks of his making an abridgment of his anatomical writings. (*De Dissect. Musc.* init. tom. xviii. p. ii. p. 927. ed. Kühn.) In the same place Galen praises his work on the anatomy of the muscles; and in another (*De Ther.* loco cit.) he tells us that he placed great reliance in the Theriaca, which he used during the prevalence of an epidemic in Italy with great effect, both as a preservative against the disease, and also as a means of curing those who were attacked by it. He seems to have gained great reputation by these cures, as Abú-l-faraj mentions the same anecdote (*Hist. Dynast.* p. 77.), with merely this variation in the circumstances, that he says the disease broke out at Antioch, instead of in Italy. W. A. G.

ÆLIA'NUS TA'CTICUS (Αἰλιανὸς Τακτικός) is the author of a work "On the Ordering of Battles" (Περὶ Στρατηγικῶν τάξεων Ἑλληνικῶν), in one book, which consists of fifty-three chapters. The author states in his dedication to the emperor Hadrian, that he had been well instructed in Greek military tactics, but that he was not acquainted with the Roman system: he also says that he was decided to write this treatise by a conversation which he had with the Emperor Nerva at the house of Frontinus (the author of the "Strategemata"), at Formiæ. It is therefore very easy to distinguish this Ælian from the author of the "Various History," with whom he has been often confounded. The title of the work of Ælian, as given by Robortellus, in his edition, Venice, 1552, 4to, is Περὶ Στρατηγικῶν τάξεων Ἑλληνικῶν ("On the Military Tactics of the Greeks"), a title which corresponds to the contents of the work, though it does not appear certain that the word Ἑλληνικῶν is in the MSS. In the

MSS. and in the old editions, the author's name is written simply Ælianus, and not Claudius Ælianus, as in the latest editions.

Ælian is quoted by the emperor Leo in his treatise on tactics, and also by Constantine Porphyrogenetus. In this work the author states that he will treat on naval tactics also; but this treatise has not yet been found.

The first edition of the Latin translation of Ælian, which was made by Theodore of Thessalonica, appeared at Rome, 1487, 4to, together with Vegetius, Frontinus, and Modestus; and this edition is also found separately. The first edition of the Greek text was that of Paris, 1532, 8vo; but this was much surpassed by the edition of F. Robortellus, Venice, 1552, 4to. This edition contains both a new Latin version by Robortellus, and the version of Theodore, together with many cuts. The treatise on tactics is also contained in Gesner's edition of Claudius Ælianus. A useful edition of Ælian's "Tactics" appeared at Leyden, printed by L. Elzevir, 1613, 4to.

There are German, French, Italian, and English versions of the "Tactics." It was translated into English by Captain John Bingham, London, 1616, folio, with a dedication to Prince Charles, which is dated by the translator, "from my garrison at Woudrichem, in Holland." The translator says in his preface, that "Ælian hath in a small volume so expressed the arte (military), that nothing is more short, nothing more linked together in coherence of precepts, and yet distinguished by such variety, that all motions requisite or to be used in a battaile are fully expressed therein." The translation is "illustrated with figures throughout, and notes upon the chapter of the ordinary motions of the phalange." This edition only contains notes on the first twenty-nine chapters. There is added to it the exercise military of the English in the service of the Estates of the United Provinces in the Low Countries, "by the order of that great general, Maurice of Nassau, Prince of Orange," &c. The translator published a second edition of part of this translation under the following title: "The Art of embattailing an Army, or the second Part of Ælian's Tactics, containing the Practice of the best Generals of all Antiquitie, concerning the Forms of Battailes, &c.; by Captaine John Bingham," London, fol. 1631. The author calls this his "last endeavours upon Ælian." This volume begins with the thirtieth chapter, and it contains valuable notes on all the chapters, from the thirtieth to the last, and also cuts to illustrate the text and the notes. The margin of the notes in both editions contains references to other Greek and Latin writers on military matters and to the historians, as Xenophon, Polybius, Arrian, Appian, Polyænus, Vegetius, Leo, and others. Altogether this translation is a very useful book for those who

wish to understand the military terms of the Greek writers and their ordering of battles. The Tactics were translated by Lord Dillon, London, 1814, 4to. (Fabricius, *Biblioth. Græc.* v. 622.) G. L.

ÆLIUS ARISTIDES. [ARISTIDES.]

ÆLIUS DIONYSIUS. [DIONYSIUS.]

ÆLIUS DONATUS. [DONATUS.]

ÆLIUS PROMOTUS (Ἄλιος Πρόμωτος).

an ancient physician of Alexandria, the author of several Greek medical works still existing in manuscript in various libraries of Europe. His date is uncertain. Villosion (*Anecd. Gr.* tom. ii. p. 179. note 1.) says that he lived after the time of Pompey, that is, in the first century before Christ; while others consider him to be much more ancient, and Choulant, on the contrary, places him in the first century after Christ. (*Handb. der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841.) He is probably the person mentioned simply as "Ælius" by Galen (*De Compos. Medicam. sec. Loca*, lib. iv. cap. 6. tom. xii. p. 730. ed. Kühn). The prologue to one of his works, entitled *Δυναμερόν*, or a "Collection of Medical Formulæ," together with some extracts from it, consisting of recipes for pains in different parts of the body, is found in Bona's "Tractatus de Scorbuto," Verona, 1781, 4to. (p. 939, et seq.) and is reprinted by Kühn, in his "Additamenta ad Elench. Medicor. Vet. à Jo. Alb. Fabricio exhibit." Leipzig, 1826. Fabricius mentions another of his works, entitled *Ἱατρικὰ, Φυσικὰ, καὶ Ἀντιπαθητικά*, "On Medicine, Natural Philosophy, and Antipathies," an extract from which was sent by Ruhnken to Schneider, so full of absurdities, says the latter, (Præfat. in Nicand. *Alexiph.* p. xix.) as to be not worth publishing. (Præfat. in Nicand. *Ther.* p. xi.) A few fragments from another of his works, entitled *Περὶ Ἰοβόλων καὶ Δηλητηρίων Φαρμάκων*, "On Venomous Animals and Poisonous Drugs," are inserted by Mercuriali in his "Variæ Lectiones." (lib. iii. cap. 4.) He also several times quotes it in his work "De Venenis et Morbis Venenosis," (lib. i. cap. 16., lib. ii. cap. 2.) from which specimens it appears (lib. iii. cap. 4.) among other things, that he agreed with Ælian, (*On Animals*, lib. vi. cap. 20.) Apollodorus, (Plin. *Hist. Nat.* lib. xi. cap. 30.) and Nicander, (*Ther.* v. 769, &c.) in dividing scorpions into nine species. (Choulant and Kühn, *locis cit.*) W. A. G.

ÆLNOTH, a monk of the twelfth century, author of a life of St. Canute the Martyr, a contemporary king of Denmark. In the dedication to this work, Ælnoth states that he was born at Canterbury in England, but had lived for twenty-four years in Denmark, where he was a monk, or, as Resenius supposes, prior of the convent of St. Canute in Odense. The work is dedicated to King Nicholas, who reigned from 1105 to 1134, but appears to have been written in the reign of his predecessor Eric; from which it is

conjectured by Bartholinus, whose supposition is supported by Langebek, that 1109 is the date of the dedication, which will fix the time of Ælnoth's migration to Denmark at 1085. This is the period about which he relates that St. Canute removed to that country the relics of St. Alban, the English martyr, with the idea, it is supposed, of removing with it the good fortune of England; and Ælnoth very probably accompanied the sacred deposit. Canute himself became a martyr in the church which he erected to receive the remains of the English one.

There have been many editions of the "Historia Ortus, Vitæ, et Passionis S. Canuti," by Ælnoth. The first (Copenhagen, 1602, 8vo.), published by Hvitfeld, the Danish chronicler, is very inaccurate, and does not contain a single note, though Fabricius states the contrary in his "Bibliotheca Mediæ Latinitatis." The second, with notes by Meursius (Copenhagen, 1631, 4to.), is still more inaccurate; but was reprinted with all its faults by Lami, as an appendix to Meursius's "Historia Danica" (Florence, 1746). The first correct edition was by Sollerius, in the "Acta Sanctorum" of the Bollandists, under the date of the 10th of July; the second, by Bircherod, in the "Monumenta Cimbrica" of Westphalius; and the third, by Langebek, in the "Scriptores Rerum Danicarum Mediæ Ævi." Ælnoth's Life of St. Canute is considered by Langebek to be of great value as written by a contemporary, and abounding in incidental information. The style is censured as rhapsodical, occasionally ungrammatical, and generally difficult; but these were faults which Ælnoth had in common with most of the writers of the age. (Langebek, *Scriptores Rerum Danicarum Mediæ Ævi*, iii. 325—390, &c.; *Acta Sanctorum*, July, iii. 118—148.; Worm, *Forsög til et Lexicon over Danske, Norske og Islandske Eærde Mænd*, i. 13.) T. W.

ÆLRED. [AILRED.]

ÆELST, EVERT VAN, a Dutch painter, born at Delft, in 1602, who was very eminent in his line. He painted principally inanimate objects and still life,—as dead birds, dead game, vessels of gold and silver, and the various implements of war. A very favourite subject with him was a brace or two of partridges suspended upon a nail, painted upon a light ground. His pictures are conspicuous for an exquisite finish and a beautiful colouring, are very rare, and command high prices. He died in 1658. Although his works were excellent, he was surpassed by his nephew and scholar, Willem van Aelst.

R. N. W.

ÆELST, NICOLAS VAN, an engraver and printseller, born at Brussels in 1526. In 1550 he seems to have been established as a printseller in Rome, where he remained until his death, which happened about the beginning of the seventeenth century. Heine-

ken has given a list of the principal works which were engraved or published by this artist. Those from his own graver are of very ordinary pretensions, and comparatively few, and he generally omitted the names of the artists who engraved his plates for him, merely publishing his own name with the word *formis* following it. In 1589 he published a portrait of Pope Sixtus V. engraved by Ambrosio Brambilla, marked *A. B. Nicol. van Aelst formis*; he published also a large print in folio, of the grand picture by Giulio Romano, now in the Dresden gallery, of the Virgin washing the infant Jesus in a bath, which he marked *Rafa. Ur. inv. Nicolo van Aelst formis*. He published also several large prints from the designs of Antonio Tempesta. Of his own engravings may be mentioned a print of Cupid and Psyche after Giulio Romano in 1554; and one of Venus and Adonis, after Teodoro Ghigi. (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ÆELST, PAUL VAN. [KOEK.]

ÆELST, WILLEM VAN, painted the same class of subjects as his uncle Evert van Aelst, by whom he was instructed. He excelled also in fruit and flowers, which he represented with extraordinary skill. He was the son of Jan van Aelst, a notary, and was born also at Delft, in 1620. He first tried his fortune in France, where he remained four years. He afterwards spent seven years in Italy, principally in Florence, where his pictures attracted great notice, and where he was known as Guglielmo d'Odlanda. The then grand duke of Tuscany was a great admirer of his works, and as a mark of esteem he presented him with a chain and medal of gold. Several of Van Aelst's pictures of fruit, flowers, and still life, &c. are still preserved in the Pitti gallery at Florence. In 1656 he returned to Delft; but he settled ultimately at Amsterdam, where he experienced the greatest encouragement, and received very high prices for his works. Van Aelst married his maid-servant, by whom he had three children. He died in 1679. (Houbraken, *Schouburg der Nederlandsche Konst-Schilders*, &c.; Weyerman, *Levens-Beschryvingen der Nederlandsche Konst-Schilders*, &c.; Descamps, *La Vie des Peintres Flamands*, &c.) R. N. W.

ÆMILIA, a vestal virgin, who, when the sacred fire was extinguished, and she was condemned to die for her negligence in watching it, rekindled the embers miraculously by throwing her veil over them. (Dionysius Halic. *Antiq.* ii. 68.; Valerius Maximus, i. 1. s. 7.)

W. B. D.

ÆMILIA JULIA'NA, countess of Schwarzburg-Rudolstadt, was a daughter of Albert Frederic, count of Barby, and was born on the 19th of August, 1637. In 1665 she married Albert Anton, count of Schwarzburgh-Rudolstadt: she died on the 2d of December, 1706. She was a woman of great

piety and benevolence, and in her leisure hours she occupied herself with composing spiritual poems, many of which were subsequently incorporated in the hymn-books used in the Protestant churches of Saxony and Thuringia. These hymns are characterised by a feeling of pure piety and good sense; but their poetical merit is very small, and many of them are not much better than ordinary prose. The versification is tolerably good.

As the countess published her poems anonymously, the authorship of some of them became, after her death, the subject of some dispute, and several of them were ascribed to G. M. Pfefferkorn, of Tanna. One collection of the sacred songs of the countess was published in her lifetime, under the title "*Tägliche Morgen,—Mittags,—und Abendopfer*," Rudolstadt, 1699; and another appeared after her death, under the title "*Geistlicher Brautschmuck der Freundin des Lammes*," Rudolstadt, 1714. (Wolff, *Encyclopædie der Deutschen Nationalliteratur*, i. p. 25.) L. S.

ÆMILIA TERTIA, daughter of Æmilius Paullus I. wife of Scipio Africanus I. and mother of Cornelia, the mother of the Gracchi. She was celebrated for her conjugal affection and prudence, and for her wealth and splendour, both as the wife and widow of the elder Africanus. On her death, her grandson by adoption, Scipio Africanus (Æmilianus) II., bestowed her dowry, plate, and jewels on his mother Papiria, who afterwards appeared at the public festivals with the same pomp as Æmilia had displayed. (Polybius, xxxii. 12.; Valerius Maximus, vi. 7. s. 1.)

W. B. D.

ÆMILIA TERTIA, third daughter of Lucius Æmilius Paullus II. From her lips Æmilius received the first favorable omen of his victory over Perseus, king of Macedonia. On returning from the comitia, Æmilius found his daughter weeping; and, taking her in his arms, inquired the cause of her sorrow. "Know you not," she replied, "that Perseus" (a favourite dog) "is dead?" Her father exclaimed, "I accept the omen," and entered hopefully on his war with Perseus. (Plutarch, *Æmilius Paullus*, c. 10.; Cicero, *De Divin.* i. 46. 103.)

W. B. D.

ÆMILIA GENS, (originally, and in inscriptions, written AIMILIA,) one of the most ancient patrician houses in Rome. From the name of one of its oldest families—the "Mamerci"—it appears to have been of Oscan descent; "Mamers" being, according to Festus, "the Oscan appellation of Mars." Plutarch, however, in his life of Numa, (c. 8. 21.) says that the Æmilii were a Sabine, that is, a Sabellian, family. Festus and Plutarch concur in making Mamercus, the son of Pythagoras, the founder of the Æmilia Gens, which reckoned also among its mythic ancestors the usurper Amulius, the brother of Numitor, king of Alba, and an Æmylus, a son of As-

canus. The Æmilii dated their curule magistracies from the consulship of L. Æmilius Mamercus, B. C. 484. Among the numerous families of the Æmilii were the following:—

- | | |
|---------------------|-----------------|
| 1. Barbula. | 6. Mamercus, or |
| 2. Buca. | Mamercinus. |
| 3. Lepidus. | 7. Papus. |
| 4. Lepidus Porcina. | 8. Paullus. |
| 5. Macer. | 9. Scaurus. |
| | 10. Regillus. |

Of these the most remarkable were—

- | | |
|-------------|-----------|
| 1. Lepidi. | 3. Papi. |
| 2. Mamerci. | 4. Sauri. |

Some of the Æmilii, for instance, the Paulli, are better known by their gentile appellation, and are accordingly placed in this work under ÆMILIUS. For the remainder see the respective heads LEPIDUS, MAMERCUS, PAPUS, SCAURUS.

ÆMILII PAULLI.

(1.) M. Æmilius L. F. L. N. Paullus.
Cos. B. C. 302. Mag. Eq. 301.

(2.) M. Æmilius M. F. L. N. Paullus.
Cos. B. C. 255.

(3.) L. Æmilius M. F. M. N. Paullus,
Cos. B. C. 219. 216.
(Slain at Cannæ, B. C. 216.)

(4.) L. Æmilius L. F. M. N. Paullus Macedonicus.
Cos. B. C. 182. 168. Censor 164.

(5.) Æmilia
m.
P. Corn. Scipio
Africanus I.

[1.] Papiria, d. of C. Papirius Maso.
(Cos. B. C. 231.)

(6.) Elder son
adopted by
Q. Fabius Maximus,
became
Q. Fabius Maximus
Æmilianus.

(7.) Younger son
adopted by
P. Corn. Scipio,
son of
Africanus I.
became
P. Corn. Scipio Æmilianus.
(The destroyer of Carthage.)

(8.) Æmilia
Prima.
m.
Q. Ælius Tubero.

(9.) Æmilia
Secunda.
m.
M. Porcius Cato,
son of
M. Porcius Cato,
Censor.

(10.) Æmilia
Tertia.

m.
[2.] Second wife's family and name unknown.

(11.) Elder son,
aged 14,
died
3 days after
the triumph of
his father.

(12.) Younger son,
aged 11,
died
5 days before
the triumph of
his father.

B. C. 167.

*
(13.) L. Æmilius M. F. Q. N. Paullus.
Cos. B. C. 50.

*
(14.) Paullus Æmilius L. F. M. N. Lepidus.
Cos. suffect. B. C. 34.
(15.) L. Æmilius L. F. Paullus.
Cos. A. D. I.

The Æmilii shared the surname of Scaurus with the Aurelia Gens. (Schol. vetus, Hor. *Serm.* i. iii. 48. Scaurum pravis fultum malè talis; and Plin. *H. N.* xi. 105. (45.) Sillig. edn.) Although, like the Lepidi, the Æmilii Sauri were patricians, they attained to distinction at a comparatively late period. In the war with Antiochus the Great, B. C. 120, a L. Æmilius Scaurus held a subordinate command under the Roman admiral Æmilius Regillus. W. B. D.

ÆMILIA'NUS (called also ÆMILIUS), a physician, confessor, and martyr; who, during the Arian persecution of the Vandals in Africa, in the reign of Aunneric (A. D. 477-484), was put to death with most horrible tortures. His memory is celebrated by the Roman church on the sixth of December, by the Greek church on the seventh. (*Martyrol. Rom.* ed. Baron; Victor Vitensis, *De Persecut. Vandal.*, v. i., with Ruinart's notes,

Paris, 8vo., 1694; Bzooins, *Nomenclator Sanctorum Professione Medicorum.*) W. A. G.

ÆMILIA'NUS (Αἰμιλιανός), a native of Nicæa, and writer of epigrams. The time in which he lived, and the circumstances of his life, are unknown. Three of his epigrams are preserved in the "Anthologia Græca" (vii. 623. ix. 218. and 756.) L. S.

ÆMILIA'NUS, ALEXANDER or ALEXANDRI'NUS, prefect of Egypt in the reigns of Valerianus and Gallienus. A sedition at Alexandria, originating in a quarrel between a soldier and a townsman, about a pair of shoes, led to his elevation to the purple. His seizure of the public granaries enabled Æmilianus to secure the obedience of his province, and to distress Rome itself. His brief administration was marked with vigour; and having cleared the Thebaïd of marauders, he was projecting, at the time of his death, an expedition against some more distant tribes,

whom the Augustan biographer calls the "Indi." But he was defeated by Theodotus, the lieutenant of Gallienus, and, by the command of that emperor, strangled in a dungeon. The rebellion of Æmilianus took place about the year A.D. 263. (Trebellius Pollio, *Galieni*, 4.; *Triginta Tyranni*, 21.) W. B. D.

ÆMILIANUS, MARCUS (or CAIUS) JULIUS ÆMILIUS, was born in Mauretania, about the year A.D. 208, of humble parentage. He was governor of Pannonia and Mœsia in the reign of Gallus, and in A.D. 253, after repulsing the Goths from the Illyrian provinces, and driving them beyond the Danube, was saluted "Emperor," on the field of battle, by his own soldiers. Æmilianus proceeded by rapid marches to Italy, and in the neighbourhood of Interamna in Umbria encountered the imperial legions. His offer of double pay to deserters induced the soldiers of Gallus to compare the sloth and cowardice of the emperor with the valour and conduct of his lieutenant, and they put Gallus and his son Volusianus to death. The election of Æmilianus was confirmed by the senate; and medals, some of which are extant, were struck, representing Æmilianus with the style and attributes of "Hercules the Conqueror," of "Mars the Avenger," and of "Apollo the Preserver" of the empire. But Æmilianus was not allowed to reign more than four months. When on the point of contesting the empire with Valerianus, the lieutenant of Gallus, who had been elected emperor by the legions of Rhætia and Noricum, he was murdered by his own soldiers in the camp at Spoleto, A.D. 254. Victor the younger, in his "Epitome," says, indeed, that Æmilianus died a natural death, and Eutropius does not mention his assassination. (Aurelius Victor, *De Cæsaribus*, xxxi.; Victor, *Epitome*, xxxi.; Zonaras, xii. 21, 22.; Eutropius, ix. 6.; Zosimus, i. 25, 26.) W. B. D.

ÆMILIUS HISPANUS, an ancient veterinary surgeon, whose date is unknown, and of whose works nothing exists but a few fragments, inserted in the collection entitled "Veterinariæ Medicinæ Libri Duo," published first, in a Latin translation, Paris, folio, 1530, by J. Ruellius, and afterwards in Greek by Simon Grynæus, Basle, 4to. 1537. W.A.G.

ÆMILIUS, JULIUS CORDUS, a Roman historian, who lived in the reign of Maximianus (A.D. 287). (Jul. Capitolinus, *Gordianus Junior*, 21. *Macrinus*, 1.) W. B. D.

ÆMILIUS, LUCIUS MAMERCUS, consul for the first time in B.C. 484, and the first of the Gens Æmilia who obtained the consulship, or, as it was then called, the prætorate. He was elected immediately after the condemnation of Spurius Cassius, and, with his colleague Kæso Fabius, was an ardent champion of the oligarchy. He was, according to Dionysius, from whom, however, Livy differs, completely defeated by the Volscians of Antium, and from shame at his ill success

remained in the camp until the expiration of his magistracy. In his second consulship (B.C. 478) he gained an important victory over the Veientes and their Etruscan allies, but was refused a triumph by the senate. In his third consulship he was the opponent of the tribune Genucius (B.C. 473) in the civil disturbances which were terminated in the year following by the first Publilian law. [VOLERO, PUBLILIUS.] Subsequently, however, a change must have taken place in the political opinions or interests of Æmilius, since in B.C. 467 he was the advocate of a revival of the Agrarian law of Sp. Cassius. (Dionysius Halic., *Antiq.* viii. ix.; Livy, ii. 42—54.) W. B. D.

ÆMILIUS, LUCIUS PAULLUS I., consul in B.C. 219 with M. Livius Salinator. [LIVIUS, SALINATOR.] Æmilius was sent by the senate against Demetrius of Pharos, who had governed Illyricum for the Romans, and, subsequently, revolted from them. He speedily reduced Dimalum, one of the strongest of the Illyrian towns on the mainland, and compelled the island of Pharos to surrender, and Demetrius to fly to the king of Macedonia, Philip V. The triumph of Æmilius was of remarkable splendour; yet, according to the accounts which Livy followed, he was accused of appropriating some portion of the spoils of Illyricum, and tried on this charge. He was however acquitted; and in B.C. 216 was again raised to the consulate, by the aristocratical party, who dreaded the temerity of Terentius Varro, consul in the same year. In the art of war Æmilius was the scholar of Fabius Cunctator, and wished to avoid an engagement with Hannibal. But he commanded only on alternate days, and could not control the rashness of his colleague. At the battle of Cannæ Æmilius commanded the right wing, and, after fulfilling the part both of a good officer and a gallant soldier, refused to fly, and died on the field of battle. In B.C. 215-14 his sons, Lucius, Marcus, and Quintus, exhibited games in honour of his memory, which lasted three days, and at which twenty-two pair of gladiators were exhibited. Æmilius had been both augur and pontifex; and an example of his religious zeal and fearless character is given by Valerius Maximus. In his consulship, but whether in his first or second is uncertain, the senate passed a decree for the suppression of foreign religions, and the destruction of the Isiac and Serapic temples. But when no one was found among the workmen hardy enough to begin the work of demolition, Æmilius laid aside his consular robes, and, arming himself with an axe, broke the doors of one of those Egyptian temples. (Polybius, iii. 16—20. 106—117.; Livy, xxii. 35—50.; Valerius Maximus, i. 3. s. 3.) W. B. D.

ÆMILIUS, LUCIUS PAULLUS II., and after his conquest of Perseus, Macedonicus, son of Æmilius Paullus I. He was born about

B. C. 229, since in B. C. 168, he was more than sixty years of age. Æmilius was early distinguished for his talents, his industry, and his grave and earnest character. He applied himself, however, to the study of neither law nor eloquence, at that time the only paths to civil eminence at Rome, and his genius for war developed itself slowly. His first public employment was that of a commissioner in the settlement of a colony at Croton. (B. C. 194.) His first magistracy was the curule ædileship (B. C. 193), which he obtained in preference to twelve competitors, all of whom, it is said, were afterwards consuls. In B. C. 191, Æmilius was one of the six prætors, and obtained Hispania Ulterior, or the "Further Spain," for his province. Although he was at first unfortunate, and his army was nearly cut off, he remained in that province as prætor and proprætor, (Livy calls him proconsul, xxxvii. 46.) until the year B. C. 189, when he retrieved his former disaster by completely defeating the Lusitanians. His victory was followed by a triumph, and seems to have put an end to a general revolt of the Spanish peninsula. In the same year Æmilius was one of ten commissioners for settling the affairs of Asia after the first submission of Antiochus the Great. In B. C. 187, the name of Æmilius appears in the opposition to the proconsul Manlius, who claimed a triumph for his successes in Galatia. In B. C. 182, Æmilius, after being twice, or, according to Aurelius Victor, thrice rejected, was elected consul; and, in the next year, as proconsul, he reduced to obedience and triumphed over the Ingaunians, a Ligurian tribe at the foot of the maritime Alps. Between his first and second consulate must be placed the admission of Æmilius into the college of augurs. In this office he was distinguished for his application to the science of augury, and for his scrupulous observance of its minutest precepts and ceremonies. After his first consulship Æmilius was more than once a candidate for the office, but, until B. C. 168, without success. His leisure was employed in the education of his children, whom he carefully instructed in Greek literature and science, as well as in the laws and religion of Rome, and in all martial and athletic exercises. His care procured him the appellation of "the kindest father" in Rome. The first wife of Æmilius was Papiria, daughter of Papirius Maso, consul in B. C. 231. The sons of this marriage were adopted by the Fabian and Cornelian houses, the elder son becoming Q. Fabius Maximus Æmilianus, adoptive grandson of Fabius Cunctator, and the younger, P. Cornelius Scipio Æmilianus, adoptive grandson of the elder Africanus, and himself subsequently the conqueror of Carthage. Æmilius afterwards divorced Papiria, and had two sons by a second marriage. His wife survived him, but both his sons died in boyhood. The daughters of

Æmilius and Papiria married, one a son of M. Cato the elder, and the other Ælius Tubero. A third daughter, Æmilia Tertia, is mentioned by Cicero and Plutarch as a child at the time of the war with Perseus. In the year B. C. 168, the people and the senate, who were weary of the protraction of the Macedonian war, chose Æmilius consul for the second time. Mindful of their former rejection of him, Æmilius declared to the comitia that he owed them no thanks; for that when he solicited the fasces he wanted an army, whereas now the army wanted a general. Before he crossed the Ionian sea, Æmilius obtained an exact report of the position, resources, and alliances of Perseus, and made some improvements in the discipline of the legions. His actual campaign was very short. By forcing the passes of Mount Olympus in the rear of the Macedonian army, Æmilius drove Perseus from his intrenched camp on the banks of the Enipeus, and forced him to take refuge under the walls of Pydna. The battle of Pydna, which brought to an end the kingdom of Macedonia, was fought on the 22nd of June; and early in the following September Perseus was brought a prisoner to the Roman camp. Æmilius remained in Macedonia, as proconsul, until the end of B. C. 167. In the summer of that year he visited the principal cities of northern Greece and Peloponnesus, and especially the temples at Olympia and Delphi. At the latter sanctuary he found columns prepared for the statues of Perseus, and commanded statues of himself to be placed upon them instead. On his return to Macedonia, Æmilius repaired to Amphipolis, where he had appointed the delegations of the Grecian states to meet him, and settled, with the assistance of ten commissioners from Rome, the new division, tribute, and administration of Macedonia. He embarked, towards the end of the year, from Oricum in Epirus, for Italy; but his departure was marked by an act of faithless and wanton cruelty. The treasures of Perseus had been reserved for the state; and to recompense the soldiers, Epirus was given up to them; and, in one day, by the command or connivance of Æmilius, seventy towns were sacked, and 150,000 of their inhabitants enslaved. Æmilius, however, was not enriched by the treasures which passed through his hands, and after his death his estate was found to be insufficient to pay off his wife's dowry. His triumph was opposed by his own soldiers, who complained, through their tribune Servius Galba, of his rigorous discipline, and his parsimony in remuneration; and when his triumph was finally granted, it was clouded by the death of his sons, one of whom expired five days before, and the other three days after, its celebration. He told the people, when giving them, as was usual, an account of his achievements, that after such unexampled prosperity, reverses must come, and rejoiced that calamity had fallen on his house rather

than on his country. The triumph of Æmilius lasted three days, from sunrise to sunset; the most memorable spectacle was Perseus himself; the most permanent effect was, that from this year, in consequence of the wealth derived from its provinces, Italy was exempt from all taxation for nearly a century and half. The last public office of Æmilius was the censorship. (B. c. 164.) He died in B. c. 160, and was borne to the funeral pyre on the shoulders of Illyrians, Spaniards, and Macedonians resident in Rome. Among the exhibitions at the funeral games in honour of Æmilius was that of the "Adelphi" of Terence. (Plutarch, *Æmilius Paullus*; Livy, xxxiv.—xl.; Appian, *Macedonica*, fr. 17.; Polybius, xviii.—xxxii.; Aurelius Victor, *De Viris Illustribus*, lvi.)

W. B. D.

ÆMILIUS, LUCIUS REGILLUS, prætor in 190. B. c. He commanded the Roman navy in the war with Antiochus the Great, king of Syria. After rejecting the overtures of that king for peace, he defeated the Syrian fleet off the promontory of Myonnesus on the coast of Ionia. He subsequently compelled Phocæa to surrender; and although he could not at first restrain his Rhodian allies from plunder, he honourably observed the conditions of the treaty. In 189, Æmilius celebrated a splendid naval triumph. (Livy, xxxvii. 4—58.; Florus. ii. 8. s. 12.)

W. B. D.

ÆMILIUS MACER. [MACER, LICINIUS.]

ÆMILIUS, MAMERCUS MAMERCINUS, after repeatedly serving with distinction as consular tribune, was appointed dictator for the first time in B. c. 437, when an Etruscan army, under the King Lars Tolumnius, had appeared on the left bank of the Tiber. It was at the triumph of Æmilius that the legionary tribune, Cornelius Cossus, offered to Jupiter the "opima spolia" of Tolumnius. Æmilius signalised his second dictatorship (in B. c. 433) by the Æmilian censorian law, which abridged the term of the censor's office from five years to eighteen months. (Livy, iv. 24. ix. 33, 34.)

W. B. D.

ÆMILIUS PAPINIANUS [PAPINIANUS.]

ÆMILIUS PARTHENIANUS, a Roman historian, cited by Vulcatius Gallus, in his life of Avidius Cassius. He wrote probably in the reigns of Aurelius Antoninus and Commodus. The title of his work seems to have been "De Tyrannidem affectantibus," or "De iis qui Tyrannidem affectarunt." (Vulcatius, in *Avid. Cassius*, 6.)

W. B. D.

ÆMILIUS SURA, a chronologist, who treated "on the years of the Roman people," "De Annis Populi Romani," quoted by Velleius Paterculus. (i. 6.) It is doubtful, however, whether the name should not be written Manlius or Manilius Sura, whom Pliny the elder cites among the sources of the 8th, 10th, 17th, and two following books of his "Historia Naturalis."

W. B. D.

ÆMILIUS, TIBERIUS MAMERCINUS,

NUS, one of the five commissioners (quinque-viri mensarii) who, in B. c. 349, were appointed to relieve the distress of the Roman commons. They established their banks or tables in the forum, and offered in the name of the government to accommodate all debtors, who had any remaining property or real security to offer, with ready money on the most liberal terms. Æmilius was prætor in 338, when the terms of the first peace with Samnium were discussed in the senate; and in B. c. 336 he was consul; and when the general discontents revived, he nominated his plebeian colleague Q. Publilius Philo, the proposer of the second Publilian laws, dictator. (Livy vii. 21. viii. 2. 12, 13.)

W. B. D.

ÆNEÆ, HENRICUS, a mathematician and natural philosopher, was born at Oldemardum in Friesland, on the 19th of August, 1743. His father designing to educate him as a minister of the reformed religion, he was placed at the high school at Franeker; but having devoted himself to the study of the mathematics and natural philosophy, particularly optics and mechanics, he abandoned all thoughts of the church, and contemplated supporting himself by the construction of optical instruments. An examination of one of Dollond's glasses having, however, convinced him of his deficiency in the skill requisite for such a business, he proceeded to Amsterdam in the year 1767, and maintained himself by giving private lessons in the mathematics. In 1769 he took his degree of doctor in philosophy at the university of Leyden, where his inaugural dissertation on freezing (*de congelatione*) gained him great credit, and first brought him into notice. Here he gave public lectures in the mathematics and natural philosophy, and from this period his reputation rapidly increased. Having been summoned to the Hague, he was employed on many commissions by the government, and sent to Paris for the purpose of deliberating with the scientific men of France and other countries upon a uniform standard of weights and measures; subsequently he filled the office of inspector of weights and measures, and was also appointed a member of the central committee of marine. His death took place in the year 1810. His principal works are — his "Arithmetic;" "Treatise on Hydrostatics;" "Description of Eckhard's Hydraulic Wheel;" and his "Explanation of the Tellurium of Adams," published under the respective titles of "Rekenboek voor de Nederlandsche jeugd;" "Jets over de Water-weegkunde;" "Beschryving van het schefrad van Eckhard;" "Verklaring van het Tellurium van Adams;" and his various reports to the government on scientific subjects. He enjoyed a great reputation amongst his countrymen; and his biographer Buys describes him as one whose head was not filled with the ideas of others,

like a living encyclopædia, but was replete with those lucid views upon mathematical and natural science which enabled him to enlighten every subject upon which he touched. (*Algemeene Konst-en Letter-Bode voor* 1810, ii. 289.; *id. voor* 1811, i. 133—137.) J. W. J.

ÆNE'AS (*Alvelas*) of Troy. In the legends about Æneas, as about most of the heroes of the Trojan war, we have to distinguish the Homeric and the later traditions; and in the case of Æneas we may perhaps distinguish a third version, which is given by Virgil in his *Æneid*.

According to the Homeric poems, Æneas was the son of Anchises and Aphrodite (Venus), and a great-great-grandson of Tros, and, consequently, a near kinsman of Priam, who was himself a grandson of Tros. He was educated by Alcatous, the husband of his sister, and lived in his youth in Dardanus, the city of his father. On one occasion, previous to his taking any part in the war, while he was tending his flocks on Mount Ida, he was attacked by Achilles, who chased him as far as Lyrnessus, where he was rescued by the interference of the gods. This event roused his warlike spirit, and he led his Dardanians to the assistance of the Trojans, among whom henceforth he and Hector were the two most distinguished warriors. Æneas is viewed by Homer as even excelling Hector among the Trojans, and as equal to Achilles among the Greeks. He was the favourite of the gods on account of his piety and filial respect. When his friend Pandarus had fallen, Æneas fought with Diomedes to rescue the body of his friend, and was thrown on the ground by his adversary. But Aphrodite covered him with her garment; and when she also was wounded by Diomedes, Apollo carried him away to his temple in Pergamus, where his wounds were healed by the gods. In the mean time, the Greeks and Trojans fought about a phantom of Æneas, which Apollo had made for the purpose of deceiving them. On recovering from his wounds, Æneas returned to the field of battle, and gave new proofs of his courage. In the great attack of the Trojans upon the wall near the ships of the Greeks, Æneas commanded the fourth host of the Trojans, and here he avenged the death of Alcatous, Ænomaus, and Aphareus, and then hastened to assist Hector, who had been struck down by Ajax. Subsequently he even ventured to fight with Achilles, and would have lost his life, if Poseidon (Neptune), although hostile to the Trojans, had not saved him, in order that the decree of destiny might be fulfilled, according to which Æneas and his offspring were to rule over the Trojans.

Thus far the history of Æneas is derived from Homer, who appears to have known nothing about his emigration to a foreign land, and of his establishing a new kingdom there. Homer rather suggests, as observed

by Strabo, that Æneas and his descendants ruled as the successors of Priam, at Troy. The author of the Homeric hymn on Aphrodite, differs from the account of Homer, inasmuch as he states that Æneas was educated by nymphs on Mount Ida, and that he was not taken to his father until his fifth year; and that then, at the request of his mother, it was given out that he was the son of a nymph.

According to later traditions, Æneas was educated by the centaur Chiron, and assisted in carrying off Helen. In the Trojan war, he is described as inferior to Hector in courage and valour, but superior in prudence; whence Hector is called the hand, and Æneas the soul, of the Trojans. But he is, nevertheless, said to have slain twenty-eight of the enemy. He was married to Creusa, daughter of Priam and Hecuba; but was, nevertheless, hostile to the house of Priam, especially to Paris. Other traditions state that he was married to Eurydice. When the lower part of the city of Troy was taken by the Greeks, Æneas, with his Dardans and the warriors of Ophry-nion, occupied Pergamus, the citadel where all the most sacred and costly treasures of the Trojans were kept. When he found that further resistance was useless, he resolved to save the sacred treasures and the images of the gods; and with them, and with his father and his wife and children, he went to Mount Ida, where the Trojans assembled around him. But, pressed by the enemy, he at last consented to surrender the place to the Greeks, on condition of being allowed to depart in safety with all that he possessed. Menecrates of Xanthus related that Æneas obtained permission to depart, because he had betrayed Troy to the Greeks; Livy and Strabo, on the other hand, report that he and Antenor were not treated in a hostile manner by the Greeks, either on account of the old hospitable connection between them and the Greeks, or because these two heroes had always advised their countrymen to restore Helen, and to make peace. Others, again, relate that Æneas was given up as prisoner to Neoptolemus, and was carried to Pharsalia; while other traditions stated that Æneas was not present at the taking of Troy, as he had been sent by Priam to Phrygia. Those stories which make Æneas depart from his native country after the taking of the city, differ in the account of his wanderings. Some relate that he went to Thrace, and died there; others make him go from Thrace to the Arcadian Orchomenos, where, in later times, a tomb of Anchises was shown, and whence Æneas proceeded to Italy. The whole course of his wanderings is described by Dionysius of Halicarnassus, and very briefly by Livy also. In the course of his wanderings, he was said to have founded numerous towns and temples on the coasts of the Mediterranean; Æneia, in Thrace; Ægesta and Elyme, in Sicily; and other towns also referred their origin to him.

At last he landed at Laurentum, in Italy. According to other accounts it was not Æneas, the son of Anchises, who landed in Italy, but some other Æneas, or Ascanius, his son, and Æneas himself is said to have returned to Phrygia. But the tradition adopted by the Roman historians is, that Æneas, in consequence of various wonders and signs, and of an oracle of Dodona, built a city in the country of the aborigines in Latium. Latinus, the king of the aborigines, at first endeavoured to prevent the strangers from establishing themselves in his dominions; but his hostile proceedings were stopped by negotiation, and at last he allowed Æneas and the Trojans to settle in his territory, and with their assistance he conquered the Rutuli. The new town which Æneas had commenced was now completed, and called Lavinium, after Lavinia, who is described by some as a daughter of Latinus, and by others as a daughter of King Anius, of Delos, who had followed Æneas as a prophetess, and died in the new city. Those who represent her as a daughter of Latinus, add that Æneas married her; and that the aborigines and Trojans thus became united into one nation, called the Latins (Latini). The Latins were now again attacked by the Rutuli, and Latinus fell in battle; whereupon Æneas succeeded his father-in-law upon the throne. But, in the fourth year of his reign, he was likewise slain in a battle against the Rutuli, who were assisted by the Etruscan Mezentius. After the battle was over, the body of Æneas could not be found; some believed that it had been carried away by the river Numicius, and others that it had been removed to the abodes of the gods. The Latins raised a monument to his honour, and worshipped him as a god, under the name of Jupiter Indiges.

Virgil, in his *Æneid*, has, as a Roman, adopted the account which makes Æneas come to Italy. He follows, on the whole, the tradition which we read in Dionysius; but, in accordance with his poetical object, he has altered, increased, and embellished it in various parts. Ovid, in his *Metamorphoses*, again, follows the description of Virgil. (The Homeric legends about Æneas are contained in the *Iliad*; for the later traditions see Xenophon, *On Hunting*; Proclus, *Dict.* 9.; Philostratus, *Her.* 13.; Hyginus, *Fab.* 115.; Pausanias, viii. 12. x. 26.; Ælian, *V. H.* iii. 22.; Dionysius Halic., i. 48—65.; Strabo, xiii. 608.; Livy, i. 1. and 2.; Strabo, v. 229.; Ovid, *Metam.* xiii. 623, &c.; xiv. 590, &c.; Conon, *Narrat.* 46.; Servius, *ad Æn.* ix. 264.; Tzetzes, *Lycophr.* 1252.; comp. Niebuhr, *Hist. of Rome*, i. 179, &c.; Jacobi, *Handwörterb. der Griech. und Röm. Mythol.* under “Æneas.”) L. S.

ÆNEAS (King of Arabia). [ARETAS.]

ÆNEAS (Αἰνείας) GAZÆUS, a native of Gaza in Palestine, lived during the latter part of the fifth century of our æra. His

parents were pagans, and he himself was a pagan in his youth, but he became a convert to Christianity, and witnessed in 484 the persecution of the Christians by Hermerich, king of the Vandals. He had in early life been a pupil of Hierocles, by whom he was inspired with great love for the Platonic philosophy, which he continued to study and teach even after he had become a Christian. There is extant by him a dialogue called “Theophrastus” (Θεόφραστος), on the immortality of the soul and the resurrection of the body. The interlocutors are Axiotheus, who expresses the opinions of Æneas himself, and Theophrastus, his opponent. The whole dialogue consists of a strange mixture of Christian and Platonic ideas, and Æneas shows himself to be anything but a sound philosopher; he supports many of his positions by the aid of the miracles which were alleged to be wrought in his days. There are also extant twenty-five letters by him.

The *Theophrastus* of Æneas was first published in a Latin translation by Ambrosius Camaldulensis, at Venice, 1513, 8vo. The Greek original was first edited by J. Wolf, Zürich, 1560, fol., with a Latin translation, and afterwards by C. Barth, Leipzig, 1653, 4to. The best editions, however, are that in Galland’s *Bibliotheca Patrum*, x. 627, &c., and that of Boissonade, which appeared at Paris in 1836, 8vo., under the title “Αἰνείας καὶ Ζαχαρίας. Æneas Gazæus et Zacharias Mitylenæus de Immortalitate Animæ et Mundi Consummatione,” &c. The Letters of Æneas are printed in the collection of Greek epistles of Ald. Manutius, Venice, 1499. (G. G. Wernsdorf, *Disputatio de Ænea Gazæo*, Naumburg, 1816, 4to.; Friedemann and Seebode, *Miscell. Crit.* ii. 1. 374.) L. S.

ÆNEAS SYLVIVS. [PIUS II.]

ÆNEAS (Αἰνείας), usually surnamed TACTICUS. The time when he lived is uncertain; but if, as Casaubon supposes, he is the same as Æneas of Stymphalus in Arcadia, who, according to Xenophon, was a general of the Arcadians about the time of the battle of Mantinea (361 B.C.), he was a contemporary of Aristotle. Whether this fact can be established or not, it seems clear from the character of his work, that he lived about those times. He wrote a great work on tactics, called Στρατηγικὰ βιβλία, or περὶ τῶν στρατηγικῶν ὑπομνήματα. It consisted of several books, each of which bore a separate name, as we learn from that which is still extant. Cineas, the general of Pyrrhus, made an abridgment of it. Of this work we possess at present only one book, called τακτικὸν τε καὶ πολιορκητικόν, the immediate object of which is to show in what manner a siege should be conducted; but it also contains many things relating to ancient history and archæology which are valuable. The book of Æneas is rather difficult, owing to the numerous technical terms, the meaning

of which is often doubtful. (Xenophon, *Hellenic*. vii. 3. 1. ; Ælian, *Tact.* i. ; Cicero, *Ad Fam.* ix. 25. ; Polybius, x. 44. ; Fabricius, *Biblioth. Græc.* iv. 334, &c.)

The fragment of the great work of Æneas was first printed in Casaubon's edition of Polybius (Paris, 1609, folio), and afterwards also in those of Gronovius (Amsterdam, 1670, 8vo.) and Ernesti (Leipzig, 1763). Schweighäuser did not incorporate it in his edition of Polybius, and J. C. Orelli, in consequence of this, published a separate edition of it, as a supplement to Schweighäuser's Polybius, Leipzig, 1818, 8vo. This is the most useful edition ; it contains a Latin translation and a commentary by Orelli, as well as the notes of his predecessors. There is a French translation by J. J. de Beausobre, (Paris and Amsterdam, 1757, 4to.), which is considered good. L. S.

ÆNESIDEMUS (Αἰνησίδημος), a native of Cnossus in Crete, according to Diogenes Laertius, but of Ægæ, according to Photius, was a pupil of Heraclides, and taught at Alexandria in Egypt, as Eusebius states. His time is somewhat uncertain, but he was prior to Sextus Empiricus, and probably lived in the first century of the Christian æra.

Ænesidemus is generally considered to belong to the sceptical school, and undoubtedly he contributed greatly to fashion their doctrines into a system ; and he is recognised by Sextus Empiricus as one of the heads of the new sceptical school. Still it appears probable, as Ritter shows, that he only viewed the sceptical method as a mode of arriving at the philosophy of Heraclitus, "for the knowledge of there being opposites in the same thing must be preceded by the knowledge of opposites appearing to be in the same thing ; and the sceptics say that there appear to be opposites in the same thing, but the followers of Heraclitus advance a step further, and maintain their existence." (Sextus Empiricus, *Pyrrh. Hyp.* i. 210.) In one work, however, of which Photius has preserved extracts, Ænesidemus seems to have confined himself to the exposition of the sceptical doctrines. This was his work on the doctrines of Pyrrho, in eight books (Πυρρώνιων λόγους ὀκτώ), "the sole object of which," says Photius, "is to show that nothing can be comprehended with certainty, either by the senses or the understanding ; and accordingly that neither the followers of Pyrrho, nor anybody else, know the real truth of things ;" but he adds, "the followers of Pyrrho differ from others in this: their wisdom consists in knowing that they know nothing with certainty ; and as to what they do know, they do not express their opinion about it either in the way of affirmation or denial." The work was dedicated to a philosopher of the Academy, Lucius Nero (or, as some read it, Tubero), a Roman of rank. In the first book, the author treats of

the difference between the Pyrrhonians and the Academics, and gives a general sketch of the Pyrrhonian doctrines. He then proceeds, in the seven following books, to state the doctrines of Pyrrho more in detail. The fifth book contained the grounds of doubt about causes, and here it was laid down that no one thing was the cause of any other thing ; that those were deceived who alleged causes for things ; and it contained an enumeration of the modes of their error. Photius, who had perhaps little taste for such speculations, says that the work may be of some value to those who are studying dialectic, if their principles are settled, and the clearness of their judgment is not perverted.

This work is mentioned by Diogenes Laertius, who also speaks of an abridgment or sketch of the doctrines of Pyrrho by Ænesidemus (ὑποτύπωσις εἰς τὰ Πυρρώνεια), which may be the same as the first book of the larger work. Sextus Empiricus contains several extracts from Ænesidemus.

Ritter observes, that it is difficult to determine from what we know of Ænesidemus, how much ought to be attributed to him beyond the attempt to systematise the sceptical doctrines. He borrowed partly from preceding writers, and anything that may be his own cannot be separated from the labours of those who followed him. (Ritter, *Geschichte der Philosophie*, 4er Th. p. 286. ; Fabricius, *Biblioth. Græc.* iii. 621. x. 742. ; Photius, *Myriobiblon*, cod. 212. ; Comp. Gellius, xi. 5.)

G. L.

ÆPINUS, FRANZ MARIA ULRICH THEODOR, a distinguished German mathematician and natural philosopher, was born at Rostock in Mecklenburg Schwerin, December, 13. 1724. His time, like that of almost every man of learning, appears to have been chiefly employed in the labours of the closet, for scarcely any particulars relating to his personal history are recorded ; but the published results of his researches show that he must have been profoundly occupied with subjects tending to the improvement of physical science. He resided for some time in Berlin, and it was there that, in company with Wilcke, he carried on a series of electrical experiments : while so engaged he made the discovery that a plate of air between two boards can be charged with electricity so as to exhibit the effects produced by the Leyden jar ; and about the same time he discovered the electrical properties of the heated tourmaline. Of the experiments which led to this discovery an account was given in the "Memoirs" of the Berlin Academy (1756), and six years afterwards, in a small work in 8vo. which was published at St. Petersburg.

Æpinus also discovered in the common balance a remarkable property which had been overlooked by all writers on mechanics : he found that, if at the extremities of the arms there be applied forces in any given ratio to

one another, and acting in any given directions; on resolving each force into two, of which one is coincident with the direction of the beam, or lever, and the other at right angles to it, the sum of the two forces in the former direction will be a maximum when the lever is in a state of equilibrium. The account of this discovery is given in the eighth volume of the "Novi Comment. Acad. Petropol." In the tenth volume of the same work there are two Memoirs by Æpinus, one on accidental colours, and the other, concerning the effect of parallax on the place of a planet when it appears to pass over the sun's disk: and, in 1762, he published a tract "On the Distribution of Heat at the Surface of the Earth."

But the work which constitutes the chief claim of Æpinus to distinction is his "Tentamen Theoriæ Electricitatis et Magnetismi," which was published at St. Petersburg in 1759. Observing the resemblance between the electrical properties of the heated tourmaline and the properties of the magnet, he was led to imagine that a general affinity subsisted between electricity and magnetism, and that the phenomena presented by both might be explained on the supposition that they are subject to the same laws. He adopted the hypothesis of Franklin that the electrical fluid is of one kind, that its particles mutually repel each other, and that between the particles of the fluid and those of the body in which they exist a mutual attraction is exercised. The intensity of the attraction or repulsion was known to diminish when the distances between the particles are increased, but the precise law of the variation (the intensity inversely proportional to the square of the distance) was determined from the experiments of Coulomb at a later period. Like the American philosopher, Æpinus considered that the phenomena of electricity and magnetism in any body are the results of a redundancy or a deficiency of the fluid in some parts of the body, in consequence of the equilibrium between the repulsions of the fluid particles and the attractions exercised on those particles by the particles of the body being disturbed; and with these assumptions he succeeded in proving that all the phenomena are conformable to the principles of dynamics. In the "Philosophical Transactions" (vol. lxi.) there is a paper by Mr. Cavendish containing a theory of electricity founded on the same hypothesis: this appeared about ten years after the work of Æpinus was published, but it is right to observe that the English philosopher was then quite unacquainted with that work, and that in his paper the subject is more extensively developed.

The hypothesis of a single fluid is, however, liable to some objections, particularly on account of the difficulty which is felt in conceiving why, when the electricity is negative, that is, when a body is supposed to be deprived of the fluid, the particles of the body should,

as phenomena indicate, repel each other, while they remain united together by the attraction of cohesion. Æpinus was aware of the difficulty, and he further admits that the phenomena of electricity do not afford the means of determining in what part of a body a redundancy or a deficiency of the fluid exists; but he endeavours to diminish the force of the objection by observing that a like co-existence of contrary powers in a body appears in other circumstances: for example, two bodies are observed to attract or repel one another by merely varying their distance, or by placing near them a third body which may affect one of them and not the other.

The hypothesis of two electrical fluids of opposite kinds, which was first proposed by Mr. Symmer of this country, is now more generally received. In this hypothesis the fluid particles of one kind are supposed to attract those of the other kind, and the particles of the same kind to repel one another, both the attractions and repulsions varying inversely as the square of the distance of the particles from one another. It is further supposed that when the fluids are uniformly diffused in a body the particles keep one another in a state of rest; and that when a separation of the two kinds of particles is effected by any means, as by the approach of an electrified body, so that the particles of one kind are attracted towards one part of the body in which they exist, and those of the opposite kind towards another part, the latter body becomes capable of exhibiting electrical properties.

The investigations of Æpinus admit of being adapted to these circumstances; and therefore his work, in which the demonstrations are characterised by precision and elegance, will not cease to be useful even though the hypothesis on which the reasonings are founded should be abandoned. It may be observed here that the mathematical principles of electricity have, since the time of Æpinus and Cavendish, been extended by the researches of Coulomb; and particularly by the investigations of La Place, Poisson, and Ivory, concerning the distribution of the fluid on the surfaces of spheres and spheroids.

The theory of the German philosopher has been rendered accessible to the general reader by the Abbé Haüy, in a work entitled "Exposition de la Théorie de l'Electricité, &c." Paris, 1787.

Æpinus died at Dorpat in Livonia, in August, 1802, being seventy-eight years of age. (*Mémoires de l'Académie de Berlin*, 1756; *Novi Com. Acad. Pet.*, tom. 7—12.; *Phil. Trans.* 1771; *Exposition raisonnée de la Théorie de l'Electricité, &c.* Haüy, Paris, 1787.; Robison's *Mechanical Philosophy*, vol. iv.; *Biographie Universelle*.) J. N.

ÆPINUS, JOHANN. The name Æpinus is assumed, and the man's real name was Huck

or Hoeck, which appears on the title-page of some of his German publications. He was born at Brandenburg in 1499. After his elementary education was completed, he studied theology at Wittenberg under Luther, whose principles he adopted and endeavoured to propagate. After his return to Brandenburg, his enthusiasm for the Reformation was ill rewarded; for he was at first thrown into prison, and afterwards exiled from his native place. Hereupon he went to Stralsund, where the reformed doctrines were more favourably received, and where Æpinus was appointed rector. Soon after, however, he was invited to go to Hamburg, and in 1529 he was appointed pastor of the church of St. Peter in that city. To this office there were added, in 1532, those of ecclesiastical superintendent and of first lecturer on theology. Æpinus, together with C. Cruciger and J. Bugenhagen, were the first Protestant divines who were created doctors of divinity by the university of Wittenberg (1533). In the year 1534, Æpinus came over to England to advise King Henry VIII. respecting the reformation of the church. But he does not appear to have made a long stay here, since in 1535 he attended the convention of the Hanseatic cities which was held at Hamburg for the purpose of settling some important ecclesiastical matters. In 1537, he was one of the numerous theologians assembled at Schmalkalden, and signed with them the "Articles of Schmalkalden," which had been drawn up by Luther. The latter part of his life is without any particular incidents. He died on the 13th of May, 1553, at Hamburg, at the age of 53.

Æpinus is the author of numerous theological works, which are partly in Latin and partly in German. The latter were originally all written in the dialect of Lower Saxony, and some of them were afterwards translated into High German. All his writings are characterised by great vehemence and violent attacks upon the Roman Catholics; but they are of very great interest in regard to the origin and early history of the reformation. The most remarkable among his Latin works are — "*Pinacidion de Romanæ Ecclesiæ imposturis et papisticis sutelis adversus impudentem Hamburgensium Canonicorum Autonomiam.*" Hamburg, 1536, 8vo. "*Propositiones contra fanaticas et sacrilegas Opiniones papisticorum Dogmatum de Missa.*" Hamburg, 1536, 8vo.; "*De Purgatorio, Satisfactionibus, Remissione Culpæ et Pœnæ, sera Pœnitentia Defunctorum,*" &c., London, 1549, 4to. Some of his Latin works are letters (epistolæ) addressed to communities or individuals on various ecclesiastical matters, but principally on the "Augsburg Interim," to which he was strongly opposed. Others are of an exegetical character, and consist of commentaries and paraphrases of several psalms, such as the 14th, 15th, 16th, 19th, and 68th psalms. Among his German

works, which are also interesting in a linguistic point of view, the following are most curious: — "*Eine Korte Underwisinge van deme Sacramente des Lyves unde des Blodes Christi, in Frages und Antwordes wise gestellet.*" Hamburg, 1530, 8vo. "*Van dem Begreiffnisse godloser Lüde, een Underricht dat man deselven mit christlichen Psalmen und Gesängen nicht begraven schall.*" Lübeck, 1547, 4to. "*Bekenntnisse und Verklaringhe up dat Interim.*" Hamburg, 1548, 4to. Most of these books were subsequently translated into High German. A complete list of all the works of Æpinus is given by Adelung, in his *Supplement to Jöcher*, i. 271, &c.

A Life of Æpinus, in verse, by Joachim Magdeburg, appeared at Hamburg in the year of his death; but there is a better Life by Arnold Grevius, under the title "*Memoria Epini,*" Hamburg, 1736, 4to. Compare N. Wilcken, *Hamburgischer Ehrentempel*, p. 248—280.; and for a general account, Jöcher, *Allgem. Gelehrt.-Lexic.* i. 123.; Adelung's *Supplement*, i. 271, &c.; Saxius, *Onomast. Lit.* iii. 270. and 635. L. S.

ÆRIUS (Aépios), a heretic in the fourth century of the Christian æra. Epiphanius, writing in A.D. 376, speaks of him as then living. He was a native of Pontus, or Lesser Armenia, an Arian, and the founder of a sect of heretics, who were called Arians. He held that there was no difference, by divine appointment, between the offices of a bishop and of a presbyter; that offerings and prayers should not be made for the dead, since by this practice the motives to piety during life were lessened; that the keeping of Easter was unnecessary, since "Christ our passover has been slain for us" (1 *Cor.* v. 7.); and that both this observance and the practice of fasting on appointed days were to be renounced, as being only Jewish rites. He allowed, however, that fasting might be practised with advantage, but held that the time of fasting should be such as each man chose.

Epiphanius gives the following account of the origin of this heresy. Arius was intimate with Eustathius, who, about the year 355, was made bishop of Sebaste, in Lesser Armenia. His friend's elevation excited the envy of Arius; and though Eustathius endeavoured to satisfy him by ordaining him a presbyter, and placing him at the head of an establishment for the reception of strangers, he was still discontented, accused the bishop of avarice and misappropriation of the funds for the poor, and at length openly quarrelled with him, gave up his office, and became the leader of a new sect. This statement must be received with caution, on account of the strong feeling of hostility with which all heretics were regarded at that time, and especially those who opposed the opinions concerning rites and ceremonies which had become almost universal in the church.

The Arians were everywhere persecuted.

They were driven from the churches and fields and villages and cities, and compelled to take refuge in rocks and woods. They appear, from Augustin, to have been still in existence in the year 428. (Epiphanius *De Hæres.* lxxv. 905.; Philastrius, *De Hæres.* lxxii. 140.; Augustin, *De Hæres.* 53. Of these writers Epiphanius had the best information. Lardner's *Credibility*, part ii. c. 82.) P. S.

ÆTROPUS (Ἀέροπος). [ORESTES.]

AERTSEN, PIETER, (called also Long Peter,) and, by the Italians, Pietro Lungo, a distinguished historical painter of the sixteenth century, was the son of a stocking-maker of Amsterdam, where he was born in 1519. He was placed by his father, when very young, with Aert Claessen of Leyden, and at the age of eighteen was a good painter. He lived some time at Antwerp, where he was elected a member of the academy. The first pictures by which he distinguished himself were views of kitchens, and all kinds of kitchen utensils, which he painted from nature with surprising skill and a remarkable truth of colouring; but he soon forsook these subjects for what is termed the great style, and eventually attained reputation as an historical painter. Five of the best of these earlier pieces have been engraved; four by Matham, called the four kitchens, which are very scarce, and of great value; and one by Bary: they are all elaborately worked. He was commissioned by the city of Amsterdam to paint a picture of the death of the Virgin for the Church of Our Lady of that city; and he produced a very fine picture, equally excellent in design and composition, and remarkably rich in colouring; for which, according to Sandrart, he was paid only 2000 crowns. It is recorded that when Michael Coxis was called from Mechlin to paint the great altar-piece of the new church of Amsterdam, he declined the undertaking, in consequence of having seen the above-mentioned picture by Aertsen, saying, that since Amsterdam possessed such a painter of its own, its citizens had no occasion to apply to strangers. The altar-piece was executed by Aertsen, and consisted of four subjects, upon four folding panels: the Annunciation, the Nativity, the Adoration of the Kings, and the Circumcision: it was destroyed soon after it was painted during the religious riots of the period. In the new church of Delft, he painted an Adoration of the Magi and an Ecce Homo; and a Crucifixion, at Alkmaar, reckoned by some his masterpiece, which were likewise destroyed by the populace in 1566, during the religious disturbances of that year. Aertsen's works were well drawn and richly coloured, and his subjects were generally well disposed, though frequently in a manner peculiar to himself: he also invariably introduced animals and other accessories when the

occasion permitted: his perspective was particularly good, and he excelled in the architectural parts of his pictures. Aertsen died at Amsterdam, in 1673, leaving three sons, who followed the same profession:—

PIETER AERTSEN, called Pietersz or Pieterszen, who painted portraits; he died in 1602, aged sixty-two: AERT or ALLARD AERTSEN, called also Pietersz, who painted history, but principally portraits, in which he excelled; he died in 1604, aged fifty-four: and DIRK AERTSEN, also called Pietersz, who was assassinated at Fontainebleau, where he was employed, in 1620, aged sixty-three; he painted history. GERARD AERTSEN, the son of Pieter Aertsen the younger, was also a portrait painter; and a painter of the name of HENDRIK AERTSEN, of whom nothing further is known, was enrolled in 1630 as a member of the Society of St. Luke at Antwerp. (Vanmader, *Het Leven der Nederlandsche Schilders*, &c.; Descamps, *La vie des Peintres Flamands*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AERTSZ, RYKAERT, called Ryk met de stelt (or Dick with the wooden leg), a Dutch historical painter, was the son of a poor fisherman of Wyck, in North Holland, where he was born, in 1482. When he was young he had the misfortune to burn his leg, which, on account of some mismanagement in the cure, it was finally necessary to amputate; and it was owing to this circumstance that he ultimately became a painter. While suffering under the effects of the amputation, he appears to have had no other amusement than that of drawing with charcoal upon the floor, and he showed so much ability that he was persuaded to make it the business of his life. He accordingly commenced his career in Haarlem, and having received some instructions from Jan Mostaert, then a young painter of reputation, he soon found employment; but nearly all his works in Haarlem are now destroyed, for they consisted chiefly in the decorations of the friezes of private houses, which have fallen into decay. From Haarlem, Aertz went to Antwerp, where, in 1520, he was elected a member of the Academy of St. Luke, and became acquainted with the principal painters of that place. Floris copied his head, which was very handsome, for his picture of St. Luke portraying the Virgin. Aertsz lived to a great age, and, towards the end of his life, became nearly blind. He died at Antwerp, in 1577, aged ninety-five. Two pictures of Joseph and his brethren, which he painted on the wings of an altar-piece in a church at Haarlem, are mentioned as two of his best paintings. (Vanmader, *Het Leven der Nederlandsche Schilders*, &c.; Descamps, *La Vie des Peintres Flamands*, &c.) R. N. W.

ÆSCHINES (Ἀίσχίνης). Diogenes Laertius (ii. *Æschines*) enumerates eight persons of the name, of whom the first and third are

Æschines Socraticus and Æschines the orator. The seventh was Æschines of Miletus, a writer on politics, and apparently the person who is mentioned by Cicero. (*Brut.* 95.) This Æschines of Miletus was obliged to fly his country for the freedom with which he had spoken of Pompey the Great. (Strabo, p. 635. ed. Casaub.) Other persons of the name of Æschines are enumerated in a note to Fabricius, *Biblioth. Græc.* ii. 691. G. L.

ÆSCHINES (Ἀίσχίνης). The materials for the biography of Æschines are scanty, and they are not entirely trustworthy. We have no information about his parentage and early life, beyond what we obtain from his own speeches, and those of his rival, Demosthenes; and the contradictions between the two accounts are such as prevent us from giving entire credit to either. It is not certain that these speeches were ever delivered in public in the form in which we have them; and if this were certain, we could not safely take an assertion of either orator to be true, simply because it was made in the presence of all the Athenians.

Æschines says, in his Oration on the Embassy (Περὶ Παραπρεσβείας, c. 46, &c.), that his father, Atrometus, lost his property in the (Peloponnesian) war; that after being driven out of Athens during the tyranny of the Thirty, he served as a soldier in Asia; that he belonged to a Phratia which shared in the same religious rites with the Eteobutadæ, a family from which was taken the priestess of Athena (Minerva), the guardian goddess of Athens; and that he assisted in restoring the democracy. All his ancestors on his mother's side also, he tells Demosthenes in his speech, were free. His eldest brother, Philochares, had a good education, and served with Iphicrates, and was several times in command of the Athenian forces. Demosthenes had asserted (Περὶ Παραπρεσβείας, c. 68.), that Philochares was a painter of alabaster boxes and drums; an assertion to which Æschines makes this answer. His youngest brother, Aphobus, had been sent on an embassy to the king of Persia, and had honourably discharged his duties in the administration of the Athenian revenue. Æschines married the daughter of Philodemus, and the sister of Philon and Epicrates, all respectable Athenian citizens, and he had a daughter and two sons at the time when he made this statement in the year B. C. 343. His father was then alive, and in his ninety-fifth year. Both his father and his mother were probably present when he made this speech.

Thirteen years after (B. C. 330), in reply to the alleged abuse of Æschines, Demosthenes, who was not at all inclined to be abusive, as he says himself, states of Æschines as follows, in his oration on the crown (Περὶ Στεφάνου, c. 40.):—That his father's name was Tromes; that he was once the slave of a schoolmaster, and wore fetters round his legs,

and a wooden collar round his neck; that his mother was a prostitute, and brought her son up in a brothel, and that a slave, a piper, took her from this honourable occupation; that Æschines had in some way got himself enrolled a citizen; that he added two syllables to his father's name, and called him Atrometus, and gave the honourable name of Glaucothea to his mother. Farther on (c. 79.), Demosthenes recurs to the subject. He charges Æschines with being brought up in great poverty; he was employed in the same school with his father, and his business was to make the ink, wipe the benches, and sweep the school,—occupations more suitable to a slave than a free youth. On attaining to man's estate, he assisted his mother in the absurd and indecent ceremonies of some superstitious practices, by which she got her living. His next employment was as a clerk to some inferior magistrates; then he figured as a third-rate actor, and was hissed off the stage for his failure. Demosthenes says that he had a handsome person and a fine voice.

To attempt to extract the truth from two such opposite statements is an idle task, and it is equally uncritical to make a biography of Æschines by rejecting a part of each of the two stories. We may, however, admit that the youth of Æschines was spent in poverty and hardship, that his education was imperfect, and that he rose to eminence through various low stations; we may also admit that Demosthenes, as he tells us, laboured under none of these disadvantages. He thus unconsciously teaches us to estimate the abilities of Æschines more highly than his own.

Æschines was born about the year B. C. 389, for he was in his forty-fifth year B. C. 345, when he prosecuted Timarchus. He was in the great battle of Mantinea, B. C. 362, being then in his twenty-seventh year; and he served in the Athenian army on several occasions both before and after that time. He also distinguished himself at the battle of Tamynæ in Eubœa (B. C. 350), and earned the approbation of his general, Phocion, and received public honours. Being thus brought into notice, he entered into political life as a supporter of Eubulus.

Æschines first appears to take a prominent part as an orator on the occasion of the return of Ischander from a mission into Arcadia, to ascertain how the people there were disposed to King Philip. This was after the capture of Olynthus by Philip, B. C. 347. Æschines recommended that the states of Greece should be invited to Athens to deliberate on the best mode of opposing the designs of the Macedonian king. An embassy to Megalopolis was proposed by Eubulus, and Æschines was named one of the ambassadors; the object was to excite the Arcadians against Philip. Æschines gave an account of his embassy on his return, in which he bitterly inveighed against Philip; and he described his meeting,

on his journey home, a body of Olynthian captives, women and boys, led along by one Atrestides, who had received them as a present from Philip. (Demosth. *Περὶ Παραπρεσβ.* c. 86.). It is not stated that any public measure was the immediate result of this mission to Arcadia.

The Athenians being informed that Philip was willing to make peace with them, ten ambassadors were appointed by the people, on the proposal of Philocrates, for the purpose of treating with Philip. Among the ten were Philocrates, Æschines, and Demosthenes, who was the youngest of the number, Ctesiphon, who was the eldest, and Aristodemus the actor, who had recently returned from a mission to Philip to treat about the ransom of some Athenians who were made prisoners at Olynthus. The precise instructions of the ambassadors are not stated by any authority; and the transactions of the embassy are mainly known from the speech of Demosthenes on the occasion when he subsequently prosecuted Æschines for misconduct in the embassy, and by the reply of Æschines. — (Demosthenes and Æschines, *Orations* entitled *Περὶ Παραπρεσβείας*.) These speeches are full of very circumstantial details; but they also abound in exaggerations and contradictions, from which it is impossible to extract the complete truth.

The ambassadors arrived at Pella, where Philip then was, and had an audience (B.C. 346). They addressed him in order of seniority. Æschines, who is the only extant authority for these transactions, says that he urged the restoration of Amphipolis to the Athenians, which was the main topic of his discourse. Demosthenes, who spoke last, was so embarrassed that he could not proceed with his speech, though the king encouraged him to go on. Philip replied to the arguments of the ambassadors at great length, and more particularly to those of Æschines. The result was, that the king gave the ambassadors a letter for the Athenians, and promised to send his own envoys immediately to Athens.

On their return, the ten ambassadors made a report to the senate, and delivered their letter; and Demosthenes, after bestowing high praise on all his fellow-ambassadors, and especially on Æschines, moved that they should receive the usual honours of a chaplet of olive, and should be invited to the public table. The ambassadors next appeared before the assembly of the people to give an account of their mission. Æschines, as he states, had been prevailed on by Demosthenes to say nothing about his embarrassment at Pella, and accordingly he passed it over. Demosthenes spoke last, but he took the opportunity of decrying Philip, others who had spoken before him having been loud in his praise; and he denied that Æschines had promised, as he asserts that he had done, to leave Demosthenes something to say about Amphi-

polis. It was left to Demosthenes to propose the measures necessary for the reception of Philip's ambassadors, and for the determination as to the peace. The Athenians knew that Philip would not give up Amphipolis, and that they must surrender all claims on Cardia in the Thracian Chersonese.

The Macedonian envoys, Antipater, Parmenion, and Eurylochus, arrived soon after the return of the ten ambassadors, and were well received. Demosthenes paid them great attention, and feasted them in splendid style. Two assemblies of the people were held, and at the second it was determined to make peace and alliance with Philip. It was also determined to send ten ambassadors to Philip to get the treaty ratified by him; and among the ten ambassadors were Æschines and Demosthenes. The embassy proceeded to Pella, whence they accompanied Philip to Pheræ, in Thessaly, where the treaty was ratified in June of the year B.C. 346. The people of Halus and the Phocians were expressly excluded from the benefit of it. The ambassadors returned home.

After making a report to the senate, the ambassadors addressed the assembly of the people. Both Æschines and Demosthenes spoke. Philocrates proposed that the peace and alliance with Philip should comprehend his successors; and that if the Phocians did not deliver up the temple of Delphi to the Amphictyons, the Athenians would aid in compelling them. This proposition was carried, and a new embassy was appointed to communicate it to Philip; Demosthenes and Æschines were named ambassadors. Demosthenes, who was unwilling to go, made the oath which the law required in such cases, and was excused; Æschines was not well, and he obtained leave to stay behind for the present.

Philip had succeeded, by his skilful management, in deceiving the Athenians as to his real intentions. The treaty deprived the Phocians of the aid of Athens, and Philip now entered Phocis for the purpose of putting an end to the sacred war, and restoring the Amphictyons to their functions. After seizing Delphi, he summoned the Amphictyons to try the case of those who were accused of sacrilege. The Athenian embassy, and Æschines among them, attended at the council. Æschines states, that it was through his influence that the male population of several of the Phocian towns were not capitally punished by being thrown down the rock of Delphi; and this barbarous measure, he adds, was urged by the tribes of Ceta. But the punishment of the Phocians was severe; their cities, except Abæ, were destroyed or dismantled; their existence ceased as an independent state; and Philip obtained the seat in the Amphictyonic council, and the two votes which had belonged to the Phocians. [PHILIP.]

Æschines did not render an account of his conduct in the matter of the embassies till nearly three years after the peace. When he first came forward to do it, Demosthenes and Timarchus took advantage of the opportunity to call him to account for alleged misconduct in his second embassy, and for betraying the interests of the state to Philip. Philocrates had already been prosecuted for misconduct in the embassy by Hyperides, a friend of Demosthenes, and he had avoided the trial by a voluntary exile.

Timarchus was a notorious profligate, who violated all the decencies of life; and a law of Solon provided that no person who was guilty of the acts imputed to Timarchus should ascend the bema. Æschines availed himself of this law to get rid of one of his enemies. Timarchus was accordingly prosecuted by Æschines under the law of Solon, and his speech on the occasion is extant. The guilt of Timarchus was notorious, and no evidence was produced against him. He lost his citizenship, and, according to some accounts, hanged himself (B.C. 345.). In his speech, Æschines professes to be moved to this prosecution by a regard to public morals, though it cannot be doubted that he was also desirous to rid himself of a dangerous enemy. That he should inveigh against Demosthenes, also, in the bitterest terms, while under the apprehension of his own trial, (*Against Timarchus*, c. 33, &c.) is not surprising; and it is at least some excuse for this outbreak, that Demosthenes should have united himself to so notorious a scoundrel. Æschines declares that this was the first occasion on which he had ever appeared as a prosecutor or accuser.

The trial of Æschines followed, and he was acquitted by thirty votes (B.C. 343.). He had the assistance of Eubulus on the occasion; both the speech of his accuser and his own admirable defence are extant. As we know little more of the matter than what is contained in the two speeches as they have come down to us, we have not the means of forming a proper judgment of the innocence or guilt of Æschines. His simple, clear, and persuasive statement of his own case proves his great abilities; and, contrasted with the somewhat confused speech of his accuser, leaves a favourable impression of the justice of his defence.

Another event in the life of Æschines, of uncertain date, is sometimes referred to a period before his trial. Æschines had been appointed by the state as their syndic or representative in a matter relating to the temple of Delos. One Antiphon had been detected by Demosthenes, as he tells us, in a design to burn Piræus, and Demosthenes had him arrested. Æschines protested against the irregularity of the proceeding, and the man was let loose. The Areopagus, however, took the matter in hand, seized Antiphon, and brought him before the people.

Antiphon was tortured to extract evidence or a confession, and then put to death. The Areopagus, having been empowered in that behalf, deprived Æschines of his office of syndic, and elected Hyperides. The real guilt of Antiphon, and the precise nature of the charge imputed to Æschines, are equally uncertain. (Demosthenes, *Περὶ Στεφάνου*, c. 42.)

In the early part of the year B. C. 339, Æschines was appointed one of the representatives of Athens (pylagoras) to the Amphictyonic council at Delphi. He informs us (*Against Ctesiphon*, c. 38, &c.), that while he was making a speech in vindication of the Athenians against a charge of sacrilege, which he had been informed that the Locrians of Amphissa were intending to bring against the Athenians, he was interrupted by an Amphissian, who poured forth a torrent of abuse against Athens. The indignation of Æschines was roused, and the occasion gave him an opportunity of avenging the insult. From the spot where the council was sitting, he saw stretched out in the distance the fertile plain of Cirrha, cultivated and filled with buildings, and the harbour repaired and frequented by ships. The Locrians of Amphissa were now occupying the harbour and the land, which were loaded with a curse and devoted to desolation. He reminded the council that a curse had been pronounced not only against those who cultivated the land, but against those also who permitted such an act of impiety to pass unpunished. On the following day, pursuant to a proclamation of the council, all the Delphians, both slaves and freemen, who were of full age, assembled with spades and axes, and, headed by the Amphictyons, destroyed the harbour, and burned the buildings in the plain of Cirrha. As they were returning, the Locrians issued from Amphissa to attack them, and they only escaped by a hasty flight to Delphi. An Amphictyonic assembly, a meeting which comprehended the Amphictyonic representatives and those who were then at Delphi for religious purposes, was convoked on the next day; and a decree was made for an Amphictyonic council to meet at Thermopylæ before the usual time, for the purpose of punishing the sacrilege of the Amphissians, and their violence towards the Amphictyons. The further history of this matter is given under "Cottiphus," who was the president of the Amphictyonic council which passed this decree. [COTTYPHUS.]

The last great event in the public life of Æschines was his prosecution of Ctesiphon, on the ground of illegal conduct in proposing a measure (psephisma) for presenting Demosthenes with a golden crown in the theatre at the Great Dionysia, as a reward for his services to the state on various occasions. The attack of Æschines, though in form against Ctesiphon, was, in effect, directed against Demosthenes. The speeches of Æschines and Demosthenes on this oc-

casion are both extant, and they are discussed under the life of Demosthenes. Æschines failed in his prosecution: he did not obtain a fifth part of the votes, and accordingly was liable to pay a small penalty. He immediately went into exile (B.C. 330). Plutarch says that he spent his time in Ionia and Rhodes, and opened a school of rhetoric. Some accounts say that he did not go to Rhodes till after the death of Alexander (B.C. 323); and that he finally removed to Samos, where he died (B.C. 314). There was a tradition that he once delivered his famous speech against Ctesiphon before his pupils at Rhodes, and, on their expressing surprise that he should have failed after such an effort, "You would not have been surprised," he said, "if you had heard Demosthenes." The anecdote is told somewhat differently by Cicero (*De Orat.* iii. 56.), and in a manner that was better suited to the purpose to which he applied it. (Compare Pliny, *Ep.* ii. 3.; and Pliny, *Hist. Nat.* vii. 30.)

The character of Æschines is not free from suspicion; for whenever a man has been accused of dishonesty, some unfavourable opinion of him is always created and remains. If we believe Demosthenes, he sold himself to Philip; he brought about the ruin of Phocis, and he sacrificed the interests of Athens to his own. Yet Demosthenes lies under imputations from his rival, which are quite as serious. In an age when the standard of morality was low, it is nothing surprising that the leaders in a democracy should charge one another with venality and corruption; and the probability is, that the mutual recriminations are founded in truth, though exaggerated by the violence of party. It is impossible to extract the complete truth from the perplexing history of a period when the principal authorities are two political rivals, whose statements about the same matter are often in direct contradiction to one another. But, if the integrity of Æschines is suspected, his great abilities, both as a popular leader and an orator, are undisputed. He was the rival, and, in the judgment of Cicero and Quintilian, all but the equal, of Demosthenes. In the lucid arrangement of his matter, in the ease and clearness of his narrative, he has never been surpassed; if he falls below Demosthenes in any quality of an orator, it is in powerful invective and vehement passion. His extant orations place him among the first of writers. His school of rhetoric is by some considered to be the origin of the florid Asiatic school of oratory; but, if this be so, the precepts and practice of Æschines must have been different in the latter part of his life from what they were when he was the rival of Demosthenes. There is however little good foundation for this opinion. His own masters were, according to some, Isocrates and Plato, and, according

to others, Alcidas; but no reliance can be placed on these statements of late biographers, which are, on several grounds, improbable.

Photius was only acquainted with the three orations of Æschines which are now extant; an oration entitled "Deliacus," which was attributed to him, Photius declares to be spurious. Photius also mentions nine letters of Æschines: there are, at present, twelve letters extant, all of which are undoubtedly spurious. The first edition of the "Orations of Æschines" is in the collection of Greek Orators and Rhetoricians, by Aldus, Venice, 1513, folio: they are also in the collection of H. Stephens, 1575, folio. The orations have been frequently published — by Hieron. Wolf, with a Latin translation, in his edition of Demosthenes, 1572, fol.; by John Taylor, Cambridge, 1748 and 1757, 2 vols. 4to.; by Reiske, in his edition of the Greek Orators, Leipzig, 1770—1775, 12 vols. 8vo.; by Immanuel Bekker, in his *Attic Orators*, Oxford, 1822, 5 vols. 8vo., who has founded his text on a careful examination of the MSS.; and by J. H. Bremi, Zürich, 1823, 1824, 2 vols. 8vo., which is the most useful edition.

There is a German translation of Æschines by J. H. Bremi, Stuttgart, 1828, 1829, 3 vols. 12mo.; and another by A. F. Wolper, Prenzlau, 1831, 16mo. There is a French translation of Demosthenes and Æschines, by the Abbé Auger, Paris, 1777, 4 vols. 8vo., which has gone through several editions. There is an English version of the Oration against Ctesiphon by Andrew Portal, Oxford, 1755, 8vo., which was republished in 1827; and a better version of the same Oration by Thomas Leland, London, 1770, 8vo. (Thirlwall's *History of Greece*, vol. v. &c.; J. Taylor, *Præfatio ad Æschinis Epistolas*; Photius, *Myriobiblon*, cod. 61. 264; Plutarch, *Demosthenes*; *Lives of the Ten Orators*; Fabricius, *Bibliotheca Græca*, ii. 850.; Hoffmann, *Lexicon Bibliographicum*; E. Stechow, *Æschinis Oratoris Vita*, Berlin, 1841, where all the authorities are referred to.) G. L.

ÆSCHINES SOCRA'TICUS was the son of Charinus, a sausage-maker, or, according to another account, of Lysanias. He was an Athenian by birth, and from his youth very laborious, and a constant hearer of Socrates, who said of him, "The only person who knows how to value me is the sausage-maker's son:" and when Æschines told him that he was poor, and had nothing to give, except himself, Socrates replied, "Dont you see that you are offering me the greatest gift?" According to one account, it was Æschines, and not Crito, who advised Socrates to escape from prison. He was always poor, and Plato is accused of robbing him of his only pupil. His poverty led him to Sicily, to Dionysius the younger, where he is said to have lived till the expulsion of Dionysius, and the return of Dion to Syracuse, B.C. 356. Carcinus, the comic writer,

was living at Syracuse during the same period. Æschines returned to Athens at a time when Plato and Aristippus were in great repute, with whom he did not venture to enter into competition; but he gave lectures, for which he received a fee, and he wrote speeches for those who had matters pending in the courts of justice, in which he imitated the style of Gorgias. Lysias wrote an oration against Æschines, entitled "On Sycophancy" (Περὶ τῆς Συκοφαντίας). Lucian (*On the Parasite*) says that Æschines got into the favour of Dionysius by reading to him his "Miltiades," (according to Diogenes, the worst of the seven dialogues,) and that thenceforward he became one of the parasites of Dionysius, and forgot all the precepts of Socrates. But no critic takes Lucian's anecdotes for more than he intended them to be taken; and here his business is not to write biography.

Æschines was the author of several dialogues, most of which he was accused of having received from Xanthippe, the wife of Socrates, and passing off as his own, though they were written by Socrates; an idle story, if it be true that Socrates left no writings, and a charge which may be false if he did. Those dialogues attributed to Æschines, which bore the stamp of the Socratic method, were seven, according to Diogenes Laertius: "Alcibiades," "Axiochus," "Aspasia," "Callias," "Miltiades," "Rhion," and "Telauges." Photius mentions the same number, and adds that some persons attributed them to Socrates. There are now extant, under his name, three dialogues, respectively entitled: "On Virtue, whether it can be an Object of Instruction" (Περὶ ἀρετῆς, εἰ διδακτόν); "Eryxias, or, on Wealth" (Ἐρυξίας ἢ περὶ Πλούτου); and "Axiochus, or, on Death" (Ἀξίохος ἢ περὶ θανάτου). These dialogues are not without merit as respects the language, though it savours of the late rhetorical school; but the best critics do not allow them to be genuine. In the "Axiochus," Socrates is introduced as urging considerations why Axiochus should not fear death. Socrates dwells on the pains of life, and on the immortality of the soul, and on the happiness of another world for the good; but the topics are feebly handled, and the dialogue leaves an impression that it is not a genuine work of a celebrated pupil of Socrates. Æschines was one of those followers of Socrates who did not aim at founding a sect. We cannot collect that he professed to do more than to expound his master's doctrine, a circumstance which would increase the value of any genuine fragment of Æschines. The "Axiochus" is mentioned by several ancient writers, and particularly by Athenæus, (p. 220. ed. Casaub.) in such terms as to show that it can hardly be the dialogue now extant under that name. There is a fragment of the "Aspasia" in Cicero, (*De*

Invent. i. 31.) part of which is quoted from Cicero by Quintilian (*Instit. Orat.* v. 11.)

The three extant dialogues attributed to Æschines were printed in the old editions of Plato, the first of which was that of "Aldus Manutius," 1513, fol. The best edition of the dialogues is the third edition of J. F. Fischer, Leipzig, 1786, 8vo., which contains the "Testimonia Veterum," and the "Fragments." The "Eryxias" and "Axiochus" are in A. Boeckh's edition of "Simo Socraticus," Heidelberg, 1810, 8vo. There is extant a letter attributed to this Æschines: it is in the collection of Orelli, Leipzig, 1815. There are several German translations of Æschines, the latest of which appears to be by K. Pfaff, 1827, 12mo. (Diogenes Laertius, ii. *Æschines*; Fabricius, *Biblioth. Græc.* ii. 691.) G. L.

ÆSCHRION (Ἀισχρίων). There are apparently two poets of this name who are mentioned by ancient writers. The one is called a Samian, and the other a Mitylenæan; but as both are stated to have written iambics and choliambics, most modern scholars are inclined to think that these two Æschrions are the same person, and that he was a native of Samos, to whom the epithet of Mitylenæan was either given by mistake, or because he spent a part of his life at Mitylene. In one of his longer fragments which are still extant, he defends the Samian Philænis from the charges of the rhetorician Polycrates, which is also alleged in support of the opinion that he was a Samian. He lived about the time of Aristotle and Alexander, and is said to have been a friend of Aristotle, and to have accompanied Alexander in his expeditions. Besides his iambics, of which a few fragments are preserved, he also wrote epic poems and ephemerides in hexameters.

His fragments are collected in Schneide-
win's "Delectus Poetarum Iambicorum et
Melicorum Graecorum," Göttingen, 1839.
(Athenæus, vii. 296. viii. 335. ed. Casaubon;
Tzetzes, *Chil.* viii. 406., and *Ad Lycophr.*
688.; Næke, *Chærilus*, p. 191.) L. S.

ÆSCHRION (Ἀισχρίων), an ancient physician of Pergamos, who probably lived in the second century after Christ. Galen ranks him among the empirici, says that he was one of his tutors, and speaks with great respect of his knowledge of drugs. (*De Simpl. Medicam. Facult.* lib. xi. cap. 24. tom. xi. p. 356. ed. Kühn.) He also mentions with approbation a superstitious remedy invented by him against the effects of the bite of a mad dog, of which the principal ingredient was powdered craw-fish, which were to be caught at a particular time of the sun and moon, and baked alive. The writer on agriculture, quoted by Pliny (*Hist. Nat.* lib. viii.) is not the same person as Galen's tutor.

W. A. G.

ÆSCHYLUS (Ἀισχύλος), was a native of

the Attic town of Eleusis. He was politically a citizen of Athens, whence some writers call him an Athenian. He is said to have been descended from an ancient family of Eupatridæ (Attic nobles), which may perhaps be traced back to King Codrus. His father, Euphorion, appears to have been connected with the worship and the mysteries of Demeter (Ceres).

The year of the birth of Æschylus is not mentioned; but, according to the Parian marble, he was five and thirty years old when the battle of Marathon was fought, and, according to the same authority, he died in B.C. 456, at the age of sixty-nine; accordingly, he was born in B.C. 525. There was a tradition that Æschylus, when a boy, fell asleep in the vineyard of his father, and that Dionysus appeared to him in a dream, and bade him devote himself to tragedy. Æschylus is said to have commenced his career as a dramatic poet at an early age. There appears to have been a law at Athens, according to which no tragic author was allowed to contend for the prize in tragedy at the Dionysiac festivals until he had attained the age of twenty-five; and as it was at this age that Æschylus, in B.C. 499, was admitted to a contest for the tragic prize with Pratinas and Choerilus, it does not seem improbable that this law existed as early as the youth of Æschylus. This, his first attempt, was unsuccessful.

The youth of Æschylus belongs to a time when Athens, after having received the democratical constitution of Cleisthenes, went through a period of rapid development, which created in the minds of her citizens that noble love of their country which, in the struggles with Persia, produced such memorable results. The public festivals, in which the whole people participated, engaged the attention of the state more than before; and the dramatic representations of the Dionysiac choruses, in particular, were beginning to assume a more regular form. A wide field was thus opened for a poet who had the talent and courage to attempt to perfect what was still in its infancy. Such a poet was Æschylus, who worked out, though perhaps unconsciously, the great principles of his art: he knew and felt his vocation, and in his high enthusiasm he ventured to break through the narrow limits within which his predecessors and contemporaries moved. It is a curious coincidence, that in the year 500, when Æschylus brought out his first play, the wooden theatre, or rather scaffolding, broke down. The importance which the drama was now acquiring at Athens induced the Athenians to build the new theatre of stone, and of large dimensions. The scenery for it was executed by Agatharchus, who left a treatise on the subject. It is not improbable that Æschylus may have given his advice about the internal arrangement and structure

of this new building, which was destined to become the scene of his glory.

In 490 B.C. Æschylus distinguished himself in the battle of Marathon; and his valour was afterwards commemorated by the famous painting in the Stoa Pœcile, which, according to Pausanias, was valued more highly, and was of greater antiquity, than his statue in the theatre. Æschylus, like all the men of that time who had taken an active part in the struggle with Persia, considered this as the most glorious event of his life. This feeling is expressed in the epitaph of Æschylus, which he himself wrote, and in which his triumph as a tragic poet is not mentioned. His brother Cynægeirus also distinguished himself in the battle of Marathon, by the most undaunted courage. Ameinias, who as trierarch, began the battle of Salamis, and put all the other Athenians into the shade by his bravery, is by some writers called a brother of Æschylus; but this fact is more than doubtful, as Herodotus says that he belonged to the demos of Pallene, and Plutarch calls him a Deceleian, whereas the family of Æschylus belonged to Eleusis. If, however, both of them were the poet's brothers, it would certainly be a proof of uncommon modesty in him, that in his "Persians" he makes no allusion to the illustrious deeds of his nearest kinsmen. Æschylus himself probably took part in all the subsequent battles with the Persians, at Artemisium, Salamis, and Plataeæ.

The first prize which he gained in tragedy was in the year 484 B.C., sixteen years after he began to write for the stage, when he was forty-one years old. The name of the drama with which he gained the prize is not mentioned. In his earlier years, Æschylus is said to have resisted all temptations to try his strength in any other kind of poetry than the drama; but soon after the battle of Marathon, when the Athenians offered a prize for the best elegy upon the men who had fallen at Marathon, Æschylus ventured upon the contest with Simonides of Ceos, but was defeated. The period which followed this defeat was the most active of his life, for he not only joined his countrymen in all their undertakings against the common enemy, but must at the same time have written many of his dramas, most of which gained the prize from his competitors. In the year B.C. 468 Sophocles brought out his first play on the Attic stage, and contested the prize with Æschylus, who was defeated by his young rival. In this same year Æschylus left his native country, and went to Syracuse, to the court of Hiero, where other Greek poets of the same time had found a favourable reception. The ancients describe this emigration to Sicily as the immediate consequence of his defeat by Sophocles. But such a misfortune, however great in the eyes of a Greek, appears, in itself, not to be a sufficient motive for such

a step, unless other causes combined to induce him to it, more especially as a defeat in tragedy was nothing new to Æschylus. The real causes of his conduct must be sought deeper: they lay in the circumstances of the times, and in the relation which the poet bore to them: he was one of the surviving heroes of the days of Marathon; his whole character and tendency of mind belonged to a by-gone age, and he cannot have looked with pleasure upon a generation that had sprung up to reap the fruits of the labours of its forefathers, while it was hurrying the country onward to pure democracy, a form of government which was little suited to the taste of Æschylus. It is also not improbable that about this same time the charge of impiety was brought against Æschylus, by some of his political adversaries. The precise nature of this charge is unknown; it is only stated that he brought some of the secrets of the Eleusinian mysteries, in which he was initiated, upon the stage, and thus profaned them. This charge is said to have brought him into great danger; but as he was acquitted by the Areopagus, his offence must have been very slight, if not altogether a fabrication of his enemies. All these causes and annoyances were indeed a sufficient motive for quitting his country. During the first months of his stay in Sicily he composed and brought upon the stage a piece called "Ætna, or the Ætnæan Women," and gave a representation of the "Persians" at Syracuse, with which he had gained a victory at Athens in 472 B.C. According to the Greek biographer of Æschylus, it was through this representation of the "Persians" that Hiero conceived his great admiration for the poet. He also composed other dramas during the time of his stay in Sicily; and he was afterwards reproached with having used some Sicilian words and expressions which were offensive to the Athenians. At what time he returned to Athens is uncertain; though it was probably soon after the death of Hiero, in B.C. 467, or, at the latest, after the expulsion of his brother Thrasybulus, and the establishment of democracy in 466. But in B.C. 458 we again find him in his native country; for in this year he gained the prize in tragedy with his trilogy called the "Oresteia," consisting of the "Agamemnon," the "Choephoræ," and the "Eumenides." The opinion which some have entertained, that Æschylus revealed or profaned the mysteries in a first edition of the "Eumenides," and that this play drew upon him the charge of impiety, is devoid of all foundation. Although Æschylus, except in the case of the "Persæ," took the subjects for his dramas from the mythology or from the legends of the heroic age, yet he could place them in such a light as to bear upon the actual state of affairs. Among the extant plays there is none in which this is more manifest than in the "Eumenides," the political object of which was to save the venerable

institution of the Areopagus from the democratic attempts of Pericles and his party. But although Æschylus, as a poet, was rewarded with the prize, yet his political object was not attained. [PERICLES; EPHIALTES.] The poet must have felt now more than ever that democracy could no longer be stopped in its progress. With these feelings, he again left his country in the year in which he had gained the prize by his "Oresteia," and went to Gela in Sicily, where the family from which Hiero was descended held the hereditary priesthood of the goddesses Demeter and Persephone; and there he spent the last three years of his life in quiet retirement. He died in B.C. 456, at the age of sixty-nine. The manner of his death is told by all the ancients in the same way. An eagle, soaring above his head, dropped a tortoise which he held in his claws upon the bald head of the poet, and killed him. Thus the oracle was fulfilled, which had declared that Æschylus should be killed by a missile from heaven. The inhabitants of Gela buried him at the public expense, and erected to his memory a monument with an epitaph written by himself, in which he describes the field of Marathon as the scene of his glory, without alluding to his success as a dramatist. In Sicily the memory of Æschylus was long held in the highest esteem; and in Attica, although he had parted from its shores with bitter feelings, the next generation appears to have prized the works of Æschylus very highly, for what we read about him in the "Frogs" of Aristophanes must be regarded as the judgment of the ablest Athenian critics at the time. Not only were the dramas which had been performed in his lifetime repeated after his death, and treated like new compositions, so as to be allowed to come into competition with new dramas, but pieces which had not been brought out by the poet himself were produced upon the stage by his son Euphorion, and gained prizes.

Before we proceed to speak of the dramatic character of Æschylus, we must explain several of his innovations, which will enable us to form a clearer estimate of the artistic merits of his plays.

The Greeks justly regarded Æschylus as the father of tragedy. Before his time the art scarcely deserved the name of drama, and the progress which it made under the direction of his genius was far greater than any which it owed to his successors. It required much more power to raise the drama from the state in which it was in the hands of the poets previous to Æschylus, to the condition in which we find it in his works, than merely to continue what he had commenced. Before the time of Æschylus only one actor appeared on the stage at once, who carried on the dialogue with the chorus, or told his story to the chorus. Æschylus introduced a second actor, which was the

first step towards making the dialogue and the action independent of the chorus. The dialogue now became more free and animated, and the contrast between a principal (protagonistes) and a secondary character (deuteragonistes) enabled the poet to interest his audience in the action, which before his time was of secondary importance, the chorus being the principal part of the drama. But the action in the dramas of Æschylus is yet not altogether independent of the chorus, which takes a considerable part in the events of the drama. The complete separation of these two elements was reserved for Sophocles. An innovation like this was undoubtedly adopted by the contemporaries of Æschylus, as he himself at a later period adopted that of Sophocles, by which a third actor was introduced. There are dramas of Æschylus in which three persons appear upon the stage at once; but in this case the dialogue is carried on by only two of them. A third actor who takes part in the dialogue does not occur in any drama written before the year B.C. 468, when Sophocles showed the advantage of a third actor. The part of the protagonistes was in most cases performed by Æschylus himself, and the names of two celebrated actors are known, who were trained and instructed by the poet, and probably acted the parts of the deuteragonistes. They were Clearchus and Myniscus of Chalcis. Before the time of Æschylus, the poets generally acted their own dramas, and were obliged to perform the parts of the several characters of a piece, one by one in succession. This inconvenience was obviated, in some degree, by the introduction of a second actor, though the same actor was still obliged to perform several parts. There are, however, several points in the dialogue of the Æschylean drama which remind us of what the art was before his time. The dialogue is sometimes carried on between the actor and the chorus, and in this as well as in other cases it proceeds with great regularity, which to a modern critic would appear stiff and unnatural: the verses are mostly distributed in certain proportions between the speakers, and the protagonistes, in most cases, uses more verses than the deuteragonistes. This is indeed a peculiarity of all Greek tragedies, but in Æschylus it is more striking than in any of his successors.

Æschylus also introduced great improvements in the choral dance. He invented several dances himself, instructed the dancers without the assistance of a teacher, and paid the most anxious attention to the orchestric performances of the chorus. With this care for the execution of the chorus, it was necessary to combine equal attention to the choral songs themselves, so as to render it practicable on the one hand to execute them with perfect accuracy, and on the other to produce a perfect harmony

between the action and the words of the chorus.

Æschylus was also the first who saw the propriety of adapting the dress of the actors and the scenery to the characters which they represented. He introduced the cothurnus or thick-soled buskin, and other artificial means to raise the figure of the actors above the standard of ordinary men; the masks were greatly improved by him; and he bestowed the utmost care and attention upon the whole of the theatrical wardrobe. The introduction of scene-painting is likewise ascribed to Æschylus, and it was probably under his direction that Agatharchus painted the scenery for the first stone theatre at Athens. [AGATHARCHUS.] The machinery requisite for theatrical performances must have attained a high degree of perfection under Æschylus, on account of his frequent introduction of the gods and other supernatural beings upon the stage. Everything of importance to the performance of the drama was thus either perfected or introduced by Æschylus, who left to his successors nothing but to complete the work which he had commenced.

It is stated that Æschylus wrote seventy tragedies and several satyric dramas. Five were ascribed to him on doubtful authority. All these works were written within forty-four years, from 500 to 456 B.C. Of their general excellence we may judge from the fact that he gained the prize for tragedy thirteen times. Now if we may suppose that he regularly brought out three dramas (a trilogy) at a time, it would follow that thirty-nine, or more than half of his works, were preferred to those of his competitors. It is a very questionable point whether the tragedies of Æschylus were always so arranged as to form trilogies, that is, great dramatic compositions consisting of three distinct tragedies, each of which was in some degree entire in itself, and yet formed, as it were, only one of the three acts of a greater drama, and could not be properly understood unless viewed in its connection with the others. Welcker, by a careful examination of the extant plays, and of the fragments and titles of those which are lost, has endeavoured to show that all the works of Æschylus were such trilogies; but although it is beyond doubt that many were intended to form trilogies, there is not sufficient evidence to show this of all; and as regards the "Persæ," it is perfectly certain that it was not part of a trilogy. The few fragments of many of the lost pieces moreover scarcely enable us to form an accurate idea of their contents. The only specimen of a trilogy which is preserved entire is the "Oresteia," consisting of the "Agamemnon," the "Choephoræ," and the "Eumenides." The three other pieces which we possess entire, the "Seven against Thebes," the "Suppliants,"

and the "Prometheus," are undoubtedly likewise parts of trilogies. The earliest among the seven extant plays is the "Persians," which was first acted at Athens in B.C. 472, and forms an exception to the other plays of Æschylus, inasmuch as the subject is taken from the history of the poet's own time. A few years after the "Persians," the "Seven against Thebes" was brought out; the latest is the "Oresteia" trilogy, which was brought upon the stage in B.C. 458. The "Suppliants" and the "Prometheus" came in the period between this year and that in which the "Persians" was brought out, but the exact time is unknown. From allusions, however, in the "Suppliants," it has been inferred, with some probability, that it was written about B.C. 461, during the time that Athens was allied with Argos. The performance of each trilogy of Æschylus was followed by that of a satyric drama, which, together with the three tragedies, formed a tetralogy, and the subject of which was in some cases connected with that of the trilogy. The name of the satyric drama connected with the "Oresteia," is "Proteus." We know the names of eight others of these burlesque dramas of Æschylus, but none is preserved. The ancients state that Æschylus was as great a master in the satyric drama as in tragedy. As regards the artistic character of the tragedies of Æschylus, we have few observations of the ancients themselves. Sophocles, who is reported to have said that Æschylus always composed his poems as he ought, without being conscious of it, has expressed in the best manner the fact that Æschylus was a great poet. All that Sophocles, Aristophanes, and other ancient writers object to in Æschylus, refers merely to form, and not to the artistic plan and the structure of his work; it is only the pompous grandiloquence and the boldness of his imagery which they find fault with. These are, indeed, very striking features in the dramas of Æschylus; but he himself seems not only to have been aware of it, but to have thought it necessary that his gods and heroes, being so far above the human standard, should also speak a language above that of ordinary mortals. The poet, too, who himself belonged to that heroic age in which the battles of Marathon and Salamis were fought, could, without affectation, use a language which appeared too harsh and bold for the refined age of Pericles. Although the Greeks at all times had great reverence for the father of their tragedy, yet the further they were removed from his age, the less were they able to appreciate him. In fact, the most extraordinary power of his master-genius, the artistic construction of a trilogy, is scarcely noticed by them, and its discovery and right appreciation belong altogether to modern times, and more especially to Welcker, whose researches on this point have been followed up by Droysen, Gruppe, Ad. Schöll,

and others. Soon after the death of Æschylus, the Greeks began to perform his single plays separately, and thus gradually forgot that they were only acts of greater dramas. The plan of a tragedy of Æschylus is always extremely simple, and without any complicated plot; the action proceeds smoothly, but rapidly, and the poet does not anxiously concern himself to lay open to his audience every link by which the parts of the action are connected; he draws his pictures only in bold outline, which he leaves to the imagination of his hearers to fill up. But it is this very simplicity of his design which constitutes his grandeur and sublimity. One leading idea of the dramas of Æschylus is a struggle between the free-will of man and the power of destiny, to which the gods themselves must submit, and to which man must fall a victim if he presumes to oppose it. Such an idea is both religious and ethical, and intended to impress upon man the necessity of submitting to higher powers, and of humbly recognising his own weakness. Another leading idea which appears in some of his plays is, that crime, by a moral necessity, leads to further crime, and so to calamity, which is its punishment, or, as Droysen has expressed it, that "whoever acts must suffer." Æschylus represents to us the piety of the age to which he belonged, an age which could not conceive that its own great works were accomplished without the direct aid of the gods. He himself was initiated in the Eleusinian mysteries, and well acquainted with the philosophical inquiries which then began to be carried on in Greece; and these circumstances undoubtedly contributed to the earnestness with which he looked upon man, and his relation to higher powers.

The tragedies of Æschylus which have come down to us have, with the exception of "Prometheus," suffered more from the carelessness of transcribers than many other remains of ancient literature. The first edition was printed at Venice, 1518, 8vo., in the printing establishment of Aldus; but considerable parts of the "Agamemnon" and of the "Choephoræ" are not contained in this edition; and what is still more surprising, the printed part of the "Agamemnon" is attached to the "Choephoræ," and both are made up into one play, so that this edition only contains six plays. F. Robortellus, in his edition (Venice, 1552, 8vo.), corrected the error, and separated the "Agamemnon" from the "Choephoræ;" and in the same year he also published the "Greek Scholia," and the Greek "Life of Æschylus," in 2 vols. 8vo. The first complete edition of the "Seven Tragedies of Æschylus" is that by H. Stephens, Paris, 1557, 4to. One of the best among the subsequent editions is by Thomas Stanley, London, 1663, folio, which contains the Scholia, a commentary, and a Latin translation. This was reprinted, with some additions, by De

Pauw (Haag, 1745, 4to.), and by Samuel Butler (Cambridge, 1809, 8vo.). The edition of C. G. Schütz, in 5 vols. 8vo., though it is almost worthless, has gone through three editions (1782—1809): the first three volumes contain the text and commentary, the two others the fragments of the lost works of Æschylus and the Greek Scholia. The best recent editions are those of Wel-lauer (Leipzig, 1823), that of W. Dindorf (Leipzig, 1827, 8vo.), and that of Fr. Gr. Bothe (Leipzig, 1831, 2 vols. 8vo.). A new edition, commenced by R. H. Klausen, is now in progress. The editions of single plays, and dissertations upon them, or passages of them, are almost innumerable. The separate plays, except the "Suppliants" and the "Eumenides," have been edited in England by C. J. Blomfield. Of the separate editions of these plays in Germany, one of the most valuable is the "Eumenides," by K. O. Müller. The Germans possess several good translations of Æschylus, the best of which is by Droysen, Berlin, 1835. There is an English poetical version by Robert Potter, the first edition of which appeared in 1777, 4to., and another edition in 1779, 8vo. Flaxman made a series of designs to illustrate Æschylus, which are among the grandest specimens of his extraordinary power in embodying the notions of antiquity, and are, in their department of art, equal to the work of the great dramatist.

The most essential among the modern works, for a proper understanding of the works of Æschylus, are — Petersen, *De Æschyli Vita et fabulis*, Havniæ, 1814; G. Blümner, *Ueber die Idee des Schicksals in den Trag. des Æsch.* Leipz. 1814; A. W. v. Schlegel, *Lect. on Dramat. Lit.* Lect. iv. transl.; Welcker, *Die Æschyl. Trilogie Prometheus*, Darmstadt, 1824, *Nachtrag zur Trilogie*, Frankf. 1826, and *Die Griechischen Tragödien*, Bonn, 1840; R. H. Klausen, *Theologumena Æschyli Tragici*, Berl. 1829; Bode, *Gesch. der Dramat. Dichtkunst der Hellenen*, i. p. 208—352.; K. O. Müller, *Hist. of the Lit. of Anc. Greece*, i. p. 317—336.; There is a list of the editions and translations of Æschylus, and of works in illustration of Æschylus, up to 1832, in Hoffmann's *Lexicon Bibliographicum*.

L. S.

ÆSCHYLUS of Rhodes was a contemporary of Alexander the Great, who, in B. C. 331, on making himself master of Egypt, entrusted the administration of the country to Æschylus the Rhodian, and to Peucestes the Macedonian. After this there is a gap in the history of Æschylus, for we hear no more of him till after the death of Alexander, when, in the year B. C. 319, during the war between Arrhidæus and Antigonus, he commanded four ships which sailed from Cilicia to Macedonia. In these ships he conveyed 600 talents of silver, which were a part of the treasures brought by Antigonus from Susa, which had been deposited in the Cili-

cian fortress of Quinda for the supply of the coffers of the kings of Macedonia. When Æschylus landed at Ephesus, these treasures were taken from him by Antigonus, who said that the money was intended for him to pay the foreign mercenaries with. No further particulars are known of Æschylus. (Q. Curtius, iv. 8.; Diodorus Siculus, xviii. 52.)

L. S.

ÆSCULA'PIUS, the Latinised form of the Greek name 'Ασκληπιός, by which in heathen mythology the god of medicine was designated. The following is the popular story of his life and death, briefly told:—Æsculapius was the son of Apollo by Coronis, the daughter of Phlegyas, a Thessalian prince. His mother, being discovered to be unfaithful to Apollo, was killed by Diana; and, as she lay on the funeral pile, the child was rescued alive, and given to Chiron the Centaur to be educated. According to another account he was born in the country of Epidaurus, and exposed by his mother (who wished to conceal her pregnancy,) on Mount Myrtion, where he was suckled by a goat and guarded by the goatherd's dog. The herdsman one day missing his dog and goat went in search of them, and thus discovered the child. Upon approaching to take it up he perceived that its body emitted a brilliant flame, at which proof of divinity he drew back. The news of the birth of this wonderful child soon spread abroad, and miraculous healing powers were ascribed to him. He was instructed by Chiron in the art and science of medicine, and soon became a great physician. He accompanied Jason in his expedition with the Argonauts, to whom his medical knowledge was of great service; and he is said to have raised to life so many dead persons that Jupiter struck him with thunder. He married Epione, called by some Lampetia, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygieia (Health), Pannakeia (All-heal), Iaso (Healing), and Æglé (Brightness), of whom the first was the most celebrated. Such is one out of the many varying and contradictory stories of Æsculapius, a further account of whom may be found in Meibom's commentary on Hippocrates, *Jusjur.* Lugd. Bat. 4to. 1643; in Le Clerc, *Hist. de la Méd.*; Sprengel, *Hist. de la Méd.*; or the mythological works of Creuzer, Voss, Buttman, K. O. Müller, and Lobeck.

The Asclepieia, ('Ασκληπιεία,) or temples of Æsculapius, require some special notice here, as being probably the only institutions among the ancients that, in some slight degree, supplied the place of the modern hospitals. They were generally built in a healthy situation, and, if possible, near to some mineral spring; a great number of persons resorted to them in order to consult the god, and the walls were covered with the votive tablets offered by those who had recovered their health by his

directions. Several of these curious inscriptions are preserved in Gruter's collection: the following will serve as specimens, and will probably remind many persons of what are still to be seen in Romanist churches abroad: — "Some days back, a certain Caius, who was blind, learned from an oracle that he should repair to the holy altar, and offer up his prayers; then cross the sanctuary from right to left, place his five fingers on the altar, raise his hand, and cover his eyes. He obeyed, and instantly his sight was restored, amidst the loud acclamations of the multitude that such signs and wonders were shown in the reign of our emperor Antoninus." — "A blind soldier named Valerius Aper, having consulted the oracle, was informed by the god that he should mix the blood of a white cock with honey, to make up an ointment to be applied to his eyes for three consecutive days: he received his sight, and came to the temple and returned public thanks to the god." — "Julian appeared lost beyond all hope from a spitting of blood. The god ordered him to take from the altar some seeds of the pine, to mix them with honey, and to eat thereof for three days. He was saved, and came to return thanks in presence of the people." The principal of these temples were those at Titane in Sicyonia, at Tricca in Thessaly, at Tithorea in Phocis, at Epidaurus in Argolis, at Megalopolis in Arcadia, at Cyllene in Elis, at Pergamus in Mysia, and in the island of Cos. Of these the temple at Epidaurus was, in early times, the most celebrated; it was from this city that the worship of Æsculapius was carried to Sicyonia, Pergamus, and Cyrene, and it was hither that the Romans sent an embassy in the year A.U.C. 462 (B.C. 292), to fetch the god to deliver them from a dreadful pestilence. They brought him away in the form of a serpent, which disappeared among the reeds on an island in the Tiber; and in this place a temple was erected in his honour. Æsculapius was sometimes represented sitting, with one hand holding a staff, the other resting on a serpent's head, and with a dog couched at his feet. In coins, and in other ancient remains, he is commonly seen with a long beard, holding a staff with a serpent twined about it. Often he is accompanied by a cock, and sometimes by an owl. The cock was commonly sacrificed to him, as is familiarly known from the last words of Socrates, as reported by Plato: "Crito, we owe a cock to Æsculapius." These animals were probably meant to typify the qualities which a physician should possess; the owl being emblematic of wisdom, the cock of vigilance, and the serpent of sagacity and foresight. The last animal was also the symbol of length of life, and was especially sacred to Æsculapius, in whose temple at Epidaurus there was a peculiar breed of large yellowish brown snakes, which were harmless and easily tamed, and in the form of

which the god was supposed to manifest himself.

The fabulous history of Æsculapius, like that of most of the other mythological personages of antiquity, is probably an embellishment of the real life of some one or more individuals bearing that name. What parts of his history are purely fabulous, and what (if any) are strictly true, it is impossible to determine; and of the extent of the medical knowledge of Æsculapius, and of his mode of practice, we know nothing. That which we find mentioned in Homer as being employed by his sons, Machaon and Podalirius, during the Trojan war, is noticed under those names. Two works are mentioned by Fabricius as going under the name of Æsculapius; one entitled *Ὅροι Ἀσκληπίου πρὸς Ἀμμωνα Βασιλέα*, in three books; the other, "*De Morborum, Infirmitatum, Corporisque Accidentium, Origine, Causis, Descriptionibus, et Cura.*" Both of these are, however, manifestly spurious, and of little value. His descendants were called, collectively, by the patronymic name of Asclepiadæ, and were in a manner the hereditary physicians of Greece, and indeed of the ancient world; even at Rome, the house of Acilius claimed to be a branch of the same stock. They professed to retain in their family certain medical secrets, which had been handed down from their great ancestor; and thus, and by their really superior skill, they succeeded in keeping in their own hands not only the practical part of the profession, but also the means of teaching others. Their pupils were not admitted to attend their instructions until they had been solemnly initiated, and had sworn to conform to their regulations, which it must be admitted were in general excellent. The two short pieces that are published among the works of Hippocrates, entitled *Ὁρκος* ("The Oath"), and *Νόμος* ("The Law"), though they are generally supposed to have been not written by him, are yet allowed to be very ancient; and they contain sentiments and rules which (if we can suppose them to have been fully acted up to,) must give a very high opinion of the moral and religious state of the profession in those early times. The former of these documents, which is the shorter of the two, deserves to be inserted entire, as being perhaps the most curious and interesting monument of ancient medicine. "I swear by Apollo the physician and Æsculapius, by Hygieia and Panakeia, and all the gods and goddesses, calling them to witness that I will fulfil religiously, according to the best of my power and judgment, the solemn oath and the written bond which I now do make. I will honour, as my parents, the master who has taught me this art, and endeavour to minister to all his necessities. I will consider his children as my own brothers, and will teach them this profession, should they desire to learn it, with-

out remuneration or written bond. I will admit to my lessons, my discourses, and all my other methods of teaching, my own sons and those of my tutor, and those who have been inscribed as pupils and have taken the medical oath; but no one else. I will prescribe such a course of regimen as may be best suited to the condition of my patients, according to the best of my power and judgment, seeking to preserve them from all harm and wrong. I will never be persuaded to administer poison, nor will I ever be the author of such advice; neither will I contribute to an abortion. I will maintain religiously the purity and integrity both of my conduct and of my art. I will not cut any one for the stone, but will leave that operation to those who cultivate it. Into whatever dwellings I may go, I will enter them with the sole view of succouring the sick, abstaining from all injurious views and corruptions, especially from any immodest action, towards women or men, freemen or slaves. If, during my attendance, or even unprofessionally in common life, I happen to see or hear of any circumstances which should not be revealed, I will be silent and consider them a profound secret. May I, if I rigidly observe this my oath and do not break it, enjoy good success in life and in the practice of my art, and obtain general esteem for ever: should I transgress and become a perjurer, may the reverse be my lot." In the "Law," after remarking that physicians were "many in name, but few in deed," the author goes on to enumerate the necessary qualifications of a medical man with respect to natural talents and disposition, learning, education, diligence, advantageous situation, and experience.

The most celebrated individual belonging to the family of the Asclepiadæ was Aristotle; the most famous physician was Hippocrates; and probably all those who bore the name of Asclepiades were more or less remotely connected with the same stock. Further information respecting the Asclepiadæ and the origin of the art and science of physic may be found in the histories of medicine by Le Clerc, Sprengel, and Isensee. See also Fabricius, *Biblioth. Græca*, i. 55, seq.; *Penny Cyclop.* "Æsculapius;" Sprengel, *Beiträge zur Gesch. der Arzneikunde*. W. A. G.

ÆSION (Αἰσίων), an Attic orator and contemporary of Demosthenes, of whom no particulars are known. (Plutarch, *Demosth.* 10.; Aristotle, *Rhetor.* iii. p. 650.; Suidas, v. Δημοσθένης.) L. S.

ÆSOP (Αἰσωπος, Æsopus). A list of the various persons of this name is given in the "Bibliotheca Græca" of Fabricius, ed. Harles, i. 621.

ÆSOPUS, or ÆSOP, (Αἰσώπος,) was born about B. C. 619 and died in about B. C. 564, or a little later. He was a slave of the Samian Iadmon, the son of Hephæstopolis, and, according to the statement of an old

Samian historian, was a native of the Thracian city Mesembria. According to a less authentic, but more generally received account, he was born in Phrygia. It was believed among the ancients that his humour and pleasantry procured him his freedom, though he continued in the family of his old master: otherwise he could not, as Aristotle (*Rhet.* ii. 20.) relates of him, have publicly spoken for a demagogue, in whose defence he invented and told a fable. Plutarch informs us that the fabulist was present at the court of Cræsus, king of Lydia, at the same time as Solon, and that he perished at Delphi, under the following circumstances:—He was sent thither by Cræsus, for the purpose of sacrificing to Apollo, and presenting each of the Delphians with a sum of money. His sarcastic observations and fables offended them; and, as he also refused to pay the money to them, they charged him with robbing the temple, and killed him by throwing him down a precipice. This story is generally received as authentic, and allusion is made to it by Aristophanes (*Wasps*, 1448. *Comp. Peace*, 129.). It also appears from Phædrus (i. 2. and iii. 12.), that Æsop visited Athens in the time of Pisistratus. The Athenians erected a statue in honour of him. (Phædrus, *Epilog.* lib. ii.)

Æsop is commonly known as a composer of fables, the character of which consists in a playful representation of the social and political condition of men, by the condition and habits of the lower animals, to which reason and speech are attributed in such a way as to produce a striking resemblance to the incidents and relations of human life. Hence the Æsopian fable was generally a kind of symbolical or veiled narrative, by means of which important moral and social lessons were conveyed, more intelligibly, forcibly, and agreeably than they would have been by a formal argument. The Old Testament (*Judges*, ix. 8.) contains a fable in this style, which is more in keeping with the Oriental than the Greek turn of thought and expression. Still the Æsopian fables were very popular in Greece, so much so that they were frequently used in the Athenian courts of justice. (Hesychius, Αἰσώπου γελοῖα.) They were sometimes composed with political views, and attended with corresponding results. The fable of the Frogs and King Log (Phædrus, i. 2.), for example, was said to have been invented by Æsop for the purpose of reconciling the Athenians to the government of Pisistratus. That of the Limbs and the Belly also, a political application of which was attributed to Menenius Agrippa (Livy, ii. 32.), is quite Æsopian in character. The fables which bear the name of Æsop as their author are by no means all of them genuine. We do not, in fact, recognise in them any traces of the fables which are quoted as Æsop's by Aristophanes and other Greek authors; but they contain many neoteric idioms and scrip-

tural phrases, as if the ancient monks had something to do with them. Some were current in his name even in early times, which were not made by him; and at a later period very many were ascribed to him which were written or invented by other persons. He was not regarded by the Greeks as a poet, and scarcely as a writer. Herodotus (ii. 134.) calls him a "logopæos" (λογοποιός), or maker of stories (λόγοι); and Pliny (xxxvi. 12.), a philosopher of fables, not a writer of them. Bentley has maintained, that even in the time of Socrates there were no written fables of Æsop, grounding his opinion on the fact, that when Socrates beguiled his imprisonment, by turning the fables of Æsop into verse, he had no book of them to use, but trusted to his memory only. This, however, is not a conclusive argument; and though Æsop did not himself commit his apologues to writing, still a collection of them might have been made before the time of Socrates. The history of their fortunes is rather interesting. Æsop delivered them occasionally by word of mouth. They were preserved and handed down by tradition; then collected and committed to writing. Babrius, or Babrias, an author of uncertain date, but earlier than Phædrus, turned them into Greek choliambic verse. Various authors put them back into prose; and from their collections Maximus Planudes, or some other monk about his time (A. D. 1350), made and edited the collection which has come down to us under the name of Æsop. A life of Æsop is also falsely attributed to Planudes, which, however, is of no value. The Æsopian fables of Greece were also imitated and translated by the Roman Phædrus. (Plato, *Phædon*. 10.; Diogenes Laertius, ii. 42.; Suidas, *Æsopus*; Plutarch, *Solon*, c. 28.; Clinton, *Fast. Hell.* i. 237.; Müller, *Greek Lit.* 144.; *Mus. Crit.* i. 408.

R. W—n.

Before any of the fables attributed to Æsop had been printed in Greek, a Latin verse translation of some of them was printed at Rome, in 1473, in a quarto volume, under the title of "Phrighi Æsopi Philosophi Moralitas e Græco in Latinum traducta." The author of this version is supposed to have been Hildebert, archbishop of Tours, who lived about the beginning of the twelfth century. The Greek text of the collection formed by Planudes was published at Milan, in 4to., without date, but, as is conjectured, in 1479 or 1480, by the learned Buono Accorso of Pisa, accompanied by a Latin translation, made, a few years before, by a person therein called Rynucius Thettalus, and whose name is elsewhere variously written Rinucius, Rinicius, Rimicius, Rynuncius, Ranucius, &c. This collection, which contained 140 fables, was many times reprinted in the fifteenth and sixteenth centuries; and no addition was made to it till Robert Stephanus (Etienne) published in 4to. at Paris, in 1546, a new

edition of the same collection, from a MS. in the Bibliothèque du Roi, which contained twenty fables more than the one that had been used by Buono Accorso. But the number in the collection of Stephanus was nearly doubled by the publication of that of Isaac. Nic. Nevelet, in 8vo., at Frankfort on the Main, in 1610, under the title of "Mythologia Æsopica, in qua Æsopi Fabulæ Gr. et Lat. ccxcvii." &c.; reprinted at the same place, in 1660, without any other alteration than the new title of "Fabulæ variorum Auctorum," &c. This edition contains 136 new fables derived from five manuscripts discovered in the library of the university of Heidelberg (afterwards transferred to Rome, and called the Palatine library), which were evidently copies of one another, or of a common original. Upon it principally were founded, the edition published by Hudson (under the name of Marianus), in 8vo., at Oxford, in 1718 (reprinted at Eton in 1755); that of J. G. Hauptmann, 8vo. Leipzig, 1741, which, however, contains 64 additional fables, collected from Plutarch, Lucian, and other ancient writers; that of J. M. Heusinger, 8vo. Leipzig, 1756 (reprinted in 1771 at Eisenach under the care of C. A. Klotzius, in 1776, and in 1799), which, on the other hand, contains only 149 fables, but has a few corrections of the text, from a manuscript discovered by Heusinger at Augsburg; that of Ernesti, 8vo. Leipzig, 1781; and the re-impressions of Heusinger's edition, which appeared at Leipzig, in 16mo. in 1810, and in 18mo. in 1818 and 1820, under the care of G. H. Schaefer (as portions of the two collections of Greek authors published by Tauchnitz), both of which contain 28 additional fables, first published from a manuscript in the Bibliothèque du Roi, by M. de Rocheforte, in 1789, in the second volume of his "Notices et Extraits des Manuscrits de la Bibliothèque du Roi." But, in the mean time, a further addition had been made to the number of the Æsopic fables, by the publication of those contained in a celebrated manuscript preserved at Florence, which were 149 in number, and all different from those in the collection formed by Planudes, although the Life of Æsop, commonly attributed to that monk, is in the manuscript, and is thereby proved not to be the production of Planudes, for the manuscript is a century earlier than his time: the 149 new fables form the first volume of a new edition of the Æsopic Fables (ΑΙΣΩΠΟΥ ΜΥΘΟΙ, "Fabulæ Æsopiæ," &c.) published, in 2 vols. 8vo. at Florence, in 1809, by Franciscus de Furia, the keeper of the Laurentian and Marucellian library; reprinted at Paris, in 8vo., in 1810, with many corrections of the text by M. Coray, in his Πάρεργα Ἑλληνικῆς Βιβλιοθήκης, and also at Leipzig, in the same year, in three several editions, each in one vol. 8vo., and all by the same publisher, Weigel; the first under the

care of G. H. Schaefer; the second, a repetition of that, with the omission of various prolegomena and annexations; the third, intended for the use of schools, by C. E. C. Schneider. Finally, the Augsburg manuscript, which had already been indicated, and, in a slight degree, made use of, by Heusinger, supplied additional materials to an edition which was published, in 8vo., at Breslau, in 1812, by J. G. Schneider, and which contains in all 231 fables attributed to Æsop, besides 50 (some of them, however, only fragments,) bearing the name of Babrius.

Æsop's Fables have been translated, in whole or in part, into almost all the languages of Europe. Besides the two early versions of Hildebert and Rimicius, already mentioned, there are Latin translations by Aldus Manutius, Laurentius Valla, Lucas Lossius (in verse), J. Sam. Klein (in verse), and others. Phædrus professes to be for the most part little more than a translator of Æsop; he states in his general prologue, or preface, that he was indebted to Æsop for the matter of his verses; and in the prologue to his fifth book, while he describes the fables of the preceding books as Æsopic, though they may not have been all written by Æsop himself, he claims only the ten composing that book as new and his own. Among the Italian versions may be mentioned those of Accio Zucco, printed before the end of the fifteenth century; of the Conte Julio Landi, 1567; and the excellent verse translation of Angiol Maria Ricci, which first appeared at Florence in 1736, accompanied with the original Greek text. The Spaniards have versions by Joachim Romero de Cepedo, 1590, and by Simon Abril, 1647; the Portuguese, by Manuel Mendes, 1621; the French, by Gilles Corroset (in verse), 1542; by Antoine du Moulin (in verse), 1549; by Pierre Millot, 1632; by J. Baudoin, 1638; by Jean Benserade (in verse), 1678; by Ant. Furetier (in prose and verse), 1694; by Bellegarde, 1708; by Cholet and Mulot (with the Fables of Lokmân), 1791; by Boulanger, 1813; besides the brilliant paraphrases of La Fontaine, which were first published, in part, in 1669. Among the German versions are those of Luther (sixteen fables) first published in 1530; of Burchard Waldis (imitations in verse), 1548; of Hartmann Schopper (in verse), 1566; of J. F. Riederer (in verse), 1717; of Jungendres, 1723; of J. H. M. Ernesti, 1778; of Bremer, 1781; of Motz, 1794. An English prose translation of Æsop's Fables was made from the French, by Caxton, and printed by him at Westminster, in folio, in 1484; and there are also two other prose translations, in 8vo. and without date, but both probably printed before the end of the fifteenth century. The earliest verse translation is that of the Scottish poet Robert Henrison, or Henderson, schoolmaster of Dunfermline, which is preserved in manuscript in the Harleian collection, No.

3865., and of which, according to Pinkerton (*Ancient Scottish Poems*, 1786, vol. i. p. xcix.), Bagford, in his manuscript collections at the British Museum, states that an edition was printed at Edinburgh, by Andro Hart, in 1621. Lowndes, in his *Bibliographer's Manual*, has "The Morale Fables of Æsop the Phrygian, compyled into eloquent and ornamental meter, by Robert Henrison, schoolemaster of Dunferling," 8vo. Edinburgh, without date. Among later translations are those of William Bullokes (from the Latin), 1585; of John Ogilby (paraphrase in verse), 1651; of Charles Hoole, 1657; of Ph. Ayres, 1689; of Sir Roger l'Estrange, 1692, &c.; of Is. Jackson, 1708; of Edm. Arwaker (in verse), 1708; of Samuel Croxall, 1722; of Ch. Draper, 1760; of R. Dodsley, 1761; of H. Steers (in verse), 1804; of Jef. Taylor, 1821. Paraphrases of many of the fables attributed to Æsop are also among the fables in verse published by Gay and Edward Moore. As to the oriental Fables, see the articles ΒΙΔΠΑΙ, LOKMAN, SYNTIPAS. (Fabricius, *Biblioth. Græc.* i. 618, &c.; Hoffmann, *Lexicon Bibliographicum Scriptor. Græcor.* i. 51, &c.)

G. L. C.

ÆSO'PUS, a Greek historian, who wrote a history of Alexander the Great, which is only known to us through a Latin translation by Julius Valerius. This translation was discovered in 1816 by A. Mai, in the library of Milan. [VALERIUS, JULIUS.] We possess no information whatever respecting the life of Æsopus, or the time in which he lived. Mai, in the preface to his edition of the translation above mentioned, endeavours to show that he was a native of Africa, and that his work was written before A. D. 389, as the temple of Serapis, at Alexandria, which was destroyed in that year in consequence of an edict of Theodosius, is mentioned in this history as still existing. Letronne, however, has raised great and important objections to this opinion, and assigns the work, with greater probability, to the seventh or eighth century of our æra. But the whole question is involved in such obscurity, that even the personal existence of Æsopus may be doubted. (A. Mai's preface to his *Itinerarium ad Constantinum Augustum, Constantini M. filium, edente nunc primum cum Notis A. Maio; accedunt Julii Valerii Res gestæ Alexandri Macedonis translatae ex Æsopo Græco. Prodeunt nunc primum, edit. notisque illustr. A. Mai ad Exemplar Mediolanense*, Milan, 1817, 4to.; reprinted at Frankfort on the Main, 1818, 8vo.; Letronne, in the *Journal des Savans* of the year 1818, p. 617.)

L. S.

ÆSO'PUS, CLO'DIUS, the most eminent tragedian of the Roman stage. The dates of his birth and death are unknown; but in B. C. 55, Cicero speaks of him as advanced in years. From his surname, Clodius, he appears to have been originally a freedman of some member of the Claudian family. He

had previously quitted the stage; but in B. C. 55 returned to it on the occasion of the games exhibited by Cn. Pompey. In this his last appearance, Æsopus betrayed the failure of his physical powers, and was indulgently dismissed by the audience. His model in action and intonation was Hortensius, whose speeches he always listened to; and he shared with Roscius the friendship of Cicero. The contrast between these two great chiefs of the Roman theatre was similar to that which, in all ages, has pervaded the schools of acting. Roscius was versatile, graceful, impetuous; Æsopus grave, dignified, and impassioned. Yet they were scarcely rivals, for Æsopus performed in tragedy alone. His devotion to his art is recorded in an observation of Quintus Cicero, and in an anecdote preserved by Plutarch. The former remarks, that the action and intense expression of Æsopus indicated a complete abstraction from present objects; and Plutarch says, that, on one occasion, Æsopus, while performing the part of Ajax, probably in the tragedy of Ennius of that name, was so transported by his imaginary passion, that he struck a slave who approached him with such force as to lay him lifeless on the stage. Cicero remarks, that the professional predilections of Æsopus coincided with the political; and that both in the theatre and in life he affected rank and station. The famous dish of singing birds which was served on his table renders it likely that Æsopus was little less luxurious in his habits than his son, whom Horace states to have drank off a pearl dissolved in vinegar. Yet the elder Æsopus bequeathed to his son a large fortune, acquired by the exercise of his profession. Among his principal characters were Agamemnon, Ajax, Eurysaces. (Cicero, *Ep. ad Fam.* vii. 1., *Pro P. Sextio*, 56., *De Divin.* i. 37.; Valerius Maximus, viii. 10.; Quintilian, *Inst. Or.* ii. 3. 111.; Macrobius, *Saturnal.* ii. 11.; Pliny, *Hist. Nat.* x. 51. xxxv. 12.) W. B. D.

ÆTHERIUS (Αἰθέριος), of Apamea, a Greek grammarian, who wrote a work on the doubtful vowels. We know nothing of him beyond this fact, which is mentioned by a grammarian in Montfaucon, *Biblioth. Coislin.* p. 597. L. S.

ÆTHERIUS (Αἰθέριος), a Greek architect, of uncertain country, who appears to have distinguished himself at Constantinople in the early part of the sixth century A. D. He constructed the façade of the "Bronze House" in the palace of Constantinople, for the Emperor Anastasius I. It is the subject of an obscure epigram in the Greek Anthology. (*Anthol.* iv. 23. 8., Οἶκος Ἀναστασίου, &c.) R. N. W.

ÆTHICUS. This name is attached to a geographical work, written in Latin, entitled "Æthici Cosmographia" ("The Cosmography of Æthicus"). Nothing is known of this Æthicus: he is called Hister, or Ister, which

may signify a native of Istria. Rabanus Maurus calls him a Scythian by birth, and a philosopher and cosmographer, of noble family. In the introduction to the "Cosmographia," it is said that a Senatusconsultum was passed in the consulship of Julius Cæsar and M. Antonius (B. C. 44), which determined that the whole world should be measured by the most skilful men. The eastern part was measured by Zenodorus, whose labours were completed in twenty-one years, five months, and nine days, and extended from the said consulship of Cæsar and M. Antonius to the third consulship of Augustus and Crassus. The northern part was measured by Theodorus, in twenty-nine years, eight months, and ten days, and was completed in the tenth consulship of Augustus. The southern part was measured by Polyclitus, in thirty-two years, one month, and ten days, and the work was completed in the consulship of Saturnus and Cinna. "Thus the whole world was traversed within thirty-two years by the measurers, and a report of all that it contained was made to the senate." (*Cosmographia.*)

From this report apparently was transcribed by some careless or ignorant person the list of seas, islands, mountains, provinces, and towns which compose this "Cosmography." Many of the names are corrupt, and the selection is made without order or judgment. There are a few remarks on the rivers, but they are full of mistakes. In the introduction, where the writer says, "all the east was measured by Zenodorus, as is shown hereafter (sicut inferius demonstratur)," he means most probably, "as it appears in the list of seas, islands," &c., for the name of Zenodorus does not afterwards occur. The only measurements that are given, are the lengths of rivers. In speaking of the Tiber and its course through Rome, the compiler mentions the gates of the apostles St. Peter and St. Paul, and the Via Portuensis of the holy martyr St. Felix. This Felix is probably the bishop of Rome who suffered martyrdom A. D. 275. The name of Constantinople does not occur in the list of cities, but that of Byzantium does. We cannot, however, infer from this that the compiler lived before the foundation of Constantinople, for the "Cosmographia" may be really an abstract of the report made to the senate, with the exception of the short notice of Rome, from which it is difficult to form a conclusion as to the date of the compilation. Still it seems unlikely that the compiler should speak of Rome in such terms as he uses, and not mention Constantinople, if that city was then founded.

There is subjoined to this meagre list of names another part, entitled "Alia Totius Orbis Descriptio" ("Another Description of the whole World"), apparently by another, and, if so, by a better hand. The introduction to

this "Descriptio" appears to refer to the introduction already mentioned, which speaks of the measurement of the Roman world; and the name of Constantinopolis occurs in the introduction to the "Orbis Descriptio," and also in the part which treats of Europe. This "Descriptio" may be founded on the report made to the senate: it certainly does not accurately represent the state of the Roman world after the building of Constantinople, and yet it contains names which do not occur in history so early as the time of Augustus. The old mistake of the Caspian Sea communicating with the Northern Ocean is repeated. It contains a few valuable notices: the "Rutubi Portus" (Richborough, near Sandwich in Kent) is described as the nearest port of Britain to Gaul; fourteen of the Orcades (Orkneys) are described as inhabited; and the inhabitants of Hibernia and Mevania (Ireland and Man?) are called Scots (Scoti).

This "Orbis Descriptio" is also in Orosius (i. 2.); but in Orosius the introduction consists only of four lines, and is different from that in the "Orbis Descriptio." The "Orbis Descriptio" concludes with a promise to undertake a greater work, which shall commence with the description of the "eternal city of Rome, the head of the world, and the mistress of the senate:" this also is omitted in Orosius. If Orosius copied from the "Orbis Descriptio," he abbreviated the introduction and omitted the concluding words. If the "Descriptio" was taken from Orosius, the introduction must have been lengthened, or rather a new one was written, which appears to refer to the introduction to the "Cosmographia;" and the concluding words also must have been added, which would be out of place in Orosius. It is stated by Walckenaer, (*Biog. Univ.* art. "Ethicus,") that there are two Paris manuscripts of Orosius, in which the second chapter ends in these words: "Percensui breviter ut potui provincias et insulas orbis universi, quas Solinus ita descripsit;" according to which Orosius took his description from Julius Solinus.

The text of Æthicus was edited by Jos. Simler, Basle, 1575, 12mo., with the "Itinerarium Antonini," &c. It is also in the edition of Dionysius, Pomponius Mela, and Solinus, by H. Stephens, 1577, 4to., with the notes of Simler on Æthicus; and in the edition of Pomponius Mela by Gronovius, Lugd. Bat. 1685, 12mo., and 1696, 8vo. The edition of Gronovius contains "Julii Honorii Oratoris Excerpta quæ ad Cosmographiam pertinent," which is nearly the same thing as the "Cosmographia" of Æthicus, and undoubtedly from a common source. Nothing certain is known of this Julius the orator.

Dicuil, a writer of the ninth century, in his work "De Mensura Orbis Terræ" (edited by C. A. Walckenaer, Paris, 1807), quotes the "Cosmographia" of Æthicus several times,

and in some instances he has read the text differently from what we have it. Thus the "Cosmographia" speaks of an island at the mouth of the Ganges, but gives no name to it. Dicuil, quoting the "Cosmographia," calls it "Perusca." Dicuil is also sometimes correct, when he professes to quote the "Cosmographia," in cases where the "Cosmographia," as printed in Gronovius and other editions, is inaccurate; whence we infer that the text of the "Cosmographia" is corrupt.

The "Antonine Itinerary" has also been attributed to Æthicus. [ANTONINUS.] G. L.

ÆT'ION, a sculptor of Greece, who, according to Theocritus, made a statue in cedar of Æsculapius, by order of Nicias, a celebrated physician of Miletus. Aëtion is supposed to have lived in the third century B. C.

R. W. jun.

ÆT'ION (Ἀετίων), a celebrated painter of antiquity. His country is uncertain, but he was the most eminent painter of his age, which appears from the words of Lucian, to have been about the time of the emperors Trajan or Hadrian. Trajan died in A.D. 117. According to this writer, Aëtion excelled in colouring, in which department he seems to have had few rivals, even among the painters of the best ages; for he is classed by Lucian with Apelles, Euphranor, and Polygnotus, whom he instances as the painters who best understood the proper mixing and laying on of colours. Aëtion was particularly distinguished for a picture of the marriage of Alexander and Roxana, which he exhibited at the Olympic games; and Proxenidas, one of the judges, is said to have been so pleased with the performance, that he gave his daughter in marriage to the painter. Lucian saw this work, and has described it. The picture represented a magnificent bed-chamber, with a nuptial bed, on which Roxana, a virgin of extreme beauty, was sitting, her eyes cast modestly upon the ground; and Alexander, who was standing near her, offering her a crown. They were attended by Hephæstion as bridegroom, bearing a lighted torch, supported by a beautiful youth, the god of marriage. Some little Cupids were represented busy in unrobing Roxana; one was pulling the bridegroom towards her; and another group was playing with the arms and armour of Alexander, which the king had already laid aside. Raphael painted a picture from Lucian's description, which has been engraved by Volpato. (Lucian, *De Mercede Conductis*, 42. *Imag.* 7., and *Herodotus* or *Aëtion*.)

R. N. W.

ÆT'IIUS (Ἀέτιος), a heretic in the fourth century, and leader of one of the sects into which the Arians were divided. He was a native of Antioch, and a goldsmith. This occupation he gave up, and after studying at Alexandria, practised as a physician. He had also studied theology, and embraced Arian opinions. He was ordained a deacon either at Antioch or at Alexandria. He was sent

into exile by Constantius on account of his opinions, and recalled by Julian, who wrote a letter to him, which is still extant (Julian, *Epist.* 31.). He was ordained a bishop (of what place it is not stated) in the synod of Constantinople, A.D. 361. He died at Constantinople, in the presence of his friend and disciple Eunomius, A.D. 366. Socrates states that he was a skilful disputant, but little learned either in the Scriptures or the early Christian writers. Aëtius wrote a work "On the Faith," consisting of 300 chapters or propositions. A portion of this work, containing forty-seven chapters, is preserved by Epiphanius, who has answered it at length.

The opinions of Aëtius and the Aëtians were almost as far removed from those of the Semi-Arians (the genuine followers of Arius) as the latter were from those of the orthodox. They held that the Son was not begotten by the Father, but created by him out of nothing (ἐξ οὐκ ὄντων, whence they got the name of *Exoucontians*), and that he was dissimilar, both in essence and in every other respect (ἀνόμοιος and ἑτεροούσιος), from the Father; hence they were called *Anomoians*.

They were held in abhorrence both by the Semi-Arians and the orthodox. The latter give Aëtius the appellation of "Atheist." (Socrates, *Hist. Eccles.* ii. 35.; Sozomen, *Hist. Eccles.* iii. 15. iv. 23.; Philostorgius, iii. 15. 27.; vii. 6.; ix. 6.; Epiphanius, *De Hæres.* 76.; Gregorius Nyss. *contr. Eunom.* i. 292.; Fabricius, *Biblioth. Græc.* ix. 227.; Lardner's *Credibility*, part. ii. c. 69. sec. 9. § 2.) P. S.

AËTIUS was the chief defender of civilised Europe against the barbarians during the reign of Valentinian III. over the western, and Theodosius II. over the eastern, empire. His father, a Scythian by birth, married a noble Italian, and reached a high military rank. Aëtius himself in early life (A.D. 403,) was given as a hostage to Alaric I., and afterwards to the Huns, among whom he established and maintained an interest, which proved important in his after-life. He brought an army of 60,000 Huns to the support of John, who usurped the western empire on the death of Honorius (423); but arriving after the death of his principal, he reconciled himself to the Empress Placidia after one indecisive battle, and induced his dangerous allies to return to their country (425). Soon after he engaged in an unworthy intrigue, by which Boniface, the governor of Africa, was driven into revolt, and a heavy injury inflicted upon the empire by the consequent introduction of the Vandals into Africa (429); an injury not compensated by the successes of Aëtius against the Goths in Gaul (430) and other nations on the German frontier. In 432 he returned from beyond the Alps from jealousy of Boniface, who had reconciled himself to Placidia; and the private quarrel of the two best generals of the empire was decided by

a battle, in which Aëtius was worsted, but Boniface received a mortal wound. Aëtius, declared a rebel, fled to his friends the Huns; but was recalled by Placidia, and raised to the rank of patrician in the same year. In following years he defended Gaul successfully against the encroachments of different nations; and in 439 made an honourable and useful peace with Theodoric, king of the Visigoths. To Aëtius (445) the Britons, abandoned to their own resources, made their last pressing application for protection against the Picts and Scots. The distresses of the empire, which forbade him to grant this prayer, reached their height when Attila burst into Gaul (451); Orleans alone resisted, but was on the point of being captured, when the combined troops of Aëtius and Theodoric were seen approaching. Knowing and respecting his antagonists, Attila broke up the siege, and retreated to the plains of Châlons; where a great battle was fought with enormous slaughter (raised by the historians of the time to near 300,000), but with doubtful success. Attila, however, retreated beyond the Rhine, and the glory of having for a time delivered Gaul rests with Aëtius and his brave allies. When Attila invaded Italy, Aëtius alone maintained a show of opposition; he might have done more with other than Roman troops, but the barbarian allies by whom he had conquered in Gaul refused to cross the Alps. His services, however, made him too powerful in the eyes of Valentinian, who murdered him with his own hand in his own palace at Rome (454), this being the first time, says Gibbon, that he had ever drawn a sword. Aëtius was then consul for the fourth time. The reply of a Roman to Valentinian, on being asked if he had done well, is worth quoting:—"I do not know; but I think you have cut off your right hand with your left." (Gibbon, c. 33, &c.; Jordanes, *De Rebus Geticis*; Procopius, *Vandalica*, i.) A. T. M.

AËTIUS (Ἀέτιος), commonly but incorrectly written Ætius, a Greek physician, whose work entitled Βιβλία Ἰατρικὰ Ἑκκαίδεκα ("Sixteen Books on Medicine") is still extant. Little is known of his life, and most of that little is learned from himself. He probably lived at the close of the fifth or the beginning of the sixth century after Christ, as he quotes St. Cyril of Alexandria (*Tetrab.* iii. serm. i. cap. xxiv. p. 464. ed. H. Steph.), who died about the middle of the fifth century, and he is himself mentioned by Alexander Trallianus (*De Med.* lib. xii. cap. 8. p. 779. ed. Giunt.), who is supposed to have lived about the middle of the sixth. According to Photius, (*Myriobibl.* cod. 221.) and the titles of the manuscripts of his works, he was born at Amida in Mesopotamia. Cornarius, in his translation of his work, calls him, by mistake, "Antiochenus;" and Cagnatus proposes (*Var. Observ.* lib. iv. cap. xvii.

p. 327.) to read "Abydenus" (Ἀβυδηνός) instead of "Amidenus" (Ἀμιδηνός); but this emendation is unnecessary. From several passages of his writings it may be gathered that he studied at Alexandria, which was the most famous medical school of that period (Tetrab. i. serm. 1. p. 22, 23. i. 2. § 3. p. 63.); his tutor's name is supposed to have been Lucius (Tetrab. iv. serm. 3. cap. 14. p. 762.), though this is not certain. He was a Christian; and also a man of piety, as appears from his directing the person who was making an ointment to repeat in a low voice the following short prayer:—"May the God of Abraham, the God of Isaac, and the God of Jacob vouchsafe to impart virtue to this preparation." It must be confessed, however, that his piety degenerates into superstition when he adjures a bone, fixed in the pharynx, in the name of St. Blaise to ascend or descend. (Tetrab. ii. serm. 4. cap. 50. p. 404.) He practised at Constantinople, where he attained the dignity of Comes Obsequii (Κόμης Ὁψικίου), as we learn from Photius. This title does not appear to have been at all connected with his profession, but to have been one of the household offices of the emperor. (Du Cange, *Gloss. Med. et Inf. Latin.*) It was not, however, uncommon for physicians at the court of Constantinople to be employed in similar offices, as, for example, Joannes Actuarius, Simeon Sethus Protovestiarus, and Theophilus Protospatharius. His medical work is commonly divided into four Tetrabibli (τετράβιβλοι), and each of these into four Sermones (λόγοι), though it is uncertain when this mode of division began to be used, and Aëtius himself quotes the different parts of his work by the order of the books. The first three books treat of materia medica and pharmacy; the fourth, of diet, hygiene, temperaments, the education of children, &c.; the fifth, of the doctrine and treatment of fevers; the sixth, of diseases of the head and brain; the seventh, of diseases of the eyes; the eighth, of affections of the face, fauces, trachea, lungs, &c.; the ninth, of diseases of the stomach and intestinal canal; the tenth, of affections of the spleen and liver; the eleventh, of diseases of the urinary and genital organs; the twelfth, of sciatica, gout, and rheumatism; the thirteenth, of the bites of poisonous animals and their antidotes, and of various skin diseases; the fourteenth is chiefly surgical, and treats of wounds, ulcers, abscesses, hemorrhoids, &c.; the fifteenth is principally taken up with the preparation of different kinds of plasters; and the sixteenth treats of pregnancy, parturition, the diseases of women, &c. The works of Aëtius, says Mr. Adams, (in Barker's edition of "Lempriere," London, 1838.) "are a valuable collection of medical facts and opinions, deficient only in arrangement; on several subjects their merit is transcendent; the principles of the materia medica are de-

livered with admirable precision in the beginning of the first book. Of all the ancient treatises on fever, that contained in the fifth book may be instanced as the most complete; it would not be easy, perhaps, at the present day, to point out a work so full on all points and correct in practice. Contagion, as an exciting cause of fever, he does not mention. Aëtius is the first medical author who has given a distinct account of the dracunculus, or vena medinensis, now commonly known by the name of guinea-worm; he treats this disease so fully, that Rhazes and Avicenna have supplied little additional information, nor have the moderns in any considerable degree improved on the knowledge of the ancients. The method of treating aneurism at the elbow joint deserves attention, as a near approximation to the improved method of operating introduced by John Hunter and Abernethy. He directs to make a longitudinal incision along the inner side of the arm, three or four fingers' breadth, below the armpit, and having laid bare the artery, and dissected it from the surrounding parts, to raise it up with a blind hook, and introducing two threads, to tie them separately, and divide the artery in the middle. Had he stopped here, his method would have been a complete anticipation of the plan of proceeding now practised; but, unfortunately, not having sufficient confidence in the absorbing powers of the system, he directs to open the tumour, and evacuate its contents. Many nice operations on the eye and surrounding parts are accurately described by him. On the obstetrical department of surgery he is fuller than any other ancient writer. He has also given an account of many pharmaceutical preparations, not noticed elsewhere." To this estimation of his merits may be added the still more important testimony of Boerhaave, who compares his work to the Pandects of Justinian, and directs a physician, who is going to write about any disease, always first to consult Aëtius. (*Meth. Stud. Med.* p. 138., ed. Halle, 1751, 8vo.) The whole of this work has never appeared in the original Greek; one half of it was published at Venice, 1534. fol. "in æd. Aldi," with the title "Aëtii Amideni Librorum Medicinalium tomus primus; primi scilicet Libri Octo nunc primum in lucem editi, Græce:" the second volume never appeared. A complete edition was contemplated both by C. Weigel and F. R. Dietz, but since their death all hopes of this must be abandoned for the present. Some chapters of the ninth book were published in Greek and Latin, by J. E. Hebenstreit, Leipzig, 4to. 1757, under the title "Tentamen Philologicum Medicum super Aëtii Amideni Synopsis Medicorum Veterum, &c.;" and again, in the same year, "Aëtii Amideni Ἀνεκδότων Specimen alterum." Another chapter of the same book was edited in Greek and Latin by J. Magnus a Tengström, Aboæ, 1817, 4to., with the title

"Commentationum in Aëtii Amideni Medici 'Ανέκδοτα Specimen Primum," &c. Another extract, also from the ninth book, is inserted by Mustoxydes and Schinas in their Συλλογὴ 'Ελληνικῶν 'Ανεκδότων, Venice, 1816, 8vo. The twenty-fifth chapter of the ninth book was edited in Greek and Latin by J. C. Horn, Leipzig, 1654, 4to.; and the chapter (Tetrab. i. serm. 3. cap. 164.) "De Significationibus Stellarum," is inserted in Greek and Latin by Petavius, in his "Urano-logion." (p. 421., ed. Paris.) Six books (namely, from the eighth to the thirteenth, inclusive,) were published at Basel, 1513, fol., translated into Latin by James Cornarius, with the title "Aëtii Antiocheni Medici de cognoscendis et curandis Morbis Sermones Sex jam primum in lucem editi," &c. In 1535, the remaining ten books were translated and published at Basel, by J. B. Montanus, in two volumes, so that the three volumes form together a complete and uniform edition of the work. In 1534, 4to., a complete Latin translation was published at Venice, by the Juntas. In 1542, Cornarius completed and published a translation of the whole work (Basil, fol.); which was reprinted, Basil, 1549, 8vo.; Venice, 1543, 1544, 8vo.; Lyon, 1549, fol.; and in H. Stephens's "Medicæ Artis Principes," Paris, 1567, fol. Two useful works on Aëtius deserve to be mentioned; one by C. Oroscius (Horozco), entitled "Annotationes in Interpretes Aëtii," Basel, 1540, 4to.; the other an academical dissertation by C. Weigel, entitled "Aëtianarum Exercitationum Specimen," Leipzig, 1791, 4to. (Freind's *Hist. of Physic*; Sprengel, *Histoire de la Médecine*, ii. 200.; Fabricius, *Bibliotheca Græca*, viii. 318. xiii. 40. ed. vet.; Haller, *Biblioth. Medic. Pract.* i. 200.; Weigel, *Aëtian. Exercit. Spec.*; Cagnatus, *Var. Obs.* iv. 18.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) W. A. G.

AFER, DOMITIUS (B. C. 15 — A. D. 60), was born at Nemausus (Nîmes), in Gallia Narbonensis, B. C. 15. He lived in the reigns of Tiberius, Caligula, Claudius, and Nero. After holding the office of prætor, he adopted, as the readiest way to eminence under Tiberius, the profession of state prosecutor (delator), and, although he survived his reputation, was long regarded as the ablest orator of his age. The first object of his attacks (A. D. 26) was Claudia Pulcra, cousin of Agrippina, the widow of Germanicus, whom he accused of adulterous intercourse with Furnius, and of employing magical arts against the life of the emperor. Two years afterwards, in conjunction with Publius Dolabella, he impeached another member of the same family, Varus Quintilius, the son of Claudia Pulcra, and in both cases procured the condemnation of the accused. The union of Dolabella with Afer excited some surprise, since Dolabella could boast of birth and character, while Afer's origin and morals had little to

recommend them. But to injure the widow or the kindred of Germanicus was to gain the favour of Tiberius: and that emperor pronounced Afer a true orator, and encouraged him to proceed in the path he had chosen. Yet Agrippina believed Tiberius himself the author of the process against her cousin, and felt, or at least expressed, no resentment against Afer. "You are not blameworthy," she said, addressing him in a verse of the Iliad, when he tried to avoid her in public, "but Agamemnon." Afer, although frequently engaged in state prosecutions, was equally celebrated as an advocate; and his defence of Volusenus Catulus was long remembered as a masterpiece. On one occasion he extricated himself from imminent peril, neither by his eloquence nor his wit, but by his dexterous adulation. In the inscription of a statue which he erected to Caligula he had stated that the emperor had twice been consul at the age of twenty-seven years. It was intended as a compliment; but Caligula remembered the prosecution of his mother Agrippina, and he was jealous of Afer's rhetorical fame. He therefore affected to consider the inscription as an indirect reproof of himself for assuming the consulate before the legal age. To the speech, or memorial, in which he accused Afer before the senate of upbraiding him with his youth and contempt of the laws, the rhetorician made no reply. He pretended, on the contrary, to be enraptured with the imperial eloquence; recited the more striking parts of the charge against himself; and professed that he dreaded the emperor less than the orator. His address was rewarded with the consulship, A. D. 39. He died A. D. 60.

The faculties of Afer began to fail long before he quitted the exercise of his profession; and he was exposed to the ridicule of a generation of orators who had never felt the force of his eloquence or his wit. Afer was the preceptor of Quintilian, who places him with Julius Africanus at the head of the orators of his time. He cites numerous examples of Afer's readiness in reply, and highly commends his skill in the statement of causes. Collections of his repartees were in circulation; but Afer himself published only two works, one on "Witnesses," the other—an abstract of his own practice—on the "Art of Oratory." (Quintilian, *Instit. Or.* v. 7, 7. vi. 3. 42. x. 1. 24. 118, &c. &c.; Tacitus, *Annal.* iv. 52. 66. xiv. 19.; Dion Cassius, lix. 19, 20.; Pliny, *Ep.* viii. 18.)

W. B. D.

AFE'SA, PIETRO, called Pietro della Basilicata, after his native province in the kingdom of Naples, lived in the middle of the seventeenth century, and was a painter of great merit. In the Church de' Frati Conventuali di Marsico Nuovo, at Naples, is a great altar-piece of the Assumption by him, which is very highly spoken of. He executed

also many works in the Vall' di Diana, where, in the city of Sala, the church of Santa Sophia, now dilapidated, was entirely painted in fresco by him : he painted also the chapel of San Prisco, outside the city. He was employed afterwards in Lombardy, where he died very poor. He worked with great freedom ; his design was bold, and his colouring was exceedingly rich, especially in his draperies, in which he frequently introduced shot-silks and stuffs of various colours. (Dominici, *Vite de' Pittori, &c. Napolitani.*) R. N. W.

AFFAITA'TI, FORTU'NIO, was born at Cremona about the middle of the fifteenth century, of a family distinguished for merit. His talents obtained for him the patronage and friendship of Pope Paul III., who gave him a post which he held until the death of his benefactor in 1550. He soon afterwards crossed over to England, where he was drowned in the Thames; whether by accident or otherwise is unknown.

He wrote a work, of very small merit, entitled "Physicæ atque Astronomicæ Considerationes, Venetiis, 1549, 12mo.," which contains several essays, some of which he dedicated to Paul III. Three of the essays treat of abstruse points connected with the multiplication of the species, in which but little medical knowledge is displayed ; two are on the magnet, and other two are astrological. The last essay, "De naturali Animarum Reditu in Cadavera," treats of the differences between the resurrection of the Saviour and the temporary animation of dead bodies by the power of dæmons. The essays all abound in idle tales, vain hypotheses, and astrological superstitions of the grossest kind. (Mazzuchelli, *Scrittori d' Italia* ; Adelung, *Supplement to Jöcher* ; *Biographie Universelle, Suppl.*) C. W.

AFFARO'SI, CAMILLO, born in 1680, at Reggio, in Lombardy, entered the order of St. Benedict in the monastery of Modena, where he became a member of the Ecclesiastical Academy, instituted by the learned Father Bacchini, for the encouragement of ecclesiastical learning. In 1709 Affarosi was removed to the monastery of Reggio, where he applied himself to put in order the monastic archives, which were rich in old MSS. Here he wrote his history of that monastery ("Memorie storiche del Monastero di S. Prospero di Reggio," which he published in two parts, the first in 1733, and the second in 1737. The history of these old Italian monasteries throws much light upon the history of the country during the middle ages. He afterwards published additional observations concerning some controverted points of his work ("Osservazioni di un anonimo Reggiano"). His last work was a history of his native town ("Notizie storiche della Città di Reggio, in Lombardia. Padova, 1755"). Father Affarosi belongs to the class of local historians with whom Italy abounds. He died at Reggio in

1763, after having filled some of the principal offices in his order. (Lombardi, *Storia della Letteratura Italiana del Secolo*, xviii. b. iii.) A. V.

AFFICHARD, THOMAS L', a dramatist and romance writer, born at Pont-Floh, in the diocese of St. Pol de Leon, in the year 1698. He wrote, for the Théâtre François, "La Rencontre imprévue," and "L'amant Comédien, ou les Acteurs déplacés," both in the year 1735. For the Théâtre Italien, "La Famille," in 1736 ; "La Fille arbitre," and "L'Amour censeur des Théâtres," in 1737. For the Opéra Comique, "Le Fleuve de Scamandre," in 1734 ; "Les Effets du Hazard," "La Nimphe des Thuilleries," "Pygmalion," and "La nouvelle Sapho," in 1735 ; "L'Illusion" and "Le Gage touché," in 1736 ; "L'Epreuve amoureuse," "La Fête infernale," "L'illustre Comédienne," "L'Abondance," "Le Revenant," and "La Béquille," in 1737 ; "L'Antiquaire," in 1742 ; "La Fontaine de Sapience," and "Marotte," in 1743 ; "L'Amour imprévu," in 1744. For the Jeu des Marionnettes, "Les Dieux, ou les Nôces de Venus," in 1743. He was also the author of the following romances and miscellaneous pieces :—"Le Songe de Clidamis, contenant un Voyage de Cythère," "La Follette, ou le Rhume, Histoire Bourgeoise," "Le Tableau des Théâtres," "Le Voyage interrompu," "Le Pouvoir de la Beauté," "Les Caprices Romanesques," "Les Amusemens des Fées," "La Salamandre," "Le Philosophe amoureux," reprinted under the title of "Amour chez les Philosophes," "Pantin et Pantine," and "Rosalide." Several of the dramatic pieces of Affichard were written by him in conjunction with other authors, principally Messrs. Panard and Valois d'Orville. He died August 20. 1753. His style is lively and pleasing : the greater number of his pieces have been published ; and "Pantin et Pantine" was reprinted at Amsterdam in 1750, in the sixth volume of the "Bibliothèque Choisie et Amusante ;" but his works, being of a light and ephemeral character, have not maintained their original reputation. (*Annales Dramatiques*, vol. i. p. 115. ; *La France Littéraire*, vol. ii. p. 65.) J. W. J.

AFFLITTO, CE'SARE D', born at Scala, in the Neapolitan dominions, in 1615. He had commenced his noviciate, when the death of an elder brother induced his father to recall him to the ranks of the laity in order to keep up the family. This object was attained by the favour of the papal nuncio at Naples ; and, on the 8th of April, 1634, before he had attained his nineteenth year, he held a disputation in the faculty of law with such distinction that in a short time he became a well-employed advocate. In 1654, having lost, at short intervals, his father, wife, and only child, he returned to his cloister, and was allowed to make his profession, after a noviciate of only six months. His superiors,

with a view to turn his talents and acquirements to account, imposed upon him the task of acting as advocate for the poor, and thus the quantity of his business in the courts was scarcely diminished. He was appointed bishop of Cava in 1670, and died, universally regretted in 1682.

He published "Controversi Juris Resolutiones cum novissimis Decisionibus supremorum Regni Neapol. Tribunalium. Autore Cæsare de Afflicto, U. J. D., olim causarum patrono, nunc Cajetano Andrea clerico regulari. Neapoli, 1655, 1661, 1664, 1680." Defective title-pages, or inattention, have led Mazzuchelli to manufacture two Afflitti who flourished as advocates at the same time in Naples, — Cesare and Cajetano. Toppi attributes to our author "Juris Responsum de Actionibus, devoluto Fundo, extraneo Heredi defuncti Vassalli adversus Dominum directum competentibus, ad ornatum Prag. 27 de Feudis, in causa D. D. Emanuelis Carrafa cum Flisco Regalis Patrimonii Regni Neapolitani. Neapoli, m. 4." (the year is not mentioned). (Lor. Giustiniani, *Memorie istoriche degli Scrittori Legali del Regno di Napoli*; Mazzuchelli, *Scrittori d'Italia*.)

W. W.

AFFLITTO, EUSTA'CHIO D', born of a noble family at Rocca Gloriosa, in the province of Principato Citra, in the kingdom of Naples, in 1742, studied at Naples, first under the Jesuits, and afterwards in the college of the Dominicans, which order he entered. He filled several chairs in various convents of his order, and was afterwards made librarian of the Farnese library which had been transferred to Naples, and keeper of the Farnese museum belonging to the King of Naples. He devoted himself entirely to literary studies, and undertook an elaborate biographical dictionary of the writers, natives of the kingdom of Naples ("Memorie degli Scrittori del Regno di Napoli"). The work is upon a more extensive plan, and is written with more accuracy and critical skill, than the former works on the same subject of Toppi and Tafuri; but, unfortunately, the author published only the first volume, 4to., Naples, 1782. He died in 1785, leaving his papers and the task of continuing his work to the Abbé Gualtieri, who published a second volume in 1794, since which time there has been no further publication, and the work is incomplete. Tiraboschi, in his notes to the second edition of his "History of Italian Literature," speaks very favourably of the specimen which he had seen of D'Afflitto's work. (Tipaldo, *Biografia degli Italiani illustri del Secolo xviii.*)

A. V.

AFFLITTO, GENNA'RO MARIA, a Neapolitan, born in 1618. He assumed the monastic habit in the fifteenth year of his age, and was attached to the monastery of Santa Maria della Sanità at Naples. He was appointed professor of mathematics and mathe-

matician to the King of Spain. He was attached to Don John of Austria, natural son of Philip IV., in several wars, in the capacity of engineer, and passed from his service into that of the republic of Genoa. He published at Madrid, in two volumes 4to., in what year is uncertain, a work on fortifications, "De Munitione et Fortificatione, Libri duo." The first is dedicated to Don John. Abstracts of this work were published at Florence in 1665, by Captain Gio. Battista Sergiuliani, and in 1667 by Filippo Domenico Mazzenghi. He is said to have left in MS. "Terra, sive quadrupartiti Orbis, Tom. I.;" "Compendio della Spera universale," and a number of poems and miscellaneous tracts on philosophical and theological topics. He died at Naples in 1673. (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

AFFLITTO, MATTEO D' (Mathæus de Afflictis), an eminent feudalist, was born at Naples in 1448. He obtained the degree of doctor of civil law in June, 1468; soon after, that of doctor of canon law; and in a short time attained a lucrative practice in the Neapolitan courts. He was appointed professor of civil and canon law in the university of Naples in 1469, and discharged the duties of the office about twenty years, ultimately lecturing also on feudal law, and the statutes of the kingdom of the Two Sicilies. In 1489, being then in his forty-first year, he received a judicial appointment, and renounced the academical career. He was promoted, in 1491, to be president of the Royal Chamber, and in 1496, to be one of the royal councillors of Sa. Chiara. In 1502 he again became president of the Royal Chamber. He was deprived of this appointment in 1507, under the pretext that he had become superannuated, and immediately resumed his practice as an advocate. He was again promoted, but to an inferior judicial station, in 1512, and died in 1524. He was twice married, and had families by both wives; by the second, to whom he was united after he had passed his sixtieth year, he had three children. One of his descendants, at least, was alive in 1782.

The most important works of Matteo d'Afflitto are — "Decisiones S. R. C. Neapolitani apud J. Antonium de Caveto Papiensem. 1509, fol.; Venetiis, 1552, 1564, 1570, &c.; Lugduni, 1543; Francofurti, 1573, 1616; Neap., 1719." "Singularis Lectura super omnibus sacris Constitutionibus Regnorum utriusque Siciliae, edita per utriusque Juris Monarchum D. Matthæum de Afflicto, patricium Neapol., &c. Tridini, 1517; Mediolani, 1523; Venetiis, 1538, 1562, 1580, 1588, 1606; Francofurti, 1603; Neap., 1677." "Commentaria super Tribus Libris Feudorum. Venetiis, 1543; Lugduni, 1548, 1560; Francofurti, 1598, 1608, 1629." "Tractatus de Jure Protimiseos, sive de Jure congrui. Venetiis, 1555" (and in the Venetian collection

of law tracts, known by the name of "Tractatus Tractatum," xvii. 2.). "Brevis Enumeratio eorum Privilegiorum quæ sibi Fiscus sumit ex optimis quibusque Auctoribus collecta," printed along with the "De Usurpatione Legum Principis" of Giacomo Omfelio, at Basle, in 1550. "Lectura super VII Codicis;" in a collection of law tracts published by Gabriello Saraina at Lyon in 1560. Others of his tracts are to be met with in other collections. His "Consilia Legalia," said to have been collected to the number of 500, do not appear ever to have been printed; and a similar fate would seem to have befallen his "Commentaria super Institutionibus," "De Consiliariis Principum," and "De Officialibus eligendis ad Justitiam regendam, ac eorum Qualitatibus et Requisitis."

The "Tractatus de Jure Protimiseos" is a lecture on a constitution of the Emperor Frederic on that subject. It is a brief and lucid exposition of the law, well calculated to be understood and remembered by the student. The "Lectura super omnibus Constitutionibus Regnorum utriusque Siliciæ" is said to indicate that the author was deficient in historical knowledge, but alleged, at the same time, to have served as a model to Bartolmæus Casaneus in his "Commentary on the Coutumes of France." Regarding the "Decisiones S. R. C. Neapolitani," there seems to be good ground to suspect that Afflitto has in some cases, when the majority of his colleagues dissented from his views, substituted his individual opinion for the real decision of the court. Panziroli says "that he was a man more distinguished by industry than by acuteness." A devotional tone runs through all his writings; and in accordance with it is his attempt to trace his pedigree to an ascetic saint, upon whom the epithet "de afflictis" had been conferred; and his publication of "Officium Translationis Corporis S. Januarii." (Lorenzo Giustiniani, *Memorie Istoriche*, &c.; Mazzuchelli, *Scrittori d'Italia*; Guido Panziroli, *De claris Legum Interpretibus*; *Tractatus Tractatum*, xvii. 2.) W. W.

AFFLITTO, MATTEO IGNAZIO D', born at Rocca Gloriosa, in February, 1710; vicar general of the Principato Citra in the kingdom of Naples; afterwards Doctor in Theology, and apostolic protonotary; died insane in July, 1771. He published, in 1746, a new edition of the "Tractica ecclesiastica de' Sacramenti de' Giudizii civili, criminali, e d' Apellazione del Dottor Rosario Riccio Pepoli," in two volumes folio, with additions, which was long regarded as an authority in the Neapolitan courts. (Giustiniani, *Memorie Istoriche*, &c.) W. W.

AFFLITTO, TO'MASO, born at Santa Agata, in the kingdom of Naples, in 1570; took the vows in the order of the Theatines in 1604 at Florence; was called to Rome, where he lectured for some time on philosophy, as a staunch adherent of St. Thomas Aquinas,

and subsequently received several lucrative and honourable appointments: he died in 1645. The historians of his order give him a high character for prudence, and are loud in their praises of his wonderful memory. A work of his, published after his death, is entitled "De Justitia et Jure Commentarium. Neapoli, ex Ædibus SS. Apostolorum, 1659." He is also said to have composed, at the request of Cardinal Alexander D'Este, a treatise upon pontifical law, and a compendious account of the Council of Trent. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

AFFO', IRENE'O, born at Busseto, in the duchy of Parma, in 1741, studied at Bologna, and entered the Franciscan order. In 1767 he was appointed professor of philosophy in the convent of the Minori Osservanti at Parma. In 1768 the Duke of Parma, by the advice of his librarian, the learned Paciaudi, appointed Father Affo to the chair of philosophy in the public school of Guastalla, from which the Jesuits had just been removed. During his long residence at Guastalla, Affo ransacked the archives of that town, for the purpose of illustrating its history, both civil and ecclesiastical; and in 1774 he published "Antichità e Pregj della Chiesa Guastallese;" and shortly after, "Memorie Istoriche di Guastalla dall' Origine sua fino al 1519," which he afterwards recast and enlarged in his "Storia della Città e del Ducato di Guastalla," which he brought down to his own times. Guastalla had been a distinct principality, under a branch of the Gonzaga family of Mantua, several of whose princes distinguished themselves for their patronage of learning. About the same time he published a curious dissertation concerning St. Francis of Assisi, the founder of his order, in which Affo, though a Franciscan friar, refutes the assertion of some of his brethren, who, in their zeal for the honour of their founder, had attributed to him the additional merit of being one of the earliest, if not the earliest, of Italian poets. Affo proved that the hymns ascribed to St. Francis were not composed by him, and that one of them, called "Cantico del Sole," was written originally in prose, and not in verse: "Dissertazione de' Cantici volgari di S. Francesco d'Assisi. Guastalla, 1777." In the same year Affo published a "Dizionario, precettivo, critico, e istorico, della Poesia volgare," which was well received. In 1778 he presented to the duke the MS. of a biography of Pier Luigi Farnese, first duke of Parma and Piacenza, which was not published until long after his death, probably because it was written with freedom, and not favourable to the memory of the founder of the Farnese dynasty. Shortly after this, Affo was removed from Guastalla, being appointed sub-librarian of the ducal library at Parma, which had been created in great measure by his friend Paciaudi. Affo was now in his proper element, and he pursued

his philological and historical studies with renewed zeal. In 1780 he published various biographies — “Vita di Luigi Gonzaga detto Rodomonte;” “Vita di Vespasiano Gonzaga Duca di Sabbioneta;” “Vita dal Cavaliere Bernardino Marliani Mantovano,” and “Memorie de Taddeo Ugoletto,” a native of Parma, and a meritorious philologist of the 15th century, who was employed by Matthias Corvinus, king of Hungary, in collecting and copying MSS. for his library at Buda, and who afterwards published scholia to Plautus, in 1510. In the year 1781 Affo visited Rome, where he was well received by Pope Pius VI., and by several cardinals and other distinguished men. He also paid a visit to Naples, to examine the rich Farnese library, which had been removed from Parma to that city by Don Carlos when he became king of Naples. On his return to Parma, Affo resumed his professional labours, and published the following works: “Vita di Monsignore Bernardino Baldi da Urbino primo Abate di Guastalla, Parma, 1783;” and “Vita di Francesco Mazzola detto il Parmigianino. Parma, 1784.” In February, 1785, Paciaudi died, and Affo succeeded him as head librarian of the ducal library, notwithstanding the insinuations of several jealous or ill-disposed persons, who sneered at the coarse tunic of a poor Franciscan friar, as being unfit for princely halls and repositories of learning. In the same year, 1785, Affo published the first volume of his enlarged history of Guastalla, “Istoria della Città e Ducato di Guastalla,” which he completed in 1787, in 4 vols. 4to. He at the same time published “Vita di Monsignore Giangirolamo Rossi Vescovo di Pavia, 1785.” Bishop Rossi, a native of Parma, and a man of learning and a distinguished poet of the sixteenth century, enjoyed the favour of Leo X. and of Clement VII., who made him bishop of Pavia. He was afterwards imprisoned by Paul III. on some charges, which, however, were disproved after the death of that pope. Affo had found many letters of Rossi in the archives of Guastalla. In 1787 he published “Memorie di trè celebri Principesse della Famiglia Gonzaga,” and in 1788 a work on the coins and coinage of Parma, “La Zecca e Monete Parmigiane illustrate,” in folio. In 1789 he published the first volume of his biographical work of the writers and learned men of Parma, “Memorie degli Scrittori e Letterati Parmigiani,” in 4to., of which four more volumes appeared before his death. The work has been since continued by Pezzana.

In 1791 Affo published “Saggio di Memorie sulla Tipografia Parmense del Secolo xv.” and, in 1792, the first volume of his history of Parma, “Storia della Città di Parma,” of which three more volumes were published afterwards.

In 1794 he published a biography of Cardinal Pallavicino, the historian of the council

of Trent: “Memorie della Vita e degli Studj del Card. Sforza Pallavicino.”

Affo happened to be at Bologna in the spring of 1796, when the French, under General Bonaparte, invaded the state of Parma, and took away several valuable paintings and other works of art from the ducal gallery. The ducal library, however, was spared. In the following year, 1797, having repaired to his native town of Busseto to visit a convent of his order, he caught the typhus fever, and died in the month of May, much regretted for his virtues as well as for his literary merit. He ranks among the most distinguished philologists and critics that Italy produced in the eighteenth century. He was a true lover of literature, warm-hearted, honest, and indefatigable; and he has done more than any other writer to illustrate the history of his native country, Parma, in all its branches. Besides the works above mentioned, he wrote a number of memoirs, dissertations, and other minor works, some of which have been published since his death. Pezzana, one of the successors of Affo in the office of librarian of the Parma library, has written an elaborate biography of Affo, in continuation of the “Memorie degli Scrittori e Letterati Parmigiani,” in which he gives a catalogue of all his works, printed and not printed, which amount to more than one hundred, and among which, besides those already mentioned, the following, which are unpublished, deserve notice: “Proemio alle Lettere Arabe originali di Muleasse Rè di Tunisi à Don Ferrante Gonzaga.” This introduction, as well as the original letters of Muley Hassan, whom Charles V. reinstated as king of Tunis, are in the Parma library. 2. “Memorie dei Gonzaghi che coltivarono la volgar Poesia.” 3. “Vita del Cardinale Ercole Gonzaga.” 4. “Vita di Ludovico Gonzaga Vescovo eletto di Mantova,” — besides several lives of saints of the Franciscan order, &c. His “Memorie storiche di Colorno” were published after his death. He also edited “Frammenti di antica Cronica Parmigiana anonima, dal 1325 al 1329. The life of Pier Luigi was published in 1821, by Count P. Litta at Milan: “Vita di Pier Luigi Farnese primo Duca di Parma.” In his earlier years he had written Italian poetry, and he published, under an assumed name, some satirical sonnets, “Sonetti pedanteschi di Don Polipodio Calabro Pedagogo.” (Pezzana, *Memorie degli Scrittori e Letterati Parmigiani del Padre Ireneo Affo, continuate da Angelo Pezzana*, vol. vi.) A. V.

AFFONSO. [ALPHONSO.]

AFFRY, FRANCIS, of a noble family of Fribourg, was lieutenant-general of the Swiss in the military service of Louis XV. He served in the campaign on the Po against Austria, and fell at the battle of Guastalla, in September, 1734. H. G.

AFFRY, LOUIS AUGUSTE AUGUS-

TIN D', son of Francis, was born at Versailles in 1713. He was bred to the profession of arms, and was a captain of the guards at the battle of Guastalla, where his father was killed. He served under Marshal Saxe in the war which followed the death of the emperor Charles VI., and in 1748, during the campaign which preceded the treaty of Aix-la-Chapelle, he obtained the rank of camp-marshal. In 1755 he was sent as French minister to the Hague, where he resided for some years, first as envoy and afterwards as ambassador. In the year 1762, upon the rupture of the negotiations for the neutrality of France in Germany during the seven years' war, Affry served as lieutenant-general in the army of Hesse. He became colonel of the Swiss Guards to Louis XVI., and was at Versailles in that capacity on the occasion of the attack on the palace in October, 1789. He had offered his services to the National Assembly; but was arrested after the attack on the Tuilleries in August, 1792, and thrown into the Conciergerie. He narrowly escaped the general massacre of the prisoners in September of that year, and being released, he retired to the castle of St. Barthelemy, in the Pays de Vaud, in 1793. He died in 1798.

H. G.

AFFRY, LOUIS AUGUSTIN PHILIP, COUNT D', landammann or first executive officer of the Helvetic confederacy upon its re-construction in 1803, was son of Louis Affry, and was born at Fribourg in 1743. He attended his father during his embassy to the Hague, to which he was attached. After entering the military service of France, he rose quickly to the rank of lieutenant-general. He held a command on the Upper Rhine in the outbreak of the Revolution. Having lost a brother in the massacre of the Swiss in 1792, he quitted France and retired to his native city of Fribourg. In 1798, when the French invaded Switzerland, he assumed a military command, at the invitation of Fribourg and the other aristocratic cantons; but the irresistible force of the French army leaving no hope of defence, he saved the city of Fribourg from the barbarities of military licence by a capitulation. He became a member of the provisional government when the canton was occupied by French troops; but upon the establishment of the new Helvetic constitution, he was excluded from any share in the administration. In 1802 the insurrection of the democratic cantons, followed by a civil war in Switzerland, furnished Bonaparte with a pretext for that imperious mediation, which was begun by General Rapp at Lucerne, and which was followed by a deputation from the Swiss cantons to the First Consul. Of this deputation Affry was a member; and he arrived in Paris at the close of the year 1802. In February, 1803, after long conferences with Bartelety and Fouché, Bonaparte presented to him the act of

mediation, and invested him with provisional powers until the Swiss diet assembled, and the constitution was remodelled. The Swiss factions had now assumed a form in many respects similar to those which arose in Holland and America after a like explosion, that of federalists and anti-federalists; and as each contained an infusion of French partisans, they were the more easily laid open to the conciliation of an officer named by Bonaparte. Affry, a man of ordinary talents and moderate acquirements, brought to this task no other qualifications than good sense and good temper. The place of landammann, assigned him by Bonaparte, was one of dignity more than of power under the new Helvetic constitution: his functions were to prevent the collision of the aristocratic cantons with Uri, Schwyz, and Unterwalden, and to hold together the fabric of the new government. Affry, himself a federalist, took the part of a mediator from the time when he became chief magistrate of the cantons; and, by a temperate sway, he was able to curb the obstinate mountaineers who had broken up the former confederacy. Upon the coronation of Bonaparte in 1807, Affry headed a deputation of compliment from Switzerland. In 1807, he negotiated the affair of the Swiss neutrality with the emperor of Austria, when he renewed the war with France. In 1810, a second Helvetic deputation congratulated Bonaparte on his marriage, and Affry again proceeded to Paris on that mission, when he received the ensign of the Legion of Honour. On his return to Berne, when about to give a report of his mission to the diet, he was struck with apoplexy, and died 26th June, 1810. (Thibaudeau, *Hist. du Consulat et de l'Empire.*)

H. G.

AFRANIA GENS. The Gens Afrania does not appear in Roman history until the second century B. C.; and it is not easy to assign the different persons who bear the name to one family, or the families to one gens. Thus the T. Afranius, who, in the Marsic war (B. C. 90-1), defeated Pompeius Strabo, and fell in a second engagement with him, cannot be identified with the family of L. Afranius, consul in B. C. 60. The name occurs frequently under the emperors; for instance, Afranius Burrus, prætorian prefect under Claudius and Nero (Tacitus, *Ann.* xii. 42. xiii. 20.); and Afranius Dexter, consul in A. D. 98, under Trajan. (Pliny, *Ep.* v. 14.; Martial, *Epig.* vii. 27.)

W. B. D.

AFRA'NIO, born at Pavia, was canon of Ferrara in the middle of the sixteenth century. On the authority of the canon Albonesio, he is stated to have been the inventor of the bassoon. (Albonesio, *Introductio in Chaldaicam Linguam, &c.*)

E. T.

AFRA'NIUS, LU'CIUS, a Roman orator and comic poet, usually considered contemporary with the old age of Statius Cæcilius and Terence, that is, about B. C. 165; but

more properly referred to about B. C. 94. Little more is known of his life than that his morals were indifferent, and that he frequently drew from his own practice the wit and humour of his scenes. He excelled in the Roman comedy of low life (*comœdia togata, tabernaria*), and was remarkable for his terse and pointed dialogue. He imitated and freely borrowed from Menander and the later Athenian comedy, and honestly avowed his obligations to them. His plays were acted as late as Nero's reign. Aulus Gellius, who wrote in the age of the Antonines, commends him for saying, in his comedy of "Sella," or "The Chair," that "wisdom," that is, worldly prudence, "was the daughter of experience and memory;" and Ausonius (A. D. 309—392), Epigr. 71., mentions him as a writer not even then obsolete. From the fragments of nearly fifty comedies, of which little more than the titles have been preserved, chiefly in the citations of scholiasts and grammarians, it is impossible to form an accurate notion of the literary character of Afranius. (Cicero, *Brutus*, 45.; Quintilian, *Inst. Or.* x. 1.; Bähr, *Rö-misch. Literat.* i. p. 23. 111. 2d edit.; Dunlop's *Hist. of Rom. Literat.* i. "Afranius;" the fragments are contained in Bothe's *Poetæ Scenici Latini*, v. 156—200.) W. B. D.

AFRA'NIUS, LU'CIUS. The parentage of Afranius and the date of his birth are both uncertain. Cicero, indeed, in the first book and the twentieth letter of his Epistles to Atticus, calls Afranius the "son of Aulus," but the phrase is ironical, and equivalent to the "son of nobody." Afranius early attached himself to the fortunes of Cneius Pompeius. In B. C. 77 he accompanied him into Spain, [SERTORIUS,] and was present at the battle on the Sucro (Sicoris). In B. C. 72 Afranius destroyed, with circumstances of peculiar atrocity, Calagurris on the right bank of the Ebro, now Calahorra in New Castile. In the third Mithridatic war, while Pompeius was on his march towards the Caucasus, Afranius remained with a division of the army in Armenia (B. C. 66); and in B. C. 65 occupied Gordyene. Severe cold and want of provisions nearly destroyed the detachment of Afranius in upper Mesopotamia (B. C. 64), and they were only rescued by the timely aid of the Macedonian colony at Carrhæ. In B. C. 61, notwithstanding a fierce opposition from the senate and the partisans of Lucullus, Afranius was nominated consul for the ensuing year. In B. C. 60 Afranius was consul with Q. Cæcilius Metellus Celer. The Pompeians hoped to obtain through this appointment the confirmation of the acts of Cneius during his administration of Asia in the Mithridatic war. But Cicero remarks, "Pompeius might have spared his trouble and expense, for Afranius was no consul at all;" and says, "He was only a blemish (*ὀψώνιον*) to his patron." In B. C. 59

Afranius was governor, apparently as pro-consul, of Cisalpine Gaul. The movements of the Transalpine tribes, which in B. C. 58 called for the military genius of Cæsar, were already the subject of alarm at Rome; but Afranius, according to Cicero, (who, however, at a later period, when it suited his purpose, styles him a "consummate general,") does not seem to have relished a war that required for its conduct something beyond ordinary military skill. A triumph of Afranius, which is nowhere else recorded, is mentioned by Cicero in his speech against Piso. Afranius supported in the senate the various schemes of Pompeius to obtain a perpetual dictatorship. In B. C. 55, when Pompeius and Crassus, for the second time, shared the consulship, Afranius dictated a decree of the senate, by which their appointment was secured against the attempts of the senatorian party to declare it void. In the same year the Trebonian law gave the province of Spain to Pompeius; and towards the close of the year, Afranius, M. Petreius, and subsequently M. Varro, were sent thither as his lieutenants. In the civil war, Afranius and Petreius, after some partial successes over Cæsar's lieutenants, and by the help of extraordinary floods, which reduced Cæsar himself to great difficulty and distress, were in turn compelled by him to surrender, 2d of August, B. C. 49, and dismissed on their promise not to bear arms for the remainder of the campaign. Afranius, in his Spanish campaign, had evinced such irresolution, that the Pompeians accused him of treachery, and his colleague Petreius compelled him to renew his oath of adherence to Cneius. Anxiety for his son, a hostage in the camp of Cæsar, may have shaken the firmness of Afranius, yet was he false to Cæsar rather than to Pompeius. He fought a second time against Cæsar at Dy-racchium and at Pharsalia, B. C. 48, and the advice he gave, to make Rome the centre of operations, and to employ the fleet rather than the legions against Cæsar, if followed at the right moment, would probably have materially changed the event of the war. On the rejection of his counsel, Afranius expressed his surprise that time should be lost in engaging an enemy who fought with gold alone; a sarcasm probably prompted by the charge against himself of having sold the army in Spain. After the defeat at Pharsalia, Afranius could no longer expect the indulgence of Cæsar; he therefore accompanied Cato to Africa, and was present at the battle of Thapsus early in April, B. C. 46, in which Cæsar again completely defeated the Pompeians. After laying waste the territory of Utica, Afranius and Faustus Sulla attempted to join the Pompeians in Spain. But on their march through Mauritania they encountered P. Sittius, and nearly their whole division, about 1500 horse, was killed or captured. Faustus and Afranius were taken alive, but, a few

days afterwards, were put to death by the soldiers during some disturbances in the camp. (Cæsar, *Bell. Civ.* i. 37, 38. iii. 83.; Ernesti's *Clavis to Cicero*, in "Afranius;" Plutarch, *Pompeius, Cæsar, Cato Minor*; Dion Cassius, xxxvii. 5. 41, 42. 49, &c.; *Afranius*, in Drumann's *Geschichte Roms*, i. 35—39.)

W. B. D.

A'FRASIA'B, the ninth king of Persia, of the Peshdadian dynasty. He was by birth a Turkoman, but descended in a direct line from Ferídún, one of the most celebrated sovereigns of ancient Persia. Ferídún had a rebellious son, named Túr, who, being defeated in his designs on his father's kingdom, fled to Tartary, by the Persians called Turán, of which he became king. Túr was succeeded by his son Pashang, who was apparently the father of A'frasiáb. In the "Rozat us Saffa," a Persian historical work, it is merely stated that A'frasiáb was a descendant of Túr, and consequently laid claim to the throne of Persia, then occupied by Minúchihr, the grandson and direct successor of Ferídún. As soon as A'frasiáb arrived at the age of manhood, he commenced a most destructive war against Minúchihr, by whom his grandfather Túr had been slain in battle. In this inroad A'frasiáb and his Tartars gained several advantages, and so harassed the Persians that Minúchihr was compelled to sue for peace, which was granted on condition that thenceforth the river Oxus should form the boundary between the two empires. This treaty seems to have been observed on both sides till the death of Minúchihr, who was succeeded by his son Naudar, a weak and capricious tyrant, under whom the Persians became disaffected and divided into factions. The aged Pashang saw the favourable opportunity, and suggested to his warlike son A'frasiáb that "now was the time to invade and subdue the empire of Persia." A'ghrirás, one of A'frasiáb's brothers, recommended caution and delay; but the aged king spurned his advice. "There is no time," said he, "better than the present. Minúchihr took vengeance for the blood of his father; so ought A'frasiáb to avenge his grandfather's death. The grandson who hesitates to do this act of justice is unworthy of his family." The father of Minúchihr, Irij, the favourite son of Ferídún, had been murdered by his brothers, Túr and Sílim, a few weeks before Minúchihr was born. In the course of time Minúchihr had succeeded in defeating and slaying both the fratricides, his own uncles, to avenge whose death A'frasiáb now invaded Persia. But his real object undoubtedly was the conquest and permanent subjection of that empire. Accordingly, with 30,000 men, he commenced his march; and, after two engagements, defeated the Persians, and slew Naudar with his own hand, in the seventh year of that king's reign. In the "Rozat us Saffa" it is stated that during the

engagement "the clouds on a sudden became so darkened that the day was rendered more gloomy than the midnight hour."

After the death of Naudar, A'frasiáb became king of Persia, which he ruled with a rod of iron for twelve years. Having seized all the chief nobles, he determined to put them to death; but he was diverted from his cruel purpose by his brother A'ghrirás, who persuaded him to be satisfied with confining them in the strong fortress of Sari, in Mázanderán. At length, when the cruelty and oppression of A'frasiáb had (according to Mir Khávind) "passed the ordinary limits," such of the leading men of Persia as had escaped the tyrant's fetters took counsel together, and said, "Our woes are to be averted only by the agency of the sword and spear." They found a faithful and brave leader in Zál, the son of Sám, the son-in-law of Mihráb, king of Kábul. Under this heroic patriot the revolt became irresistible, and the usurper was driven once more beyond the Oxus. The people and nobles gratefully offered the crown to Zál, their deliverer; but he rejected the offer, and raised to the masnad Záb, the son of Tahmasp, a descendant of Ferídún. "It is necessary," said he, "to place on the imperial throne a scion of the auspicious royal line." Thus, Zál, by his disinterested conduct, re-established the legitimate succession of Persia's ancient kings, and repaired the breach formed by A'frasiáb's usurpation.

During the successive reigns of Záb, Kaikubád, Kaikaús, and Kai Khusrú, A'frasiáb appears to have made several fruitless attempts for the recovery of Persia. At length, Kai Khusrú assumed the offensive, and having defeated Shídah, the son of A'frasiáb, in the plains of Kh'árizm, he marched his victorious army to Kunk, the residence of A'frasiáb, which he besieged and captured. A'frasiáb himself escaped, and after wandering for some time as a fugitive, he was seized in Azerbiján, and deprived of life by one of Kai Khusrú's generals.

It is difficult to fix the precise period at which A'frasiáb lived. The Persian historians generally follow the poet Firdousi, whose poem of the "Sháhnáma" is believed to have been composed from authentic documents then extant; but, as may be expected, without any dates whatever. The Greek historians seem to have known little or nothing of the Peshdadian, or oldest dynasty of Persia. Perhaps the best authority is the "Taríkhi Tabari," or Chronicle of Tabari, who lived two centuries before Firdousi, and states that A'frasiáb was the contemporary of Solomon, king of the Jews. (*Sháhnáma*; *Rozat us Saffa*; and *Taríkhi Tabari*.)

D. F.

AFRICA'NER, CHRISTIAN, a Namaqua chief of South Africa, was a member of a Hottentot family in the colony of the Cape of Good Hope, and lived for a considerable

time, with his father and brothers, in the service of a Dutch boor, named Pinaar, on the Elephants' River. Pinaar frequently employed the Africaner family on marauding expeditions against the natives of the interior, by which means they became accustomed to the use of fire-arms and the perpetration of acts of violence. In consequence of a quarrel, in which Pinaar was killed by the Africaners, they were compelled to leave the colony; and the subject of this notice, who was then called Jager, became the chief of a band of savage marauders in Great Namaqualand, beyond the Great Orange River. The depredations and murders committed by this band upon the boors of the colony, as well as upon the neighbouring tribes of Namaquas, rendered the name of Africaner a terror to the inhabitants of a great portion of South Africa, and induced the government of the Cape colony to offer a reward of a thousand rix-dollars to any one who would capture or shoot him. Among other acts of violence, he entirely destroyed a Namaqua settlement which had been formed by the agents of the London Missionary Society at Warm Bath. In 1812 the late Rev. John Campbell, of Kingsland, visited South Africa on the affairs of the society; and, having occasion to cross from the eastern to the western side of the continent, he found the inhabitants of every town trembling lest Africaner should pay them a visit. Having accomplished his journey in safety, Mr. Campbell addressed an expostulatory letter to him, and offered to send a missionary to teach him and his people, if they should be willing to receive Christian instruction. After some difficulty in finding a person willing to convey this letter, it was sent, and was most favourably received. Africaner answered, by one of his brothers, who was able to write, that he had long wished for a teacher, and should be very glad to receive an English missionary. His letter miscarried; but Africaner sent a messenger to the missionary station at Pella, in consequence of which the Rev. Mr. Ebner proceeded to Africaner's kraal, or settlement, where he remained for more than two years. In January, 1818, the Rev. Robert Moffat succeeded Mr. Ebner in this station. The colonists who saw him on his journey predicted that he would assuredly come to some dreadful end. He was, however, kindly received; and so great was the change effected by the reception of Christianity, upon Africaner, his family, and his savage followers, that they entirely ceased to disturb the peace of the neighbourhood. The change of character in Africaner himself was truly wonderful. Mr. Moffat states that during the whole period of his residence with him he does not remember having occasion to be grieved with him, or to complain of any part of his conduct. He exerted himself with assiduity for the improvement of his people,

and spared no exertion to reconcile the differences of his neighbours, and to prevent discord and bloodshed.

Having occasion to visit Cape Town, Mr. Moffat wished Africaner to accompany him. The proposition was startling to Africaner; for the reward still remained for his apprehension, and the farmers who had suffered so much from him were incredulous as to the reality of the great change in his character. It was at length determined that he should go, but in disguise. The particulars of the visit are related in the twelfth chapter of Mr. Moffat's work. Africaner was introduced to the governor, Lord Charles Somerset, who was so gratified by the interview that he presented to him a valuable waggon; and his appearance naturally excited much interest, as his name had been known and feared for more than twenty years. He shortly returned to his tribe without Mr. Moffat, who was appointed to another station; and he continued to exert himself for the religious instruction of his people, and to conduct himself in a manner highly creditable to his Christian profession, until his death, which took place early in the year 1823. The beneficial effects of Christian instruction have continued to be apparent among the family and people of Africaner. (Campbell's *Travels in South Africa*, 1815, p. 534., and *Life of Africaner*, published by the Religious Tract Society; Moffat's *Missionary Labours and Scenes in Southern Africa*.) J. T. S.

AFRICA'NUS, SEXTUS CÆCILIUS, was the contemporary of the jurist Salvius Julianus, though he was probably somewhat younger, and may have been his pupil. Africanus is supposed to be the same person as the distinguished jurist Sextus Cæcilius, whom Aulus Gellius introduces (*Noct. Attic.* xx. 1.) as discussing the subject of the Twelve Tables with the philosopher Favorinus. But the time of this discussion is fixed at an epoch nearly 700 years after the laws of the Twelve Tables were enacted, which creates some difficulty in identifying this Sextus Cæcilius with the Sextus Cæcilius Africanus to whose question Julianus gave an answer (*Dig.* 25. tit. 3. s. 3. § 4.), if the words "nearly seven hundred years" are to be taken strictly. Julianus was at the height of his reputation in the time of Hadrian, who died A. D. 138, whereas the number 700 would carry us beyond the time of Alexander Severus, who died A. D. 235. But Gellius himself is said to have died at the beginning of the reign of Marcus Aurelius (A. D. 161), which shows that if "seven hundred" is the right reading in Gellius, it can mean no more than something above 600. Africanus is cited by Paulus and Ulpian. He wrote nine books of *Quæstiones*, from which there are many excerpts in the

* By the courtesy of the publisher, we have been allowed to refer to the proof sheets of this work, which is now (April 1842) in the press.

Digest. These excerpts often relate to very subtle questions of law, which Cujacius has illustrated with an ample commentary (Cujacius, *Opera*, tom. i. Tract. 9.) Africanus makes frequent mention of the Opinions (Responsa) of Julianus, and it is probable that Julianus is intended by the words "ait," "respondit," ("he said," "he answered,") when no name is mentioned. The Responsa of Africanus are often cited in the Digest.

Ulpian (Dig. 30. s. 39.) quotes Africanus as consulting Julian (Africanus libro vicesimo epistolarum apud Julianum); but the meaning is somewhat doubtful. It seems probable that Ulpian is quoting an epistle addressed by Africanus to Julian, contained in a collection of letters addressed to Julian; thus the second book of the Epistles of Proculus is quoted (Dig. 28. tit. 5. s. 69.), where the epistle referred to is an epistle addressed to Proculus, to ask his legal opinion.

Lampridius (*Alexand. Sever.* c. 69.) speaks of Africanus as a jurist living in the reign of Alexander Severus; but this cannot be the contemporary of Salvius Julianus. G. L.

AFRICANUS, SEXTUS JULIUS, a Christian writer in the third century, was probably a native of Emmaus in Palestine, though some have supposed, from his name, that he was born in Africa. Suidas (v. Ἀφρικανός) calls him a philosopher of Libya. The town of Emmaus having been destroyed by fire, Africanus was sent as envoy to the Emperor Elagabalus to solicit its restoration. In this mission he was successful; the town was rebuilt, and named Nicopolis (A. D. 221-2; Eusebius, *Chronic.* sub anno). He went to Alexandria in Egypt to hear the philosopher Heraclas, then a presbyter and catechist, and afterwards bishop of Alexandria. The date of this visit is not known. Heraclas did not succeed Origen as head of the catechetical school till 231 A. D.; but he had then been Origen's colleague for some years. Africanus is supposed to have died at an advanced age, in the year 232.

His writings prove him to have been a man of extensive learning. Socrates names him, with Origen and Clement of Alexandria, as an interpreter of Scripture, and as "skilful in all learning." (Socr. *Hist. Eccles.* ii. 35.) It appears from his letter on the history of Susannah that he understood Hebrew, which was a rare accomplishment among the early Christians.

His chief work was a "History," or "Chronography" (Πεντάβιβλον χρονολογικόν), in five books, containing the annals of the world from the creation to A. D. 221, a period of 5723 years, since he fixes the creation at 5499 years B. C., and the birth of Christ three years earlier than the vulgar æra. The æra thus established was much used in the Eastern churches, and is known as the historical æra, or the æra of the Alexandrian historians.

The work itself is lost, but considerable fragments of it are preserved in the Chronicons of Eusebius, Syncellus, Theophanes, and Cedrenus, and in the "Chronicon Paschale." The "Epitome" which Eusebius quotes was part of the "Chronography."

He wrote "A Letter to Origen about Susanna," which is still extant, in which he argues against the authority of that book, and to which Origen replied. This letter, with Origen's answer, was published by Wettstein, Basle, 1674, 4to. It is also in Origen's works, edit. De la Rue, i. 10-12.

Eusebius (*Hist. Eccles.* i. 7.) has preserved a great part of "A Letter to Aristides," in which Africanus attempts to reconcile the genealogies of our Saviour in Matthew and Luke, by reference to the law of levirate marriages.

There is also attributed to him a curious miscellany, entitled "Cesti" (κεστοί, from κέστος, the girdle of Venus, on which were represented all kinds of beautiful devices. Homer, *Il.* xiv. 214.), dedicated to the Emperor Alexander Severus. It consisted, according to Syncellus, of nine books, but according to Photius, of fourteen; and contained information upon medicine, physics, agriculture, chemistry, military affairs, and other subjects. Fragments of this work are preserved in the "Geoponica" of Cassianus Bassus, relating to agriculture, wine-growing, &c. Among these is a direction for preventing wine from turning sour, by writing on the vessel containing it the eighth verse of the thirty-fourth Psalm, "Taste and see that the Lord is good;" and other matter of a similar kind. These and other fragments are collected in Thevenot's "Mathematici Veteres," Paris, 1693, folio; but they are mixed up with passages both from earlier and later writers. Manuscripts of the fifth and sixth books of the "Cesti" exist in several libraries, but they are for the most part very corrupt. A manuscript in the royal library at Paris, on the art of war, contains several valuable passages from the "Cesti." This work has been translated into French by Guischard, in the third volume of his "Mémoires Critiques et Historiques sur plusieurs Points d'Antiquités Militaires," 4 vols. 4to. and 8vo., 1774.

It has been doubted by Valesius and others whether the author of the "Cesti" was the same person as the historian. Jerome does not mention the "Cesti" in his list of the works of Africanus, but Eusebius ascribes it to him. It is thought to contain many things unworthy of him; but this is no great difficulty, considering that it was a commonplace book written in a very credulous age. Ebed Jesu, in his list of Chaldee works (No. 15.), asserts that there existed in his time (13th and 14th centuries) "Commentaries on the New Testament," and a "Chronicon," by Africanus, bishop of Emmaus.

He is also quoted in the "Catenæ;" and his critical labours are spoken of in Origen's "Reply to his Letter on Susanna." There are other works attributed to Africanus, but on no very good authority. (Eusebius, *Hist. Eccles.* vi. 31.; Hieronymus, *De Vir. Illust.* c. 63.; Photius, *Myriobiblon*, cod. 34.; Fabricius, *Biblioth. Græc.* iv. 240.; Lardner's *Credibility*, part ii. c. 37.) P. S.

AFZELIUS, ADAM, a Swedish botanist, was born at Larg in West Gothland, in October, 1750. He was the eldest of three brothers, one of whom, John, was professor of chemistry in the university of Upsal. Adam received his early education at a gymnasium, and in 1768 commenced his studies at Upsal. He studied under Linnæus, and was one of his last surviving pupils. In 1776 he took his degree of "magister philosophiæ," and in 1777 was appointed reader in oriental literature. In 1785 he was appointed demonstrator of botany at Upsal, and in this year, in conjunction with Waldstrom, he published a work on Swedish botany, entitled "*De Vegetabilibus Suecanis Observationes et Experimenta*," 4to. Upsal. The first part only of this work appears to have been published. In 1789 he visited England and Scotland, and whilst in Great Britain, was offered the appointment of naturalist to the embassy of Lord Macartney to China. This, however, he declined, having accepted the appointment of botanist to the Sierra Leone Company. In 1792 he left London for Africa; and having visited Guinea and Sierra Leone, he returned to London in 1794. In the appendix to the report of the directors of the Sierra Leone Company, is the substance of two reports on the natural productions of Sierra Leone, which were furnished by Afzelius. During his residence in Africa, he made collections of the plants in the districts he visited, most of which came into the possession of Sir Joseph Banks and Sir James Edward Smith. Before going to Africa, he published a paper, in the first volume of the "Transactions of the Linnæan Society of London," on "the Botanical History of *Trifolium alpestre*, *medicum* et *pratense*," 1791. On his return, he contributed a second paper to the fourth volume of the same Transactions, giving an account of a new insect, entitled "Observations on the Genus *Pausus*, and Description of a new Species." In both these papers the author displays his learning and accurate knowledge.

In 1797 he was appointed secretary to the Swedish embassy in Great Britain, and the same year received from the faculty of medicine of the university of Upsal their diploma of doctor of medicine. The following year he was elected foreign member of the Royal Society of London; and in 1799 returned to his native country, after an absence of ten years. In 1812 he was appointed professor

of materia medica and dietetics in the university of Upsal, a position which he occupied till his death, on the 30th of January, 1836.

Most of the contributions of Afzelius to natural history are in the form of papers in the "Transactions of the Royal Academy of Stockholm," or of disputations or theses presented by students on the occasion of their graduating at the university of Upsal. Among the latter are a series of papers on Swedish roses, "*De Rosis Suecanis Tentamen*, 4to. Upsaliæ, 1804-13;" and also several on the medicinal plants of Guinea, which were the first notices given of the medical botany of this part of the world. These were published at Upsal, from 1804 to 1817, at various times, and entitled "*Remedia Guineensia*;" "*Genera Plantarum Guineensium revisa et aucta*;" "*Stirpium in Guinea Medicinalium Species novæ*." His last work was a notice of the life of Linnæus, with extracts from his diary, entitled "*Egenhändig Anteckningar af Carl Linnæus om sig sjelf. Med Anmärkningar och Tillägg*," 4to. Upsal. Of this work a translation by K. Lappe appeared at Berlin in 1826, with the title "*Linné's eigenhändige Anzeichnungen über sich selbst, mit Anmerkungen und Zusätzen von Afzelius*, 8vo." (*Kongl. Vetensk. Acad. Handlingar för År 1836*; *Address of the President of the Royal Society*, 1837; Bischoff, *Lehrbuch der Botanik*.) E. L.

A'GA' MOHAMMED KHA'N. [MOHAMMED KHA'N.].

AGABITI, PIETRO PA'OLO, an Italian painter of the Umbrian school of the beginning of the sixteenth century, was born at Sassoferrato, where, in the church of Sant' Agostino, is a picture by him, dated 1514. Some of his works have been attributed to Masaccio. He was still living in 1531. (Colucci, *Antichità Picene*, vol. xx.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

A'GABUS (Ἀγᾶβος), a Christian prophet in the apostolic age. He went with other prophets from Jerusalem down to Antioch, while Paul and Barnabas were teachers of the church there, before their mission to convert the Gentiles, and foretold a famine which was about to come upon "all the world;" or rather, as the context indicates, "all the land" of Judæa, using that name in its widest application. (Schleusner, *Lexicon in N. T.*, in voc. οἰκουμένη). The prophecy induced the Christians at Antioch to make a collection for the benefit of those at Jerusalem, and to send it by Barnabas and Paul. The prophecy and the commencement of the famine probably occurred A. D. 44. (Lardner, *Credibility*, part i. book i. ch. xi.)

Agabus is again mentioned in connection with Paul's last recorded journey to Jerusalem (A. D. 58). He came down from Judæa Proper to Cæsarea, after the apostle had arrived, and warned him, by a striking sym-

bolical action, taking the apostle's girdle or sash, and binding his own hands and feet, and explicitly by words, of his impending imprisonment at Jerusalem. He failed, however, to shake the apostle's purpose of proceeding thither. Agabus has been supposed, but without scriptural authority, to have been one of the seventy disciples. (*Acts*, xi. 27—30. xxi. 8—12.) J. C. M.

AGAMEDES and TROPHONIUS (*Ἀγαμέδης*, *Τροφώνιος*), two brothers, are the most ancient Greek architects on record. They are said to have lived before the time of Homer, and, as is the case with all the very ancient artists of Greece, their history is blended with mythology. They are said to have been the sons of Erginus, a king of Orchomenus in Bœotia, and a contemporary of Hercules. They are always spoken of together, and are noticed by many ancient writers; Pausanias has mentioned several of their works. After the destruction of the third temple of Apollo at Delphi, by an earthquake or otherwise, a fourth was built of stone by Agamedes and Trophonius, which, according to Pausanias, was the same that was destroyed by fire in the first year of the 58th Olympiad, 548 B.C. They constructed also, of oak, a temple to Neptune, in Arcadia, near Mantinea; and a treasury for Hyrieus, king of Hyria in Bœotia, about which Pausanias relates a strange story. In the wall of the building the architects had ingeniously contrived to arrange a moveable stone, so that they could pass in and out without detection, and carry away the king's treasure. Hyrieus, however, soon became aware of the diminution of his store, and not being able to account for it, he placed a trap in the building, in which Agamedes was caught. Trophonius, not being able to release his brother, was about to cut off his head and carry it away, to avoid detection, but the earth is said to have immediately opened and swallowed them up, leaving a great chasm, which was afterwards designated the cave of Trophonius, and became the site of a celebrated oracle. Herodotus tells a similar story of two Egyptian brothers, but the fate of the principal actor was more fortunate.

The end of these architects is related in a different way by Cicero. He says that, having completed the temple of Apollo at Delphi, they prayed to the god that he would grant them as a reward whatever might be most beneficial for them. They were answered that their wish would be gratified upon the third day ensuing, and when the time arrived they were both found dead. From this it was inferred that death was the best thing that could befall men. (Pausanias, ix. 37. x. 5. viii. 10.; Herodotus, ii. 121.; Æschines Socraticus, *Axiochus*; Cicero, *Tusc. Quæst.* i. 47.) R. N. W.

AGAMEMNON (*Ἀγαμέμνων*) was, ac-

ording to Apollodorus, the son of Pleisthenes and Aërope, and the grandson of Atreus, king of Mycenæ; but, according to Homer and others, he was the son of Atreus, the grandson of Pelops, and the great-grandson of Tantalus. According to the same authorities, he was a brother of Menelaus. Agamemnon and his brother were brought up in the house of their father, together with Ægisthus, the son of Thyestes, and his daughter Pelopeia, whom Atreus, the brother of Thyestes, had taken into his house, and whom he treated as his own son. When Agamemnon and Menelaus had grown up to manhood, they were sent by their father in search of Thyestes, who had seduced Aërope, the second wife of Atreus. They found him at Delphi, and took him to Atreus, who threw him into a dungeon, and commanded his own son Ægisthus to slay him. But at the moment when Ægisthus was about to kill Thyestes, he was recognised by his father, for he wore the same sword which Pelopeia, the daughter of Thyestes, had taken from him, and concealed under the pedestal of a statue of Pallas, on the night in which she had conceived by her father without knowing who he was. Pelopeia was called in to witness the recognition of father and son, and, on hearing in what relation she stood to them, she killed herself with the sword of Ægisthus. Ægisthus carried the bloody sword to Atreus, whom he found offering a sacrifice on the sea-shore, and killed him with it. He also expelled Agamemnon and Menelaus from the kingdom, which he and his own father Thyestes usurped. Agamemnon and his brother for a time wandered about the Peloponnesus until they came to Tyndareus of Lacedæmon. Agamemnon married Clytemnestra, a daughter of Tyndareus, who bore him three daughters, Iphianassa (Iphigenia), Chrysothemis, and Laodice (Electra), and a son, Orestes. Menelaus married Helena, the sister of Clytemnestra. The two brothers, who now acquired powerful friends, expelled Thyestes and Ægisthus, and Agamemnon took possession of his inheritance of Mycenæ, while Menelaus inherited from Tyndareus the sovereignty of Lacedæmon. Some traditions give to this story a version which would seem to imply that Agamemnon peaceably succeeded to the throne of Thyestes. Agamemnon increased his dominions by the conquest of Sicyon, and became the most powerful chief in Greece, for, according to Homer, he ruled over Mycenæ, Corinth, Cleonæ, Orneia, Aræthyrea, Sicyon, Hyperesia, Gonoessa, Pellene, Ægion, Ægialus, Helice, and the islands of the Saronic and Argolic gulfs. When Homer calls him king of Argos, we must not thereby understand the city of Argos, which was governed by Diomedes, but the Peloponnesus, or at least the greater part of it. When Helena, the wife of Menelaus, had been carried off by Paris,

Agamemnon and Menelaus called upon the Greek chiefs to assist them in chastising the Trojans for the insult. The Greek chiefs assembled at Argos in the palace of Diomedes, and Agamemnon was elected commander of the forces against Troy, either on account of his superior power, or, as Dictys Cretensis says, on account of the splendid presents which he distributed among the assembled heroes.

After various preparations, which lasted for two years, the chiefs assembled with their soldiers and vessels in the port of Aulis in Bœotia. Agamemnon had sent to Delphi to consult the oracle about the issue of the great expedition, and the god of Delphi had declared that Troy would fall when the two most distinguished among the Achæans should quarrel. When the forces were assembled, a considerable delay took place before they could set sail, and during this time Zeus (Jupiter) sent various signs indicating the event of the war. Among others, a snake crawled up a tree, while a sacrifice was performed underneath it, and devoured a nest with eight young birds and their mother. Another memorable occurrence is said to have taken place during this delay, which by some traditions is even represented as the cause of the delay itself. It is not mentioned in the Homeric poems, and yet subsequently it was made a story of great celebrity by the Greek dramatists. The fleet of the assembled Greeks was detained at Aulis by a calm, or by storms, and the plague was also raging in the camp. Agamemnon was regarded as the cause of this misfortune, because he was supposed to have provoked the anger of Artemis by killing a hind in her sacred grove, and by irreverential words. Calchas, the seer, therefore declared that the anger of the goddess could only be appeased by the sacrifice of Iphianassa (Iphigenia), the daughter of Agamemnon. Ulysses and Diomedes accordingly brought her to the camp, under the pretext that she was to be married to Achilles. But as she was on the point of being sacrificed at the altar of Artemis, the goddess carried her away in a cloud, and conveyed her to the country of the Tauri (the Crimea). She put in her place a hind, or, according to others, a bear, a bull, or an old woman. Iphigenia became a priestess of Artemis among the Tauri. Dictys Cretensis represents Iphigenia as having been saved by Achilles.

The fleet of the Greeks, consisting of nearly 1200 vessels, now sailed to the coast of Troy. Of the first nine years of the siege of Troy there is no connected narrative, but the events of the tenth are described in the "Iliad," and at this time we are again enabled to resume the story of Agamemnon. He had made Chryseis, the daughter of Chryses, a priest of Apollo, his prisoner, and refused to set her free, notwithstanding the ransom

offered by her father. Apollo therefore sent the plague into the camp of the Greeks, and at last Agamemnon was compelled to surrender his fair captive; but at the same time he demanded Briseis, the captive of Achilles, as a compensation. Achilles reluctantly yielded, and from that time he refused to take any part in the war. [ACHILLES.] In consequence of a promise which Zeus made to Thetis, the mother of Achilles, that he would avenge the wrongs of her son, he persuaded Agamemnon in a dream to lead the Greeks to battle. Agamemnon, however, first tried the disposition of the Greeks by proposing to them to return home; and the Greeks were eager to go, not knowing his real intention; but Ulysses persuaded them to stay and continue the war. When Hector challenged the noblest of the Greeks, Agamemnon offered to fight with him, but his place was taken by Ajax. After the Grecian camp was fortified, the contest with the Trojans was renewed, but the Greeks were so unsuccessful, that Agamemnon, in despair, proposed to return to Greece. Nestor and Diomedes opposed his views, and advised the king to conciliate Achilles, to whom messengers were sent for this purpose, but without any success. Agamemnon, in the mean time, took counsel with the Greek chiefs, and after Diomedes and Ulysses had been sent out to reconnoitre, the Greeks were again led to battle. Agamemnon at first drove back the Trojans, and slew several of their chiefs, but he himself was wounded, and obliged to withdraw to his tent. Hector now advanced with his Trojans, and Agamemnon, seeing many of his friends wounded, again proposed to return home. The contest, however, was persisted in, and Agamemnon was encouraged by Poseidon (Neptune), who appeared to him in the form of an old man. The fall of Patroclus at length roused Achilles, and from that moment the Greeks were successful. Achilles was reconciled to Agamemnon, and in the funeral games which Achilles celebrated at the pyre of his friend Patroclus, Agamemnon gained the first prize in throwing the spear.

In the "Iliad," Agamemnon does not play so prominent a part as Achilles; he is indeed distinguished above all the Greeks by the dignity and majesty of his appearance; he is likened to Jupiter, Mars, and Neptune; but the poet does not dwell upon his character with affection, as he does on that of Achilles. The emblem of the power and majesty of Agamemnon is his sceptre, the work of Hephæstus (Vulcan), who gave it to Zeus, from whom it passed to Pelops, and descended in his family to the hands of Agamemnon.

When Agamemnon sailed for Greece, he took with him Cassandra, the daughter of Priam, who had come into his possession at the taking of Troy, and by whom he is said to have had two sons, Teledamus and Pelops.

On arriving at Mycenæ, he found that great changes had taken place during his absence. Ægisthus, who had remained at home, had seduced Clytemnestra; and in order to get rid of the husband, he invited him to a feast, when the king and his friends were murdered. Clytemnestra also murdered Cassandra. According to Homer, the murder of Agamemnon appears to have taken place at Mycenæ, or at least in Argolis. The posthomeric traditions represent the murder of Agamemnon with various modifications. According to Æschylus, he was killed by Clytemnestra, who was instigated by jealousy of Cassandra; she is described as throwing a net over her husband and killing him with three strokes. The Scholiast on the "Hecuba" of Euripides adds that this took place while Agamemnon was in a bath. Sophocles and Euripides represent Clytemnestra as taking vengeance upon her husband for having, as she believed, sacrificed her child Iphigenia. The place of the murder is likewise differently stated by later poets. Menelaus is said to have erected a monument to his brother on the river Ægyptus; and according to Pausanias, another monument existed at Mycenæ. In later ages Agamemnon was worshipped as a hero, and statues were erected to him in various parts of Greece, as at Amyclæ and Olympia. (Homer; Hyginus, *Fab.* 88, &c.; Apollodorus, iii. 2.; Thucydides, i. 9.; Strabo, viii. 373.; Dictys Cret. i. 15.; Æschylus, *Agamemnon*; Euripides, *Iphigenia in Aulis*; Sophocles, *Electra*; Pausanias, ii. 6. 4. ix. 40. 6. ii. 16. 5. & 18. 2. iii. 19. 5. v. 25. 5, &c.) L. S.

AGANDURU-MORIZ (by some called simply Moriz) RODRIGO DE, a barefoot friar of the order of St. Augustine. He was delegated by his order to convey to Pope Urban VIII. the account of their success in converting the tribe of Tagales in the Philippine islands. Antonio de Leon y Pinelo, in his "Epitome de la Bibliotheca Oriental y Occidental," &c. printed at Madrid in 1629, mentions a MS. history of the Philippine islands, composed by Moriz. Nicolao Antonio, in his "Bibliotheca Hispana," says that he wrote, during his residence in Rome, "Conversion de las Filipinas y Japon de Augustinos descalzos; y obediencia que en nombre de aquella Christiandad dio a la Santa Sede, gobernandola Urbano VIII.;" and that the work was preserved in MS. in the library of Cardinal Francesco Barberini. As Antonio takes no notice of this second narrative, it was probably composed after his epitome had been published. We have sought, in vain, for other incidents in the life of Moriz, or any more precise indications of the period at which he lived, than are supplied by his having been sent to Rome in the time of Urban VIII. (1623-44), and one of his works having been written prior to 1629. (Nicolao Antonio, *Bibliotheca Hispana Nova*; Antonio de Leon y Pinelo, *Epitome de Bib-*

liotheca Oriental y Occidental, &c. Madrid, 1629.) W. W.

AGAPE'TUS (Ἀγαπητός), an ancient Greek physician, whose remedy for the gout is preserved by Alexander Trallianus (lib. xi. p. 620. ed. Giunt.) and Paulus Ægineta (lib. vii. cap. 11. p. 96. ed. Paris, 1532). Nothing is known of his life; but as Alexander Trallianus probably lived about the end of the fifth century after Christ, Agapetus must have lived before that time. W. A. G.

AGAPE'TUS (Ἀγαπητός), deacon of the principal church at Constantinople, is known to posterity by a single work. It was addressed to the Emperor Justinian, about the time of his ascending the throne, A. D. 527, and contains many judicious precepts, religious, moral, and political, sullied by no adulation. It is divided into seventy-two chapters, consisting of a few lines each, unconnected with each other, except by the spirit which pervades them all. "Above all the ornaments of royalty (cap. 15.) is the crown of piety. Wealth and popularity pass away, but the glory of a righteous government extends to everlasting ages, and lives beyond the regions of oblivion." . . . "As it is the office of the sun to enlighten the world with his beams, so is it the virtue of a prince to have compassion on the destitute. . . ." It was entitled by the author "Ἐκθεσις Κεφαλαίων Παραίνετικῶν σχεδιασθεῖσα παρ' Ἀγαπητοῦ Διακόνου, whence it became commonly known as Σχεδὴ Βασιλική, or, in Latin, as "Scheda (more properly than "Charta") Regia." It was highly valued at the time, and esteemed among the best preceptive works of the age. We have no records of the life of the author. It was first printed at Venice, by Zachary Calliergi, in 1509, 8vo., and afterwards more correctly by Banduri, in the "Imperium Orientale," Paris, 1711, 2 vols. folio, and again at Leipzig in 1733, in 8vo., with a Latin translation. It is also in the "Bibliotheca Patrum," Paris, 1624, tom. ii. p. 363.; and in the "Bibliotheca Veterum Patrum," by Gallandius, Venice, 1776, tom. ii. p. 225. It was translated into French by Louis XIII. in early life, and has passed through several editions in that language. There is an English version by Thomas Paynell, without any date, which was printed at London by Thomas Berthelet; the title is, "The Preceptes teachyng a Prynce or a Noble Estate his Dutie, written by Agapetus, in Greke, to the Emperor Iustinian, and after translated into Latin, and nowe into English." Another translation is mentioned: "Introduction to Wisedome, Banket of Sapience, and Precepts of Agapetus: London, printed for Abraham Veal;" and the same title appears to a book bearing date 1550, printed at London by Thomas Berthelet. We are not aware whether these are all one translation or different translations. (Fabricius, *Biblioth. Græc.* viii. 36.) G. W.

AGAPE'TUS I., a native of Rome, and an archdeacon of that city, was raised to the see of Rome on the death of John II., the 4th of May, A. D. 535. He died in the following year; but the circumstances of the time have thrown some celebrity on his short reign. Italy was then subject to the Ostrogoths, under the sceptre of the weak and irresolute Theodatus. Justinian was on the point of invading that country, and the armies of Belisarius were already advancing. Theodatus negotiated; and the bishop of Rome undertook the pacific office of ambassador or mediator; and it is recorded that he was compelled to raise the funds for his journey by pledging the sacred vessels of the church of St. Peter. In his progress through Greece he is related to have performed a miraculous cure through the efficacy of the host; and on Feb. 2. 536, he arrived at Constantinople. Little mention is made of his political exertions, which had no result; but he engaged with great zeal and success in the ecclesiastical controversies then especially prevalent in the East. Anthimus, though inclined to Eutychianism, and ill affected towards the council of Chalcedon, had been very recently, through the influence of the Empress Theodora, appointed patriarch of Constantinople. Agapetus procured his immediate deposition, and consecrated Mennas as his successor, — the first instance of such direct interference, on the part of the Bishop of Rome, in the affairs of the Eastern church. Zealous for the purity of the Catholic faith, the pope was pursuing his advantages, and urging the deposition of other heterodox prelates and priests, — Nestorian, no less than Eutychian, — when he was seized with illness, and died at Constantinople on the 22d of the following April. He was equally jealous of the Arians. At the beginning of his pontificate, when requested by Justinian to continue some Arian converts in their dignities, he replied, that he had no power to transgress the canons, and that the conversion of a heretic was held to be canonically insincere so long as he showed any marks of ambition. He is honoured as a saint both by the Greek and Latin churches. Some of his epistles remain; but one, addressed to Anthimus, according to Semler, is not genuine. (Basnage, *Annal. Polit. Eccles.* i. iii. 718. et seq.; Semler, *Hist. Eccles. secul. vi.* cap. v.; Gallandius, *Biblioth. Pat.* t. xii. p. 155.) G. W.

AGAPE'TUS II. succeeded Martin III. in the Roman see, A. D. 946, and held it for about ten years. Some events not quite unimportant occurred during his pontificate. In 948 he held the council of Ingelheim, at which his legate Marinus appears to have presided, and which degraded Count Hugo from the metropolitan see of Rheims, and restored Artaud, or Artaldus, who had been expelled from it. In 952, numerous assemblies were likewise held, both at Frankfort

on the Main and Augsburg, the latter attended by many French and Italian as well as German bishops, by which many useful canons were enacted for the improvement of discipline and the reformation of the morals of the clergy. An epistle from this pope to Adalgar, bishop of Hamburg, confirmed the union of the sees of Hamburg and Bremen. He was involved also in some great political changes. On the death of Lothaire, Berenger obtained, in 950, the sceptre of Italy: in opposition to him, Agapetus, in 953, invited Otho I. into that kingdom; and from this epoch may be dated the origin of German sway or influence in Italy. Moreover, during this pontificate, Otho made the conquest of Bohemia, which led to the eventual prevalence of Christianity in that country, and caused the immediate conversion of many of the inhabitants. The domestic government of Agapetus was not disturbed by the crimes and troubles which have given notoriety to some of the popes of the tenth century, and the very obscurity surrounding his history may be esteemed fortunate, if not honourable, in a pontiff of that much stigmatised period. (Fleury, *Hist. Eccles.* l. 55. s. xxxiv. et seq.; Semler, *Hist. Eccles. secul. x.* cap. ii.)

G. W.

AGA'PIUS (Ἀγάπιος), an ancient physician, who was born at Alexandria, and afterwards settled at Byzantium, where he acquired great reputation and wealth. He is highly praised by Photius (*Biblioth. cod.* 242.) and Suidas. His date is not known, but he must have lived some time before the end of the fifth century after Christ, as he is mentioned by Damascius, (ap. Phot. *l. c.*) who lived about that time.

W. A. G.

AGA'PIUS, a native of Crete, whose real name was Athanasius Lando, which he changed into Agapius on embracing the monastic life and entering a monastery on Mount Athos. He lived about the year 1640, but no particulars of his life are known except that he travelled in Greece, and that he was an attentive observer of everything which came in his way, especially of agriculture and things connected with it.

Agapius is the author of several works, all of which are written in the vulgar Greek dialect, such as it was spoken at the time. His earlier works are of an ascetic character. The first among them, which bears the title Ἀμαρτωλῶν σωτηρία ("The Redemption of Sins") was printed at Venice, 1641, 4to., and has been translated into Arabic. A second work of the same class, entitled Νέος παράδεισος ("The New Paradise"), consists of the lives of saints, together with some other edifying stories. It was likewise printed at Venice, 1641, 4to. Fabricius mentions a third work of this kind by Agapius, called Θαυμάσια τῆς ὑπεραγίας Θεοτόκου ("Miracles of the Most Holy Virgin"); but other critics have remarked that this is not a separate

work, but only the third part of the "Redemption of Sins."

A third work, which, as Agapius himself says, was intended to do good service to the bodies of men, as his former works had done to their souls, bears the title Βιβλίον καλούμενον γεωπονικόν, &c., and contains, as its long title indicates, many admirable rules for planting and engrafting trees, and for the preservation of health. It also contains numerous remedies for diseases, compiled from the works of the most eminent physicians of ancient and modern times, advice for various occasions of human life, and a calendar of all the festivals of the year. The book is dedicated to a physician of the name of Jacobus Medici, and contains a vast mass of interesting information on the habits and private life of the Greeks during the seventeenth century. The first edition was printed at Venice, 1643, 8vo.; the second appeared in the same place, 1646, 8vo.; the last edition appeared at Venice in 1779. (Fabricius, *Biblioth. Græca*, xi. 396. x. 132. viii. 23, &c.) L. S.

AGAPTUS, AGNAPTUS, AGNAMP-TUS (Ἀγαπτος, Ἀγναπτος, Ἀγναμπτος), an architect of Elis, of uncertain age. He built a portico in Altis, the sacred grove of Olympia, which, according to Pausanias, was by the people of Elis designated, after the name of the architect, the Agaptus Portico (Ἀγάπτου στοά); it was probably of a peculiar construction. (Pausanias, v. 15. vi. 20.)

R. N. W.

AGAR. [ABRAHAM.]

AGAR, JACQUES D', a French painter, born at Paris in 1640, painted at first history, but at last exclusively portraits, in which he was very successful. He visited Copenhagen, where he was much noticed by the king, Christian V., who appointed him his court painter, and gave him the rank of chamberlain. He sent, by the king's request, his own portrait by himself, to Florence, where it is still preserved in the gallery of painters' portraits, bearing the date of 1693. At the death of Christian, in 1699, D'Agar was confirmed in his rank and office by his successor, Frederick IV., by whom he was also much employed. By the permission of this king, D'Agar visited London at the commencement of the eighteenth century, and painted several portraits of the nobility and other distinguished persons of Queen Anne's reign, as the Duchess of Montague, the Countess of Rochefort, the Countess of Sunderland, Thomas Earl of Strafford, and others. He returned to Denmark, and died in Copenhagen in 1716. He left a son, who was also a painter, and is probably the Dagar mentioned by Walpole, who, he states, visited England when young, and died in 1723, aged 54, for there is too great a discrepancy in the dates for the father to be alluded to. Yet it is singular that Walpole should omit to men-

tion both D'Agar and his works, which appear to have been numerous, and to have had merit. (*Museum Florentinum*; Fiorillo, *Geschichte der Malerey*, vol. v.) R. N. W.

AGARDE, ARTHUR, a celebrated archivist in the reign of Elizabeth, was the son of Clement Agarde, of Foston (not Toston) in Derbyshire, and his birth may be referred to about the year 1540. He was brought up to the practice of the law, but being appointed one of the deputy chamberlains in the Exchequer in 1570, he had the charge of a considerable body of the national records, and he seems from that time to have devoted himself to historical and antiquarian studies, in which he was supposed by his contemporaries to have made such proficiency, that Camden, when he notices his death in his "Diary of Events in the Reign of James the First," styles him "Antiquarius insignis."

He was a member of the Society of Antiquaries which was formed in the reign of Elizabeth, and author of several of the papers which were communicated by the members to each other, and published long after by Hearne, in his volumes entitled "A Collection of curious Discourses, written by eminent Antiquaries." These are the chief existing monuments of Agarde's learning. The notes respecting "Domesday Book" in the Cottonian library (Vitellius, C ix.) are slight, and of small value. The compendium which he formed of the records preserved in the Chapter House at Westminster, in 1610, is also slight. It was printed in 1836, by the commissioners on the public records, as part of the work entitled "The antient Kalendar and Inventories of the Treasury of His Majesty's Exchequer," in which work it fills only 24 pages. He prepared also a calendar, which has not been printed, of the foreign leagues and treaties contained in the same depository.

He was a friend of Sir Robert Cotton, who is said to have possessed his manuscript collections after his decease; but they are not pointed out distinctly in the printed catalogue of the Cottonian manuscripts.

Agarde died on August 21. 1615, and was buried in the cloisters of Westminster Abbey, near the door of the Chapter House. A small monument was erected to his memory near the place, the inscription on which had nearly perished in 1722. On the same monument was commemorated Margaret, his wife, who was a daughter of George Butler, of Sharnbrook. (Hearne, *Curious Discourses*, ii. 421.; Camden, *Annalium Apparatus*, p. 13.; *Antiquities of St. Peter's, Westminster*, ii. 181.; *Kalendar of the Exchequer*, ii. 311.; *Cottonian Catalogue*; *Harl. MS.*, 1537.)

J. H.

AGAS, RADULPH, who is more commonly called Ralph Aggas, was a land-surveyor who practised in England in the latter half of the sixteenth century. He resided

chiefly at Stoke, near Nayland, in Suffolk, and was accustomed to visit London in term time to obtain orders. Among the Lansdowne MSS. in the British Museum (vol. clxv. folio 95.), is preserved a printed handbill issued by Agas, which sets forth in a curious way the qualifications necessary in a land-surveyor, and states that Agas had been "practised in survey more than forty years;" but it bears no date.* Finding such advertisements, which appear to have been pasted to posts, (whence the name "posting-bills,") too perishable, he wrote a small quarto pamphlet of twenty pages, entitled "A Preparative to platting of Landes and Tenements for Surueigh," which was published in London by T. Scarlet, in 1596. Of this very rare tract there was a copy in the Heber collection, whence it was transferred to that of Mr. Bolton Corney, who styles it an admonitory essay, and states that Agas projected a technical treatise. A curious MS., addressed by Agas to Lord Burghley, and dated (though not by the writer) Feb. 22. 1592-3, is preserved among the Burghley Papers. (*Lansdowne MSS.* vol. lxxiii. No. 29.) It is entitled "A Noate for the Perfection of Lande Measure," &c., and explains the great defects of the common practice of land-surveying, and the diversity of methods in use. After enumerating the instruments then commonly used, Agas explains his improved method of surveying, in which he used a "theodolite of some twenty ynches in diameter, with a protractor of one foote at the leaste," and a measure "of steele wier, toe pole longe, lincked foote by foote, except the halfe foote at either ende," instead of a "starched, seared," or "goomed" line, the length of which varied with changes of weather. Another letter in the same collection (vol. lxxxiv. No. 32.), dated 1597, shows that Agas was engaged in operations for improving the Fens. A MS. survey by him, bearing date the 34th of Elizabeth, is preserved in the Sloane collection. (*Addit. MSS.* 2505.)

Agas published plans of Oxford and Cambridge, the dimensions of which are three feet by four. Ames could not read the title of the latter, but has preserved that of the former, which is as follows: "Celeberrimæ Oxoniensis Academiæ Aularum et Collegiorum, Ædificiis totius Europæ magnificentissimis, cum antiquissima Civitate conjunctæ, elegans simul et accurata Descriptio. Radulpho Agaso Autore. Anno Domini 1578." The plan of Cambridge was published about the same time. Agas made also a MS. plan of the town and boundaries of Dunwich, in Suffolk, with its churches, adjacent villages, &c., dated 1589. Vertue saw this plan, drawn upon a large sheet of vellum. The principal published work of Agas appears to have been his large plan or view of London, with the

* This paper is reprinted in the "Gentleman's Magazine" for December, 1839.

Thames and adjacent parts, which was engraved upon several blocks of wood, and measures 6 feet 3 inches by 2 feet 4 inches. Gough gives some curious particulars respecting this plan. Vertue re-engraved it upon pewter or copper in 1737, and marked it, "CIVITAS LONDINUM, Ano. Dni. circiter MDLX." The original is printed on six sheets and two half-sheets. Vertue conceived the above to be the true date, from various circumstances; but some others have supposed that it was done in the time of Henry VIII. or Edward VI.; and Mr. Herbert, keeper of the Guildhall library, conceives that 1574 is probably nearer the true date. Even in Vertue's time, prints of the original blocks were extremely rare, they having, he states, been "put up against walls in houses, therefore in length of time all decayed or lost." Of Vertue's engraving there is a copy in the print room of the British Museum (*Pennant's London*, vol. xiii.); and of the old engraving a copy has been recently purchased for the City of London library at Guildhall, but it is not an original copy. It bears the arms of James I. instead of those of Elizabeth, and contains the Royal Exchange, both of which are evidently alterations after its original issue. Many of the contradictory statements which have appeared respecting this curious plan, or rather bird's-eye view, of London, arise from the circumstance that it was evidently altered from time to time by the insertion of new buildings, and the modification of the short letter-press inscriptions; so that there were, in fact, many editions of the original engraving.

The spelling we have adopted is that generally used by Agas himself. Walpole supposes that he was in some way related to Edward Aggas, the bookseller, and that probably Robert Aggas or Augustus, landscape and scene painter, who died in 1679, aged sixty years, was descended from one of these. (*Gent. Mag.* Oct., Nov., and Dec., 1839; *Lansdowne MSS.*, vol. lxxiii. No. 29.; Gough's *British Topography*; Ames, *Typographical Antiquities*; Walpole, *Anecdotes of Painting*, and *Catalogue of Engravers*.)

J. T. S.

AGA'SIAS (Ἀγασίας), a sculptor of Ephesus, the son of Dositheus. He was the author (according to an inscription on the trunk of the tree which supports the figure) of the well-known marble statue commonly called the Fighting Gladiator. This fine specimen of ancient art was discovered in the beginning of the seventeenth century, among the ruins of a palace of the Roman emperors at Capo d'Anzo (the ancient Antium), where also the Apollo Belvedere was found. It was for many years in the possession of the Borghese family at Rome; but it is now preserved in the gallery of ancient sculpture in the Louvre, having been purchased, with

other works, for the museum at Paris. The statue is life size and entirely naked. It was found in a state of perfect preservation, with the exception of the right arm, which was added by Algardi. The action of the figure is one of great energy. The body is thrown forward, and the left arm, which bears marks of having borne a shield, or some similar defence, is raised as if warding off a blow from above. The execution of this work is throughout most careful and elaborate; and the sculptor has exhibited in it a thorough acquaintance with the anatomy of the human figure. It is generally agreed that the title of a gladiator has been incorrectly given to this figure, and that it should rather be called a fighting hero. The establishment of the date of this work has caused much discussion. Some have supposed Agasias to be the same person as Hegesias, and that this sculptor lived between 500 and 400 B. C., the date at which the Hegesias alluded to by Pliny and Quintilian lived. But the style of art exhibited in this work is quite sufficient to contradict this supposition. It is much more probable that the statue is of a later and more advanced school; and that, although there are great difficulties in fixing a precise date, Agasias lived not earlier than the fourth century B. C. It certainly is very remarkable that there is no allusion whatever in any writer of antiquity to Agasias, in connection with a work possessing such high claims to critical notice.

There was another sculptor of Ephesus called Agasias, the son of Menophilus.

R. W. jun.

AGATHA, SAINT, a virgin martyr of Sicily in the third century, and the first of the four principal female martyrs of the West, the history of whose life and miracles is related, with scarcely any important difference, by several Latin writers, and by St. Methodius and Simeon Metaphrastes in Greek. It is disputed whether she was born at Palermo or Catana, and the arguments on each side occupy ten closely printed folio pages of the sixty-two which are devoted to St. Agatha in the "*Acta Sanctorum*." Her martyrdom took place at Catana in the third consulship of the Emperor Decius, A. D. 251. She was apprehended by order of Quintianus, proconsul of Sicily, whose motives, we are told, were, to gratify his pride by showing that, though a man of low extraction, he had power over a lady of noble family; his lust, because the beauty of Agatha had excited his desires; his avarice, because he wished to lay his hands on her property; and his impiety, because he could not bear to hear the name of Christ. Before bringing her before his tribunal, he had her detained for a month in the house of a noble matron named Aphrodisia, whose manners were depraved, and whose nine daughters, being as shameless as herself, made their residence, according to

the old biographers, seem rather a brothel than a palace. Butler, in his "*Lives of the Saints*," mentions this Aphrodisia as "a most wicked woman, who, with six daughters, all prostitutes, kept a common stew." When it was found that her persuasions had no effect upon St. Agatha's mind, Quintianus ordered her to be brought before him, and enraged at the firmness of her answers, demanded of her to tell him, before she was taken to the torture, why she despised the worship of the gods? "Say not, of the gods," she replied, "but, of the devils. May your wife," she continued, "be such as your goddess Venus was, and you such as your god Jupiter!" The enraged proconsul ordered her to be struck on the face, and reproached her for insulting him, on which he received the just rebuke, "that it could not be an insult to wish him to be like his gods." On the next day, after subjecting her to the rack and other tortures, he commanded her breasts to be cut off; on which she only said, "Impious and cruel tyrant, are you not ashamed to destroy in a woman that which you sucked in your mother?" The wounds were all healed, we are told, the following night, by a miracle of St. Peter, who visited her dungeon in the shape of a physician. Quintianus, unmoved by the circumstance, ordered her, four days afterwards, to be rolled naked over burning coals mixed with potsherds. An earthquake immediately followed, the people rose in revolt, the affrighted proconsul fled, and St. Agatha, being carried back to her prison, at length expired. Quintianus, who still remained unconverted, was drowned on a journey to take possession of her estates. The 5th of February is St. Agatha's day; she occupies a conspicuous position in the Greek and Roman calendars, and still retains a place in our own. The churches and monasteries in her honour are numerous and widely scattered; but she is considered as the more peculiar patroness of Sicily, and her veil has the credit of having several times averted the eruptions of Mount Ætna from the walls of Catana. (*Acta Sanctorum*, Febr. i. 595—656.; Baillet, *Vies des Saints*, ii. 98—102.; Butler, *Lives of the Saints*, ii. 56—59.)

T. W.

AGATHA'NGELUS, a gem engraver. A finely executed gem by this artist represents the portrait of a Roman. Winckelmann thought that it might be Sextus Pompeius, but other antiquaries have questioned this opinion. Nothing is known of the history, nor the place nor time of birth, of Agathan-gelus. (Winckelmann, *Cab. de Stosch*.)

R. W. jun.

AGATHA'NGELUS, the son of Callistratus, was a native of Armenia. His period is unknown, but there is extant by him a life of S. Gregorius, entitled "*Vita et Martyrium S. Gregorii Armenii*," which is printed in Greek and Latin in the "*Acta Sanctorum*,"

tom. viii. p. 320, &c. Several MSS. of this work exist in the royal library of Paris, and in the Medici library of Florence. (Fabricius, *Biblioth. Græca*, x. 232. xi. 554.)

L. S.

AGATHARCHIDES (Ἀγαθαρχίδης), or AGATHARCHUS (Ἀγάθαρχος), as he was sometimes called, a native of Cnidos, was a grammarian, who lived in the time of Ptolemy VI. (Philometor) of Egypt, and under his successors. Ptolemy Philometor became king in 181, and died in 146 B.C. Agatharchides was reader to Heraclides Lembus, and afterwards guardian of the young king of Egypt, as he informs us in the first book of the treatise on the Red Sea. This king is conjectured to be Ptolemy Soter II., who became king of Egypt B.C. 117. If this conjecture is correct, the treatise on the Red Sea was written early in the reign of Soter II., when the author was growing old.

Photius enumerates the following works by Agatharchides:—A work on Asia in ten books; a work on Europe in forty-nine books, and a work on the Erythrean or Red Sea. Photius enumerates other works by Agatharchides, but adds that he had never seen them. He commends his style and his judgment. Agatharchides imitated Thucydides: in the elevation of his language he was not his inferior, and he was superior to him in perspicuity. He also had reputation as a grammarian, and well deserved to be numbered even among rhetoricians. Strabo, who says that he was of the Peripatetic sect, was acquainted with the work on the Red Sea. (Strabo, p. 779., Casaub.) Agatharchides wrote in the Attic dialect.

Photius has preserved some considerable extracts from the first and fifth books of the treatise on the Red Sea. In the fifth book, Agatharchides describes the mode of working the gold mines in the mountains near the Red Sea within the limits of Egypt. This curious passage has been transcribed by Diodorus (iii. 12.). Agatharchides also describes the mode of life of the Ichthyophagi, or the nations that lived on fish; the manner of hunting the elephant; and he speaks of the rhinoceros and its habits, and of the camelopard (καμηλοπάρδαλις). At the conclusion of the treatise he refers to his works on Europe and Asia, and alleges, as an excuse for not writing more, his advanced age and the troubled state of Egypt. The work on the Red Sea doubtless contained much valuable matter.

The extracts of Photius were first printed by H. Stephens, Paris, 1557, 8vo., with the fragments of Ctesias and Memnon, and some parts of Appian. The Latin translation of L. Rhodomannus was published at Paris, 1594, 8vo. The extracts are also printed in the first volume of Hudson's *Minor Greek Geographers*, Oxford, 1698, 8vo., with the translation of Rhodomannus.

Plutarch quotes the Persica of Agathar-

chides of Samos, but it is not known who is meant, and the reading may be corrupt. (Photius, *Myriobibl.* cod. 213. 250.; Fabricius, *Biblioth. Græca*, iii. 32.; Clinton, *Fasti Hellenici*.)

G. L.

AGATHARCHUS (Ἀγάθαρχος), a Greek painter, the son of Eudemus, and a native of Samos: he lived about B.C. 420, and was contemporary with Alcibiades and Zeuxis. He is said by Plutarch to have boasted of the facility and rapidity with which he painted in the presence of Zeuxis, who reproved him by simply stating that he (Zeuxis) painted very slowly. Alcibiades is said to have confined Agatharchus in his house until he had executed certain paintings there; and then to have dismissed him with many presents. Andocides gives rather a different account of the matter.

Agatharchus, who painted a scene for Æschylus, mentioned by Vitruvius, is evidently a different person from the painter just spoken of, whom he must have preceded by at least half a century. Vitruvius says, that when Æschylus was exhibiting tragedies at Athens, Agatharchus made a scene and left a treatise upon it. With the assistance of this treatise, Democritus and Anaxagoras wrote on the same subject, showing how the extension of rays from a fixed point of sight should be made to correspond to lines according to natural reason, so that the images of buildings in painted scenes might have the appearance of reality; and, although painted upon flat vertical surfaces, some parts should seem to recede, and others to come forward. Although Vitruvius here says that Agatharchus made a scene, the context shows that a painted perspective scene is signified, and not a stage as some have supposed; but this kind of scene-painting, or scenography as the Greeks termed it, was perhaps not generally practised until after the time of Æschylus, for Aristotle attributes its introduction to Sophocles. (Plutarch, *Pericles*, 13. *Alcib.* 16.; Andocides, *Orat. in Alcib.* c. 7.; Vitruvius, vii. *Præf.*; Aristotle, *Poët.* c. 10.)

R. N. W.

AGATHARCHUS. [AGATHARCHIDES.]

AGATHEMERUS (Ἀγαθήμερος), the son of Orthon, is the author of a small geographical treatise entitled Ὑποτύπωσις τῆς γεωγραφίας ἐν ἐπιτομῇ, "A Sketch of Geography in Epitome." This sketch is dedicated to his pupil Philon. It consists of two books: the first book contains some brief general principles, and a list of those persons who had done service to geography. The author says that Anaximander, the pupil of Thales, was the first person who attempted to represent the inhabited world on a tablet, in which opinion he is supported by Strabo and Diogenes Laertius; he then mentions Hecataeus, Damastes, Democritus, Eudoxus, and other geographers. The second book treats of special geography, of the divisions of the earth, seas, and islands. In this book there

are many extracts from Ptolemy ; and much that is in the first book is repeated. The work has some small value.

The time of Agathemerus is unknown ; but as he cites Ptolemy, who lived in the first half of the second century of our æra, he is of course not earlier than that writer. He mentions the wall built across North Britain, in the time of Septimius Severus, of which Spartianus (*Severus*, c. 18.) speaks, whence it is inferred that he lived about the time of Septimius Severus, who died A.D. 211.

The first edition of Agathemerus, accompanied by a Latin version, was by S. Tennulius, Amsterdam, 1671, 8vo. Agathemerus is also printed in the second volume of Hudson's *Minor Greek Geographers*, which contains Dodwell's *Dissertations on Agathemerus*. L. Holstenius had collated five MSS. for an edition of Agathemerus ; these MSS. contain many good readings, but they were not used by Hudson, whose text is that of Tennulius.

The name of Agathemerus and Agathemer occurs several times in inscriptions. One of the name was a physician. (Fabricius, *Biblioth. Græc.* iv. 615. G. L.

AGATHEMERUS, CLAUDIUS (Κλαύδιος Ἀγαθήμερος), an ancient Greek physician, whose epitaph is preserved in the "*Marmora Oxoniensia*," (p. 77.) and the "*Greek Anthology*," (ii. 827.) ed. Jacobs. Reinesius remarks (*Syntagma Inscript. Antiq.* p. 610.) that this is the same person who is mentioned in the life of Persius, that goes under the name of Suetonius, where he is called Claudius Agaternus, and is said to have been a physician of Lacedæmon, and a pupil of the philosopher Cornutus, who lived in the first century after Christ. To account for the prænomen of Claudius being given to a Lacedæmonian, it may be remarked that the Spartans were the clients of the Claudia Gens. (Suetonius, *Tiberius*, c. 6.; C. G. Kühn, *Additam. ad Elench. Medic. Vet. à J. A. Fabricio*, in *Biblioth. Græca exhibit.*) W. A. G.

AGA'THIAS (Ἀγαθίας), was a native of Myrina in Æolia in Asia Minor, whence he has the surname Asianus, in the Greek Anthology. He lived about the middle of the sixth century of the Christian æra. His father Memnonius was a rhetorician, and his mother Periclea, whom he lost at the age of three years, is praised as a woman of great piety. As she was buried at Constantinople, it appears that Memnonius had removed thither with his family. Agathias studied at Alexandria, and received a very liberal education. In A.D. 554 he returned to Constantinople, and, as the course of study of a young man of his class generally terminated at the age of eighteen, we may suppose that the year of his birth was somewhere about 536. After his return, he commenced the study of the law, on which he

appears to have spent about five years, and he frequently appeared as an advocate in the courts : such advocates were then called in Greece "*Scholastici*" (Σχολαστικοί), whence his name is sometimes accompanied by this epithet. The profession of the law, however, although he gained reputation, and was considered one of the most eloquent orators, was not to his mind, and he only practised it for the sake of a living. His favourite occupation was the study of ancient poetry. He first wrote a great number of small love poems in nine books, which he called "*Daphniaca*" (Δαφνιακά). This collection was followed by several other poetical compositions, and some epigrams, many of which are still extant, and show that the author possessed a considerable degree of taste, wit, and elegance. Subsequently, he collected a kind of anthology, containing poems of earlier writers, together with works of several living poets of high rank. This anthology bore the title of "*Cyclus*" (Κύκλος), and consisted of seven books, which were dedicated to Theodorus the Decurio. He appears to have been anxious to gain the favour of the great of his time, such as Paulus Silentarius, and Macedonius, many of whose epigrams were embodied in his "*Anthology*." Of this collection nothing is extant except the introduction written by Agathias.

It was on the suggestion of Paulus and one Eutychianus, that, after the death of Justinian, he was induced to undertake the history of his own time. He appears to have made a long preparation for this task, but the work itself was never completed, being interrupted by his death, which probably took place shortly before the year 582. The work breaks off abruptly in the fifth book, and only comprises the history of the short period from 553 to 559.

It has sometimes been doubted whether Agathias was a Pagan or a Christian, but some of his epigrams show that he was a Christian. The style of his historical work is far from possessing the purity of the ancient Greek : his language is a mixture of nearly all Greek dialects, but the prevailing is the Ionic ; and the whole is interspersed with numerous words and expressions borrowed from the early epic poets. The spirit which pervades the whole work is that of a good man and an honest and impartial historian, but he shows little judgment ; his knowledge of Italy is very confused ; and in all political and military affairs his knowledge is much inferior to that of Procopius, of whose work that of Agathias is a continuation.

The extant epigrams of Agathias, amounting to ninety-five, are in the "*Anthologia Græca*" (tom. iv. p. 3, &c. ed. Jacobs ; see the *Prolegomena* in tom. vi. p. 50, &c.), and also in the two principal editions of his History, which bears the title, Περὶ τῆς Ἰουστινιανοῦ βασιλείας or Ἱστοριῶν τόμοι ε'. The Greek

text, with a Latin translation, was edited by Bonaventura Vulcanius, Leyden, 1594, 4to. This edition was reprinted in 1660, in the folio edition of the "Byzantine Historians." A new edition of all the extant works of Agathias, with a Latin translation and the notes of Bonav. Vulcanius, was edited by B. G. Niebuhr, Bonn, 1828, 8vo., which forms the third volume of the "Corpus Scriptorum Historiæ Byzantinæ," now in course of publication.

The principal source of information for the life of Agathias, is his own history. (Compare the dissertation prefixed to Niebuhr's edition, *De Vita Agathiae eiusque Libris Historiarum*, p. xiii.—xx.) L. S.

AGATHINUS (Ἀγάθινος), an eminent Greek physician, who lived towards the end of the first century after Christ. He was born at Sparta, was a pupil of Athenæus, the founder of the sect of the Pneumatici, and tutor to the celebrated Archigenes, who is said to have cured him of an attack of delirium, brought on by too much study, accompanied by want of sleep, by fomenting his head with a great quantity of warm oil. (Aëtius, *Lib. Med. Tetr. i. serm. 3. c. 172. p. 156. ed. H. Steph.*) Agathinus did not adhere to the doctrines of his master, but sought to unite the opinions of different medical sects, and to reconcile their differences. For this reason he gave to the sect which he founded the name of Episyntheticci (from ἐπισυντίθημι, to heap up together). They seem to have been a branch of the Methodici, and to have agreed almost exactly with the Eclecticci. Little is known of the peculiar tenets of this sect, or of its founder, as his writings have all perished, with the exception of a few fragments preserved by Galen, Orbasius, Aëtius, &c. He adopted nearly the same theory on the subject of the pulse as the sect of the Pneumatici, and his definition of it was equally subtle. He attributed the full pulse to the greater quantity of spirit (πνεῦμα) which was contained in the artery, and which distended it with greater force. He distinguished the *pulse* (σφυγμός) from a *vibration* (παλμός), and recognised this latter phenomenon in the hidden arteries. Contrary to the opinion of all the ancients, he considered the semi-tertian intermittent fever to belong to the same species as the tertian, from which it differed only in the length of the paroxysm. He disapproved of the use of warm baths, which was then so popular, and recommended cold bathing instead. (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, xiii. 41.; Haller, *Biblioth. Medic. Pract.* i. 197.; Sprengel, *Hist. de la Méd.* ii. 73.; C. G. Kühn, *Additam. ad Elenchum Med. Vet. à Fabricio exhibit*; Isensee, *Gesch. der Medicin.*) W. A. G.

AGATHOCLEA (Ἀγαθόκλεια), a mistress of Ptolemæus Philopator, king of Egypt.

She and her brother Agathocles were introduced to the voluptuous king by their own mother Cœnanthe, who thus gratified both her ambition and avarice. After the king had put to death his wife Eurydice, Agathoclea was his favourite, and her brother became the most powerful person at the court of Alexandria. With the assistance of their cunning mother, the brother and sister kept the king in a state of complete dependency, and exercised, in reality, the sovereign power. Ptolemæus died in B. C. 205, leaving behind him a son only five years old. Agathoclea and her friends kept the event secret, that they might be able to plunder the royal treasures; and when their avarice was satisfied, they formed a conspiracy with the meanest persons about the court, with a view of raising Agathocles to the throne. Agathocles made himself and Sosibius the guardians of the young king, and ruled in his name; and he endeavoured to establish himself firmly by putting to death the most distinguished persons from whom he had anything to fear. He raised his friends and creatures to all the high offices at court, and gave himself up to the most unbounded licentiousness. He was scarcely ever sober, and no woman in the capital was safe from him. The people submitted very reluctantly to this tyranny, and only waited for an opportunity to throw off the yoke. Agathocles employed every means that baseness and falsehood could suggest to pacify the people and to destroy Tlepolemus, on whom they placed their only hope. He continued his usual mode of life, and added crime to crime, until at last the Macedonians of Alexandria, who were readily joined by the Egyptians, resolved to rid themselves of the usurper. Tlepolemus placed himself at the head of the insurgents. In the night the palace was surrounded by crowds, whose shouts roused Agathocles from his sleep. In the morning he attempted to capitulate, and promised to retire to private life; but the Macedonians, who were already in possession of the outer buildings of the palace, refused all negotiation with him. Agathocles and his sister now implored the mercy of the Macedonians, and surrendered the young king to them. But the people forced their way into the palace, and Agathocles was killed by his friends, that he might not fall alive into the hands of his enemies. Cœnanthe had taken refuge in a temple, but she was dragged from it, as her daughter was from the palace, and in a state of nakedness they were led to the stadium, where they were literally torn to pieces by the infuriated multitude. All those who had had any share in the murder of Eurydice, were likewise put to death. (Justin, xxx. 1, 2.; Polybius, v. 63. xiv. 11. xv. 25—34; Athenæus, vi. 251. xiii. 576.; Plutarch, *Cleomenes*, 33.) L. S.

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